INTRODUCTION.

Seven volumes of the Christian Pioneer have been published, and by the kindness of the Giver of all our blessings, we are privileged to commence another—the eighth one. Had we known in 1861 all the cares, toils and sacrifices which have attended the publication thus far, it is questionable whether we should have had the courage to undertake it. But hope always buoyant, we launched our bark, trusting all to Him whom we serve, and who is never unmindful of the least of all his creatures; and, thank the Lord, we have no disposition now to regret that decision. We trust that our humble labors have been blessed, and that good has been accomplished through the means of our publication. Many good and worthy brethren have bid us God's speed and cheered us much. Their encouragement has not been in word only but in deed and in truth, and we now think God and take courage.

We shall labor through this volume, as in preceding ones, to maintain and defend the gospel of Christ as preached in the beginning. To the law and to the testimony we shall appeal in every instance. What is taught upon the living pages of the New Testament, the Pioneer for '68 shall advocate, whatever is not taught there, it will oppose. We shall labor to maintain the truth as it was taught, understood and obeyed in the beginning. The precise points that we shall make we can not now definitely state, as these will depend mainly upon the demands and emergencies that may spring up before us. The supremacy of the word and authority of the Lord Messiah over all human creeds, confessions and authority of every kind, shall be boldly, and to the extent of our ability maintained. And in view of the able contributors whose assistance we shall have as co-laborers in the great work, together with that of our Editorial Associates, W. C. Rogers and J. M. Long, we feel confident of doing much good.

The Pioneer in its book-form is a necessity west of the Mississippi. It may not in some instances be as handy to look at as the sheet form, yet it must certainly accomplish more. Every number serves as a religious tract. It can be read and read, and loaned to others and read, and still be retained in a state of preservation. For years after the volume is completed, numbers of copies may be found where it has circulated. This is rarely the case in the sheet form. Who can estimate the good these silent, yet powerful preachers will accomplish? The same argument used in favor of publishing tracts for the dissemination of truth, will hold in favor of the Pioneer. It meets all the demands ordinarily that it could in sheet form, and then it has all the Tract advantages besides. Hence we say that its publication is both a desideratum and
ESSAYS ON THE BODY OF CHRIST.

a necessity. Many copies will be care-fully preserved and bound at the end of the volume. These will show truthfully to succeeding generations what was published in the Pioneer in 1868. Some things ought to be published only in sheet form, that they may soon be forgotten; others ought never, because they should never be lost. Had the Millennial Harbinger been published in newspaper form, what a loss there would have been to the world of many valuable truths then brought to light. How much we are indebted to the pamphlet form of the Harbinger for the preservation of the extraordinary labors of bro. Campbell and his co-laborers. How much we are indebted to this form of his paper for the means of defense we have against the attacks of our opponents. Brethren all over the country have the means at hand to defend themselves and to correct any mistatement that may appear of what was taught in the Harbinger. Had it been published in the sheet form, but few among us would now be able to correct mistatements. The writings of Tom Paine ought to have been in the sheet form and never otherwise, and thousands today would be the better by it. But what is true should always be in permanent form for preservation when it can be. The Pioneer has but one object, to teach the truth, and it is properly in the book form. Let the friends of truth stand by it with a liberal subscription, and, God helping us, we shall do a work that shall be the means of blessing thousands of our race. We have at the present a respectable circulation, yet it is not as large as it ought to be. There are many hundreds in Missouri alone not taking it that ought to. The friends of the paper every where ought to cooperate with us in ex-
tending its circulation, that more may be accomplished. At no period in the history of the gospel in Missouri, has there been a greater demand for the faithful and energetic labors of the friends of Christ than now. A most important crisis is upon us, and every one should be at his post. We feel the responsibility, and shall labor accordingly. Dear reader, we ask your help. We shall watch every available point to do good, and with the cooperation of the brethren throughout the State, a glorious success is inevitable. Come and unitedly let us labor together.

D. T. WRIGHT.

ESSAYS ON THE BODY OF CHRIST.—No. I.

"The church of the living God, the pillar and ground of the truth," is presented in the Scriptures under various figures, all equally appropriate and expressive. We have the figure of a kingdom, of a building, of a sheep-fold, of the vine and its branches, and of a human body with its different organs and powers controlled and directed by the head. In each of these figures one radical idea is made the leading thought. It is, in fact, that the church may be presented in a variety of aspects, and that we may have a full circled view of its attributes and characteristics, that God has given us such a number of these figures. Thus the idea which the figure of a kingdom is designed to fix the mind upon more especially, is the regal splendor and greatness of Christ and the universality and perpetuity of his church. The leading idea, when the church is presented under the similitude of a building, is the communion of God with his people; hence the church in Ephesians is called "an habitation of God through the Spirit." When we
have before the mind the figure of a sheep-fold, the care of Christ for his people is the leading thought; when the vine emblem is presented, the dependence of Christ's disciples upon him for spiritual life and fruitfulness is the prominent idea, when we have before the mind the figure of a human body, the union and sympathy which exist between the members is the principal idea. But under whatever figure the church is set forth, Christ is in each of them all and all. Have we the figure of a kingdom, then he is the King; have we the figure of a sheep-fold, then he is the good Shepherd "who gives his life for the sheep"; is the church presented as a building, then we are said to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone"; have we the vine emblem, then Christ "is the true vine"; or is the church presented under the figure of a human body, then we are told in Ephesians that God has given Christ "to be head over all things for the Church." Thus is Christ the King, the good Shepherd, the chief corner-stone, the true vine, the Head, "that in all things he might have the preeminence." But it is with reference to the church under the various figures of a human body, with its various organs and powers, that we now wish to call the attention of our readers.

1. In the first place we have presented to us in the word of God, Christ, the "head over all things for the Church." A human body without a head is nothing but a lifeless trunk. But the church, as a body, is indissolubly united to Christ, who, as her divine head, dwells amid the light and glory of Heaven, at the right hand of God. In Colossians the apostle tells us that Christ "is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence." Again, in Ephesians we are told that God has set Christ "at his own right hand 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; and hath put all things under his feet, and given him to be the head over all things for the church, which is his body, the fulness of him that filleth all in all."

The greatness and exaltation of Christ our divine head, fills us with wonder and admiration. He is not a mere superhuman and angelic being, but is in nature and attributes equal with God the Father. Clothed with all the attributes and perfections of divinity, he is represented as the Creator of all things. In the first chapter of Colossians the apostle says, "By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." Again, John in his gospel tells us that "All things were made by him, and without him was not any thing made that was made." The young student of Astronomy is filled with wonder at the grandeur of the solar system to which our earth belongs. All his previous conceptions of space and magnitude dwindle into insignificance. But our own system is but the starting point of one who would explore the mighty wilderness of worlds which fill the infinitude of space. Long after our own system has been left behind in this vast exploration, millions and millions miles of space still spread out before the most powerful telescopes, where "other planets circle other suns."
All this mighty infinitude of worlds and systems sweeping through space, was called into being by the exalted Head of the Church. Every star that shines has caught its glory from him; every pulsation of life, felt at the farthest bounds of the universe, flows from him; the sun that shines by day, and the firmament that glows by night, have borrowed their glory from him who is the light and life and joy of all the creatures of God. "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

But, again, it will give us a still more exalted conception of Christ, the head of the church, by calling to mind the fact that he upholds all things. "He is before all things, and by him all things consist." Again, we are told that Christ who is the brightness of the Father's glory, and the express image of his person, "upholds all things by the word of his power." We have in this language the all-powerful word of Christ presented as a mighty arch, spanning eternity and supporting the entire fabric of the material universe. The fabled Atlas of the ancients held the world upon his shoulders; but more than the ideal Atlas is here. Christ first made all things in heaven and in earth, both visible and invisible, the heavenly hierarchies, and all the various ranks and orders of animated existence in the earth and in the sea under the earth, and then from age to age upholds and sustains them all; feeds the low worm that crawls in the dust, guides the flight of an angel as he wings his way through flaming space, paints the flower that blooms in the valley, and burnished the heavens with their starry luster. "Unto us," says Isaiah, "a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."

But still, again, Christ is not only head of all the heavenly hierarchies, head of the church, but he is also head over all civil earthly governments. What relation does Christ sustain to the world-powers? He is their head. They have been instituted by him, exist by his pleasure, are subject to him, and when he pleases he will pluck them up and destroy them. Paul tells us in Colossians that Christ is the creator of all things "that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things," that is all those governments, whether terrestrial or celestial, expressed by the terms thrones, dominions, &c., "were created by him and for him." Again, the same writer tells us in Ephesians, that God has put all things under the feet of Christ, and has given "him to be head over all things for the church."

2. But our design in speaking of the exaltation and greatness of the Head of the Church is, that we may thereby be enabled to form juster conceptions of the greatness and glory of the church itself. It is the head of the human body which gives dignity and value to the body itself. If the head be weak, feeble, or idiotic, the body itself is of but little value. When the Creator constituted man the lord and monarch of all this lower sphere, where did his superiority, authority and power reside? Not in his physical organism; for on the score of physical greatness many of the lower animals are far his superior. Where, then, is man's greatness? It resides in his head, in the thinking, reasoning and planing intellect with which he has been endowed. Dr. Watts, be-
ing once twitted for his diminutive size, is said to have replied in the following impromptu lines:

"Could I in stature reach the pole,
And grasp creation in my span,
I'd still be measured by my soul,
'Tis the mind that makes the man."

So, also, it is Christ, the head, who gives to the church, his body, all her greatness and glory. Without him she would be like a weak crowned king, the sport of her enemies, as helpless as the blind, enveloped in ever-during darkness. But the church as honored, directed and controlled by her divine head, is the most imposing and august structure of time; the one grand idea of history, the realization of all types and shadows and the burden of prophecy. Isaiah, wrapped in beauteous vision, and, beholding the church radiant and glorious in the light of her divine head thus addresses her: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Hence, how great is the honor of being a member in the body of Christ. Every member in this body, even the humblest, occupies a more exalted position than any prince or potentate of earth; for all earthly greatness shall fade away in the dazzling splendor which shall encircle the church in that day when "the righteous shall shine forth as the sun in the kingdom of their Father."

But, alas! it is the fewest number of christians who fully appreciate the great honor conferred on them in being members in Christ's body; the fewest number who ever feel and realize how grand, exalted and glorious it is to be allied by a common nature to Christ, the Son of God, the reigning head over all things for the church. If, dear reader, you fully appreciated your position as you ought, you would love the church more; be more faithful to attend her assemblies, her sweet communions; would have more deeply at heart her interests, and would pray and labor more for her prosperity. When the Roman empire had reached the zenith of its greatness, it was the most imposing of all political structures, extending, as it did, from the confines of Parthia, on the East, to the pillars of Hercules, on the West. During those proud and palmy days of the Empire, "to be a Roman was greater than to be a king." But the honor of being a citizen in this mighty Republic, is not worthy to be compared with the eternal honor growing out of membership in the body of Christ. The greatness, the dominion, the pomp and splendor of the Roman Empire, have disappeared before the destructive march of the Goth and the Vandal; even "her very sepulchres are tenacious of her heroic dwellers, and the Scipio's tomb contains no ashes now." But the church, the body of Christ, indestructible and immortal as her divine head, shall stand erect amid all the mutations of time, and all the machinations and assaults of the infernal world. Through every part of this spiritual body mighty tides of spiritual life shall ever ebb and flow from Christ, who is the eternal and unwasting fountain of life to his people.

J. M. L.

HEREDITARY TOTAL DEPRAVITY.—No. 3.

At this point of the investigation, it becomes us to notice the use that is generally made of the scriptures to sustain the doctrine of the entire depravity of human nature. That the word of God, as well as the words of man, may be handled deceitfully—may be made to present things not in the mind of the author—is very apparent to all that read these lines. And when
we apply the language of any speaker or writer to a subject, other than that before the mind of such speaker or writer, we do injustice to the man, and violence to his language. It can only be possible for us to have correct views of the scripture by heeding this rule. To violate it will be to go astray and deceive ourselves. Did all give heed to it our investigations of the word of the Lord would be attended with great satisfaction, and they would tend as naturally to the settlement of all our differences as the careful reading of any document to the settlement of all difficulties with respect to its teaching.

When laws are given, words are to be understood literally. But when illustrations are made, words are frequently used figuratively. And, indeed, it is almost impossible to give a perfect idea of foreign things without the figurative use of words. If a man describes the emotion of his heart, or the gloom that may at any time pervade his mind, he uses parables or figures, or he is not understood. The very words with which we would begin such description, must be understood other than in their primary sense. Nor do I know that we can speak of the mind, soul, or spirit of man, but by such a use of words. Thus it has come to pass that the terms which now indicate spiritual phenomena, are words transferred from a physical or literal to a secondary sense. In the Saxon usage, a man of hot blood is a passionate man; a man of good blood is of good ancestry; a man of nerve is a firm man; heart stands for affection or mind, and brain for intellect. Stiff-necked is obstinate. To be keen, sharp, dull, heavy, to have a long head, a thick skin, a heavy hand, a sharp tongue, a foul mouth, are designations of moral traits. A man is broken down with sorrow, crushed with calamity, lacerated with grief, rent with anguish, melted with emotion; is prostrated with fear, is fallen, is ruined, while yet all the powers of both soul and body remain untouched. What is more common than to say of a man, he is eaten up by avarice, racked with anxiety, devoured by ambition, consumed with lust, sunk in vice, drowned in sorrow, burned up with evil passions, and that too, while all the essential functions of his being are in a state of intense activity.

These phrases illustrate to us, who may have heard and used them all our lives without having carefully examined them, several important principles. 1st. That the use of strongly sensuous expressions concerning immaterial facts and phenomena, is in no danger of misleading the common mind, but is a necessary way of setting forth those things in their intensity. 2d. That an assertion thus made, is not less real than though made in more literal terms, though more significant. 3d. That a material or literal use of such words and phrases is low and degrading, and tends to subvert their real meaning.

If then we find such a use of words as we have been contemplating, is there danger of being misled by them? A large portion of the Old Testament is in the highest sense practical; are we to understand it literally? Surely not. Ardent desire was a thirsting or panting of the soul; 'blessed are they that hunger and thirst after righteousness,'—vehement affection, a yearning of the towels. The oppression of the poor, is to grind their faces. When men were utterly dismayed and dispirited, (Josh. vii:9, 10, 11,) their "hearts melted and became as water." The children of Israel are exhorted to piety
and holiness, (Deut. x: 16,) by being required to "circumcise the foreskin of their heart, and be no more stiff-necked." David tells of his triumph over his enemies, (2 Sam. 22: 43.) thus: "then did I beat them as the dust of the earth; I did stamp them as the mire of the street, and did spread them about." When the wicked ensnare the righteous, the Lord says, "they eat up my people as they eat bread." Jeremiah says of the Lord, (Sam 4: 4, 11, 43,) "He pulled me in pieces;" "Thou hast slain, thou hast not pitied;" "He hath broken my bones." David says, "I am a worm and no man." "Thou didst make me to hope when I was on my mother's breast." "I am poured out like water, and all my bones are out of joint." "My heart is like wax; it is melted in the midst of my bowels." "I may tell all my bones, they look and stare upon me." "And my bones are consumed." "All my bones shall say, Lord, who is like unto thee." "All nations are before God as nothing, and they are less than nothing and vanity." "He shall wash his feet in the blood of the wicked." "He (God) shall cover thee with his feathers, and under his wings shalt thou trust."

Now, as strange as it may appear, the advocates of hereditary total depravity find the evidence in the literal use of such scriptures as we have noticed to support it. This will abundantly appear in the further investigation of the subject.

Job xi: 12, is sometimes relied upon to prove that man is totally depraved: "For a vain man would be wise, though man be born like a wild ass's colt." This language is not Job's, but that of Rt. Rev. Zophar, D. D., one of Job's lying comforters, whom God convicts of falsehood. Strange, that what God says is false, modern divines have relied upon as evidence to prove their theology. And if it was true, it could not possibly have any reference to total depravity.

"Who can bring a clean thing out of an unclean? not one." Job xiv: 4. It is very evident that this passage will not bear a literal interpretation, for in this same connection Job says, "man cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." But were it susceptible of a literal interpretation, it could only prove that which every one acknowledges, that man is unclean. But in the whole connection Job speaks only of physical evils, and nothing at all of any moral taint that attaches to man.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm li: 5. Now that this is literally true, is perhaps too much to ask of the defenders of the system themselves to believe. If I have studied the Jerusalem dictionary to advantage, to sin is to transgress law; and if David was a legal child there was neither sin in his conception or birth. Then to what could he have referred? I will associate another text with this, by which we may compare it. Acts ii: 8, "And how hear we every man in our own tongue wherein we were born." Literally, no one was ever born in a tongue; but a tongue or language was common to the people among whom they had their birth. And so David acknowledges, not his own sin at birth, nor the sin of his being born, but that sin was common to the people among he had his birth and early training. There is in it no reference to total depravity, nor of hereditary depravity, say nothing of the two combined.

Psalm lviii: 3, is regarded as favoring the doctrine under consideration: "The
wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." This is highly figurative beyond doubt, but if it were literal it could not comfort the modern theologians in their efforts to establish their favorite dogma. What do they go astray from? not total depravity, for they go astray, speaking lies. But if they go astray, they were not born astray. Now the real meaning of the text can hardly be missed if we are willing to do the word of the Lord simple justice, or treat it as we do other books, that he assured them of what we know to be true, that at an early age they became wicked.

Eccl. vii: 11, “The heart of the sons of men is fully set in them to do evil.” The defenders of hereditary total depravity generally quote just so much of the text as will, when detached from the connection in which it is used, seem to favor their position. They remind me of the man that said he could prove Universalism by the commission, Mark xvi: 6, and to do so thus quoted: “He that believeth and is baptized shall be saved, and he that believeth not shall be.” That, he said, would include both the believers and the unbelievers. But when he was told to quote all the verse, said he did not need it, “he could prove his doctrine just as well without it.” So in this case, they can prove their doctrine just as well with only a part of a sentence as with the whole of it. But let us have the sentence: “Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil.” Why was their heart fully set in them to do evil? Because they were totally depraved? No. But because sentence against an evil work was not executed speedily.”

Prov. xxii: 15, “Foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him.” If foolishness in the heart of the child is its total depravity, the rod, well applied, will regenerate him. Seriously, I can hardly suppose that any one supposes that this refers to the subject, and so I pass it.

D. R. DUNGAN.

THE MIDDLETOWN DEBATE.

TROY, MO., Jan. 27, 1868.

DEAR BRO. WRIGHT: I have just returned to this place from Middletown. Attended a discussion between brother Timothy Ford and a Methodist preacher of the name of J. W. Caughlin. Mr. Caughlin showed himself to be more than an ordinary man. He is a man possessing some education, is a good speaker, rather shrewd, with a good degree of cunning, not of the highest order. Brother Ford showed himself to be more than a match for his antagonist, meeting him at every point, laying bare his many sophistries, and exposing his false positions. The discussion embraced a wide range of propositions. I will give them in their order:

1. The ordinance of Christian Baptism involves the idea of Immersion. Upon this proposition, bro. Ford gained a signal victory for the truth.

2. Do the Holy Scriptures authorize the baptism of the infant children of believing parents?

Mr. Caughlin spent the most of the time upon this proposition in trying to prove that God never had but one Church, or in other words, the church in all ages has been the same, that he might infer infant baptism from it. He relied altogether upon inference, and what else could the poor man do, as the Bible is as silent upon this subject as
the grave. Alas, alas for the man, his failure upon this subject seemed to hurt him.

3. Baptism is a condition of, and antecedent to, the pardon of a sinner.

Brother Ford sustained himself upon this proposition well. Mr. Caughlin made the best defence upon this proposition of any of the six.

4. The Holy Spirit operates in conversion only through the truth.

5. The direct, internal testimony of the Holy Spirit is the only evidence of pardon.

Upon these two, Mr. Caughlin seemed to lag from the first. Brother Ford presented the truth so forcibly that all unprejudiced minds were fully convinced, and it seemed to me that the truth stood out in such bold relief, that all must, upon mature deliberation, see it.

6. The Methodist Episcopal Church is a human institution, unauthorized by the word of God.

The discussion of this proposition was somewhat novel, and at the same time rather amusing. Brother Ford proved his affirmation by unquestioned authorities from the M. E. Church, and Mr. Caughlin, instead of attempting to answer them, in violation of the rules by which he agreed to be governed, he "filed a bill of adjectives to the source from which the charge came," as he said. He was permitted to proceed in that way to his own injury and to that of his cause. He overdone the job so much that it became disgusting to all reflecting minds. The following are a few of the epithets that he heaped upon us: "A church of baptized infidels," "observing a round of unmeaning Pharisaical ceremonies," "a set of hypocrites," "the greatest set of bigots on earth," "If they had the power, they would rekindle the martyr fires, as your mother did," &c.

We had meeting almost every night during the discussion, largely attended, resulting in nine additions to the congregation—two of the number from the Methodist ranks. There were several Methodist ministers present, and they made an effort to get up a stir by holding meeting of evenings, but they could not attract the audience, having some evenings not to exceed twenty persons in attendance.

Upon the whole, we think it was a grand victory for the truth.

I purpose starting upon a tour on to-morrow morning, in which I expect to spend some time at Mexico, Paris, Columbia and other points in that region of the country. May the Lord prosper you in your good work. Yours truly,

A. H. RICE.
the reformation, if there be any, is to be wrought. While it is proper that literary productions, and possibly political productions, may be paid for and read under certain restrictions, it is not right that the Christian man or woman should permit the mind to be absorbed in them or carried away by them, nor even to read them to the exclusion of that which will be of more permanent benefit both to the individual in time, and the spirit in eternity.

If the proposition be true, "by their fruits ye shall know them," it does not certainly speak well for the Christianity in the hearts of many professed of religion, when it is perceived that their center-tables are loaded down with the light literature of the day, and among it all not a religious periodical. Yet how often is such seen to be the case. The veriest trash is subscribed for and read, because it serves to satiate a vitiated taste but the glorious truths of our religion, as sent forth by our hard laboring and long suffering editors, are denied a resting place.

I wish the truth could have a universal hearing, that no Christian family is living up to its privileges, nor in the sight of God doing its duty, that does not subscribe, pay for and read, at least one religious periodical. It is a duty that every father owes, both to the religion he professes to carry out, and to his family, that he should keep himself and them posted on the great questions that in the living present are agitating and turning the world upside down.

A. P. ATEN.

ESSAYS ON IMMORTALITY.

NO. V.

1. Having now heard the response which unaided human reason is able to give to the solemn question: "If a man die, shall he live again?" let us in the next place hear some of the divinely accredited witnesses of Holy Writ. The first we shall hear is Jesus, the Son of Man, the Son of God. Since he came from the eternal world, and was God manifest in the flesh, he knew all things, all the mysteries of heaven and earth, of life and death, of time and eternity, and is hence fully able to tell us of a certainty whether there is any such a place as an intermediate state of being, where the human spirit, freed from mortality, lives on beyond the grave. Of the many clear proofs of immortality which his words afford, we shall take but one, found in his argument with the materialistic Sadducees. This remarkable answer to them is found in the 22d chapter of Matthew. The Sadducees, who denied the existence of all spirits, both angelic and human, present to Christ what may be termed a puzzle on their materialistic hypothesis, and which they supposed to be utterly irreconcilable with the doctrines of a future state. This was the case of the woman who had had in this life seven husbands. According to the law of Moses, if a man died leaving no issue, his single brother was under obligation to marry his widow. In harmony with the requirements of this law, the Sadducees present the case of a woman who had had seven husbands. Now, if the doctrine of a future life be true, they wished to know, "Whose wife shall she be of the seven? for they all had her." The whole difficulty arose in their minds not from the doctrine itself, but from their ignorance of the Scriptures and their carnal notions of the future life. Christ in the first place corrects their erroneous and carnal notions of the future life, by telling them that in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. He then founds an argument for the immortality of the soul on a quotation from the Pentateuch. When the Sadducees admitted the divine authenticity of this part of the Scriptures, but rejected the rest, it was necessary that he should answer them out of the part which they themselves admitted to be of divine origin. Christ quotes the remarkable language of Jehovah, as he appeared to Moses in the burning bush: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." When these words were spoken to Moses, Abraham had been dead upwards of three hundred years. Upon this fact, coupled with the declaration of God to Moses that he was the God of Abraham, Christ rears an argu-
A CARD.

DEAR BRO. WRIGHT: Permit me, through the Pioneer, to acknowledge with gratitude the many complimentary private letters, as well as editorial notices which I have recently received, with reference to my work on "Reason and Revelation." I wish the authors of these to be assured, that their words of kindness and commendation are duly appreciated.

That such a work is greatly needed in most families, High Schools and Colleges, I have no doubt. But whether I have produced the book that is just adapted to all the ends and purposes for which it was prepared, the enlightened public must decide. If I had had at my disposal 900 or 1,000 pages, instead of 450, I could have produced a work that would have been much more satisfactory to myself. But I knew that such a work would be entirely too large for the family and the Seminary. And it was therefore with me a question of maxima and minima, or how to condense the greatest possible amount of useful matter within the least possible compass.

In attempting to solve this problem, I endeavored to draw largely from my own experience. I thought of all the points that for the last thirty years I had been called on to explain and illustrate; and also the most effectual ways and means used for this purpose. With one class of skeptics, for example, I have found no other argument for the divine origin of the Bible so convincing as the argument from fulfilled prophecy. And of the fulfilled prophecies, I have found that the prophecies of Daniel have most influence with the same class of doubters. Had I consulted my own preference in this part of the work, I would have selected those prophe-
cies that refer more directly and exclusively to Christ. But I find that unbelievers generally are not so well acquainted with the events of Christ’s life and kingdom, as they are with the history of the great empires and political revolutions that are made to stand out so very prominently in the book of Daniel. And accordingly after having tried in vain to convince the skeptic by other means and arguments, I have heard him exclaim, when the prophecies of Daniel were unfolded to him in the light of history, “Well, that is certainly a very remarkable coincidence!” “Really, that argument seems to be unanswerable?” “That is the strongest proof of the Divine Origin of the Bible that I have ever heard,” etc. This, then, was my main reason for drawing the prophetic argument chiefly from the book of Daniel. And in all other parts of the work, I have in like manner been guided chiefly by my own experience as a religious teacher and educator.

I have not, however, the vanity to suppose that my experience is infallible, nor that it should, in any respect, be set up as a standard for others. But by availing myself of the wisdom and experience of those who use the work, I hope if my life is sufficiently prolonged, to make it much more perfect than it is at present. In the meantime, it gives me pleasure to know that it has been received with more favor than I had any right to anticipate. Not less than twelve or thirteen of our most flourishing Colleges and Female Seminaries have already adopted it as a textbook.

In conclusion, it is but just to say that much of the popularity and success of the work is owing to R. W. Carroll & Co. of Cincinnati. They have spared neither pains nor expense in getting it out in good season, and in a style that does great honor to them as publishers.

I have just received from Messrs. Carroll & Co. a copy of the “Living Pulpit.” As I am one of the contributors, I must allow others to speak of its contents. But if its external appearance may be regarded as an index or exponent of its internal worth, it must indeed, as Solomon says of words fainly spoken, be “like apples of gold in a network of silver.”

It gives me pleasure to see that bro. J. M. Long and bro. W. C. Rogers have been appointed co-editors of the Pioneer. They are both good men and true. As ever, your brother in Christian love, R. MILLIGAN.

KENTUCKY UNIVERSITY, January 23, 1868.
tion of the gospel of Christ has stirred the spirits of thousands. The presentation of the Bible plan for the union of God's people has carried the convictions and won the hearts of many in the different denominations of our State. Many Methodists, Baptists, Presbyterians and Episcopalians have ceased to wear human names and wave party banners, and have given in their adhesion to the blessed cause we plead.

Brethren, with hope and encouragement, we look to the future. Every man to his post. Christ our Lord expects every man to do his duty. We wish no lazy, stingy, cowardly man among us. We want men of faith, energy, love—men of zeal and piety, and self-sacrificing devotion—men of uncomprising hostility to sectarianism—men who are enlisted for the war. We wish all distillers, grog-shop keepers, drunkards, liars and so on, among the men, and all worldly-minded women in the church, either to reform or to leave our ranks. They are impediments in our way. They are reproach to the cause. They are a shame to the churches which retain them in fellowship. There is a grand work before us, brethren. We have the best cause on earth. Be faithful, or God will give it into the hands of another people, who will be true to him and heaven.

L. A. CUTLER.

PRICE OF THE PIONEER REDUCED.

At the instance of a number of our readers, we have reduced the subscription price of the Pioneer to two dollars a year, the reduction to take effect with the present number, the first number of the volume for 1868. All who have paid two dollars and a half for the present volume—that is, volume eight—will be credited with the fifty cents as that much paid on volume nine, for 1869. This will, we presume, give general satisfaction. It would be a difficult task, and require a very nice calculation, to ascertain the exact credit each subscriber should have whose subscription commenced during the last volume and will not terminate till some time in this year. The amounts would vary according to the time each commenced; but in no instance would it be very much, and we have therefore presumed that those subscribers whose time is not yet up, but who paid us $2.50, will each be so kind and generous as to allow us the benefit of the small amount which by this reduction in the subscription is properly due them. To them individually the amount is small; to us, in the aggregate, it will be an item. However, we wish all to be satisfied, and any one, in renewing his subscription, can retain the amount due him. He can make the calculation himself, and it will be cheerfully allowed.

We have put down the price of the Pioneer, not on account of any decline in the price of printing materials and labor, for these continue as they have been, but that more persons may take it. The price at $2.50 seemed high to many good brethren, and some indeed did not feel able to pay it. We therefore put the price at two dollars a year, which makes the Pioneer now the cheapest periodical published by our brotherhood. We mean just what we say, the cheapest periodical published by any of our brethren. Take into consideration its size, and the fifty-two numbers, 832 large octavo pages each year, and in pamphlet form, neatly folded, stitched, and bound with a colored cover, and published every week,
and it will be seen by the humblest reader that it is the cheapest periodical published by our brethren. Every family ought now to take it. We lower the price to extend the circulation, and in this way to make it a medium of general communication between the brethren throughout the State. We shall try to issue regularly every week, and do our best to give satisfaction. We shall be glad to hear from our friends now with large lists of new subscribers, as early as possible. D. T. W.

ACKNOWLEDGMENT.—It is with feelings of profound gratitude that we acknowledge the great kindness and liberality shown us by a number of our fellow-citizens for the purpose of aiding us in refitting up our office. It is pleasant to know that we have and live in the midst of such friends. Though we are not in possession of the names of the donors, yet we are of the needful, and sincerely thank each of them for it, and especially our esteemed friend Mr. J. H. Ware, the prime mover and leader in this matter. By the help of the heavenly Father, we shall try to conduct the Pioneer, and also to demean ourselves, that none of these shall ever have cause to regret the kindness thus shown us. In the aggregate, it amounts to nearly three hundred dollars, possibly something over.

D. T. W.

AN ITEM OR TWO.—We have recently been absent from the office, and at one time, on account of the lack of facilities here in getting our work done, we thought strongly of moving our office to St. Joseph, and it was so published in the St. Joseph papers. But our friends here entered a demurrer, and so respectfully and reasonably was it presented, that we concluded to remain where we are. The lack of appreciation of kindness on the part of friends, is a great defect in any man’s character. We could not refuse the evidences of both regard and interest shown us by friends here, without injustice to our own sense of duty. The Pioneer, therefore, will still be published in Chillicothe.

While at St. Joseph, we had the pleasure of hearing bro. M. E. Lard preach, and of shaking hands with him, which was quite a satisfaction to us. He seemed in fine health, and the discourse was listened to by a large audience with marked attention. Being in the city on business, we had but a single opportunity of hearing him. D. T. W.

VOLUME EIGHT.—The last volume commenced the 24th of January, 1867, instead of the first, and having lost some time, it was February, 1868, before we closed it. We therefore have to commence the eighth volume on the 13th of February, 1868. Some write us to send back numbers from the first of January, supposing, no doubt, the volume began then. We will say here, that we shall try to issue the fifty-two numbers during the year, so as to begin hereafter with the year. We did at one time hope to have new type for this volume, and also to make other improvements; but we shall postpone this for the present. We invite attention to the reduction of the subscription price, and ask now for additional subscribers. Give us a circulation of three thousand, and we will make another change equally as acceptable to the subscribers.

D. T. W.

LINNUS, Mo., Jan. 25, 1868.

BRO. WRIGHT: I have just returned from Carroll county, where I have been preaching. At Hurricane there were nine additions—four by confession and immersion, one from the Baptists, and four reclaimed. At Carrollton there were twenty additions when I left. Brother Robertson, who had done most of the preaching, was still continuing the meeting. Truly yours, H. C. OWEN.

CARTHAGE, Ill., Jan. 29, 1868.

BRO. WRIGHT: Since I last wrote you, I held a meeting at the Bennett school-house. Six confessed the Lord. To God be all the praise. I send you $5 for Pioneer, and pray God to bless your labors to the salvation of many. Yours, in hope, J. H. COFFEY.

OBITUARY.

Died, at the Mansion House, in this city, on the morning of February 1st, 1868, JOHN, infant son of James and Kate Doniphan, aged 6 months.

We sympathise with the distressed parents and other relatives in the death of this tender little boy. We spoke a few words to the mourning group on the occasion as the child was laid into his little coffin. So innocently and tenderly did it look we could but think of the blessed Savior when he was a babe sleeping in his mother’s arms. When Jesus comes, as we often sing, this little child will appear with him as certainly as that event occurs. May God comfort his parents with this glorious truth, and strengthen them to so live that they too may be with him. D. T. W.
ESSAYS ON THE BODY OF CHRIST.—No. II.

I. Having now drawn the attention of our readers to the great Head of the body, the Church, having seen his greatness, exaltation and power, and also the great honor in being a member in a body with such a grand and glorious head, let us now consider briefly the relation which the body sustains to the head. The head is the seat of thought, the abode of the will which guides, controls and directs the entire body. The head wills that the body shall sit, stand or run, and immediately, with lightning speed, telegraphic dispatches are sent flying over the nerves to convey the mandates of the will to every part of the body. Thus in a healthy body, one in which all the joints, ligaments, muscles and nerves are in a healthy working condition, the whole body is completely under the control of the will. So should it be, so is it designed to be in the mystical body of Christ. “The head of every man is Christ,” says the apostle. Hence every member in his body should move in harmony with his will. Being infinite in wisdom, he is too wise to err; being infinite in goodness, he is too good to lay a single affliction upon any of his people which will not redound in the end to their own eternal good. All the hosts of heaven, all the armies of the skies, all the active powers and energies of the universe are under his control, that he may do for his people all that their condition and circumstances require, and that through him his church may triumph over all her foes and finally pass from grace on earth to glory in heaven. Now, as a human body can exist and perform its various functions only by being completely under the control of the will, so the church, the body of Christ, can only fulfill its mission in the world, by having all its members thoroughly disciplined and completely under the control of its great head. All should move in harmony, all should act in concert, with rapidity and energy at the bidding of Christ. What a worthless body would be in which when the head wills to walk only one of the feet moves forward, while the other either stands still, or else moves the other way; or when the head wills to use the hands, they refuse to obey and hang down lifelessly under no sort of control whatsoever. Such a body would be worthless and of no kind of service to the head. So in the spiritual body of Christ, unless there is unity and concert of action among the members, it will soon become an object of jest and contempt in the eyes of an ungodly world. There should be no balking, no pulling back, no strife, no contention, none of the contrary part. Hence the apostle tells the Roman Christians that they should not aim to please themselves, but says he, “let every one of us please his neighbor for his good to edification.”

2. But, again, as the head is a unit, so the body is also a unit and not a plurality. Over the church there is one head, and one body to be governed and directed by this divinely constituted head. A complete unity in the body is demanded by the spirit and genius of Christianity. We are commanded “to keep the unity of the spirit in the bond of peace;” and we are also told that “there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all.” It was this divine and holy unity among the members of his spiritual body which lay nearest the Savior’s heart when he passed through his mighty baptism of suffering, and when he prayed for all his disciples that they might be one; “That they all might 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.” Hence in order that the church may exert her power on the world and fulfill her mission, there must be no schism in the body. All these members are required
to be perfectly joined together in the same
time in the same mind and in the same judgment. In the apostolic age the Savior's prayer was answered, and this unity then existed. But now instead of the one beautiful body of Christ, which was a grand and glorious unit, "fifty joined together and compacted by that which every joint supplies," we have a plurality of bodies, rival and antagonistic powers, each one endeavoring to destroy all the rest. One head, and a plurality of bodies! This is a horrid monster which nature abhors and refuses to own.

But the divine ligament of union in this body is the Holy Spirit. "Keep the unity of the Spirit in the bond of peace," says Paul. Before the influx of this divine spirit into the body of Christ it was weak and helpless. In Jerusalem was a little band of timid disciples waiting for the promise of the Father. But when the day of Pentecost was come, the arrival of the Spirit is announced with a sound from heaven, as of a rushing, mighty wind." Instantly the body becomes instinct with life, and springs forth as a giant, to grapple with the powers of darkness for the mastery of the world. Animated by the Spirit of God, the body of Christ now has a heart to live in him, hands to labor for him, a tongue to speak for him, and feet to run and carry the glad tidings of salvation to the uttermost parts of the earth. At the first pulsation of life which now thrilled the body, three thousand are smitten down by the sword of the Spirit, which the hands have now become strong to wield. Now this divine Spirit is the ligament of union among all the members composing this spiritual body, the animating and energizing principle, so that we are told, "If any man has not the Spirit of Christ, he is none of his." Such a person can have no spiritual and vital relation to the body of Christ; on the other hand, it is a mere outward and mechanical relation, if he has any association at all with the members of the body.

3. But the principle of cooperation among the members must be recognized. This is implied in the very idea of an organization. The reason, the design, of an organization is that there may be secured a perfect cooperation among all the members for the efficiency and strength of the body. It is said that the cedar-forests of Mount Lebanon grew so thickly and had their branches so completely interlocked that the united strength of the whole forest was presented to the shock of the storm. The Psalmist, describing the prosperity of the church, says, "It shall be like Lebanon," and Isaiah says, "The glory of Lebanon shall be given unto it." Like the stately cedars of Lebanon, all the members in the body of Christ should stand together, presenting their united strength against all opposing influences, and laboring and cooperating together for the conversion of the world. Those who oppose cooperation in the form of missionary effort for the spread of the gospel are continually imposing on themselves and those who give heed to them a fallacy. Their argument, syllogistically stated, stands thus: All that the disciples of Christ do for the spread of the gospel should be done through a divine organization; but the church is the only divine organization; therefore all that is done should be done through the church. Then assuming that missionary organizations are something distinct from and independent of the church, they are condemned and denounced as human and unscriptural, as arrogating to themselves the work and honor which belong exclusively to the church. As plausible as all this appears to the unthinking, there is a fallacy lurking in the ambiguous use of the term church. When anti-missionary men appeal to the figure of a human body under which the church has been presented, arguing that since the church, like the human body, is already perfectly and divinely organized, and is hence able of itself, without missionary societies to spread the gospel, they use the term body as equivalent to the term church. Now, in the word of God, body and church are not equivalent, save when the latter is used in its larger and more comprehensive sense. The body of Christ is the church universal, and comprehends in it all Christians who are members one of another," whereas the term church is often used in a local and restricted sense, as the church at Rome, at Antioch, at Jerusalem. But when our anti-missionary men speak of the church as the only divine organization for the spread of the gospel, they persist in using the term body as equivalent to the term church in this local and restricted sense, which it is not. Then the body of Christ means all Christianity, the church universal. But the question is, how can the whole strength, all the resources and energies of this spiritual body be brought forth and enlisted in one grand and united effort for the conversion of the world, without
HERO WORSHIP.

BY A. P. ATEN.

Is it not a fact that we worship our heroes of earth too much? There would seem to be a natural inclination among human beings to exalt very highly those who have shown themselves worthy of honor and earthly glory, yet the inordinate expression of esteem, either by words or actions, may amount in itself to a kind of worship—perhaps in part the proscribed idolatry of the decalogue. That men, great and good in every characteristic that makes up the sum total of all that is contained in those two qualifying expressions, have existed in nearly every age of the world is undeniable; and among the multitude of earthly heroes, it is not at all strange that each one who observes them in all they have said and done, should find his ideal of greatness and of goodness. Our esteem for an individual may be very great, and yet we need not carry it to such an extent that it will degenerate into idolatry. Humanity has never been worthy the adoration of mortals—Divinity has always been. If it then be possible to ascertain where divinity has been manifest on the earth, to

us will be given the privilege of exalting to worship that hero of our thoughts in whom such divinity has shone forth, even though united to humanity. It is very natural for any one who has an ideal of perfection in his mind, to endeavor to assimilate his own character in some respects to that which is manifest in such ideal. This he may do to some extent without worshiping his hero, and within certain restricting limits is perfectly legitimate. Perfection is unattainable by mortals, and hence an attempt to imitate human beings is but to copy the imperfections of frail mortality.

Amid the dearth of purity and loveliness upon the earth, and above the debris of passion and sin arises, in our Father's own good time, the form of a Hero whom all may worship. The assimilation of our characters to his may well be the highest ambition of mortals, for here was divinity worthy the adoration of all intelligences. In him shone brightly all the perfections, and from his gracious lips flowed in all fullness the wisdom of eternity. With such a form towering high above all earthly greatness in intellectual and moral might, ever rising in its majesty before our minds, we would be worthy the scorn of beholding angels if we should choose rather to worship or imitate some inferior being with merely human perfections. To the professed follower of Jesus, He should at all times be the one "altogether lovely," and among the ten thousand earthly heroes, with all their pride and all their fame, He should ever stand the Carrier.

Only a faint glimpse for a few short years was seen of the beauty and perfection of our celestial Hero. Like the dazzling flash of the lurid lightning for a moment across the darkness and gloom
of night, so seems now the brevity of that Light from heaven flashing athwart the darkness of the moral world, yet sufficiently long and sufficiently distinct to photograph for all time upon the mind of a wondering world his brightness and his glory.

Let it be impressed, from age to age, upon the memory of man, what God would have us be; and let us magnify his wondrous love, that in pity for a wandering race he gave them toward the close of time a conquering Hero as a leader, whom to worship is no sin, and in whose footsteps following, we might have at the end of our journey a Paradise restored.

HEREDITARY TOTAL DEPRAVITY.—No. 5.

Paul in his Roman letter, to which we referred in our last, quotes from the 14th Psalm: “The Lord looked down from heaven on the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.” And this is quoted to prove the total corruption of human nature. I will offer some objections to the deductions from that language. The Lord was not said to have looked down to see if any were originally righteous or not, but “to see if any did understand and seek God.” 2. They had all gone aside. Gone aside from what? from total depravity? Surely it were not a crime to go aside from total depravity. But if their depravity is found in their going aside—going out of the way—then their depravity was not by nature, for they could not go aside if they were born so. 3. This was not said of all the people, but of those who had actually gone aside. Witness the following verse:

“Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.”

Rom. v: 18, 19, is appealed to in proof of total corruption by nature: “Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one many shall be made righteous.” It seems strange that any one should find total hereditary depravity here. But so it is. The arguist says, we are all made sinners by Adam’s first sin. Very well, then we are all made righteous by Christ’s obedience. This might be an argument that we are all righteous by nature, since the Saviour was offered for our purification. But they seem not to understand what sin is: that it is the transgression of law, that it is not a principle of nature but a deed of life. That Adam’s sin led the way to corruption and death, and that the Saviour’s obedience was to make it possible for polluted man to escape from the thraldom of his transgressions, and redeem him from the grave, is certainly true, and just what Paul taught in this passage. But if the offence of Adam made us sinners, unconditionally on our part, so will the free gift make us righteous, without our compliance with any conditions, and Universalism is the result.

But Paul says: “For I know that in me (that is, in my flesh.) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not.” So Paul asserts his own totally depraved nature. Here the totally depraved divines generally go through with ground and lofty tumbling.
HEREDITARY TOTAL DEPRAVITY.

21

I Cor. ii: 14, claims our attention, as it is sometimes referred to as furnishing evidence that man is made opposite to all that is good, and therefore entirely depraved. “But the natural man discerneth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” The word here rendered natural should have been rendered animal, so that instead of “the natural man,” we would have an animal man. What must therefore be the meaning of animal man, but a man that allows himself to be governed by his animal or baser passions. Paul says, “We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.” Here we find the animal man to whom the gospel is foolishness; who “discerneth not the things of the Spirit of God.” Now that the gospel is the power of God unto salvation, is sustained by the direct testimony of Paul—see Rom. i: 15, 16—why then were not these animal men saved? Because they would not cease to mind the things of the flesh; they allowed their baser passions to rule them. Many men are, at this day, precisely in the same situation; the gospel by them is not received, not because they have no capacity to receive it, but because they give heed to the things of time and sense. And yet these men have all the necessary ability to receive and obey the truth. And when we have drawn the picture as dark as we may, we find neither total nor hereditary depravity. This scripture has been very frequently quoted, because it serves a double purpose, of indicating that man is, by nature, so opposed to all that is truly good, that he must have an unction from on high before he can "understand, and seek God;" and also

to prove that Paul was totally depraved!! But if this proves total depravity, it proves that the apostle to the Gentiles when he was writing to the Romans was totally depraved. And here we might let it rest, for surely no argument will prove that Paul was totally depraved. But a dodge is sometimes made in this way: Paul was speaking of his natural inclinations, and therefore the depravity that inclined him to evil, so that the things he "would not," he did, was by nature. To see if this has any foundation in truth, we will read this passage in its connection, “For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that I do not; what I hate, that I do. If then I do that which I would not, I consent to the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” Rom. 7th chapter. Paul presents both his tendencies to good and evil. By his flesh, or members, he was impelled to do wrong, but by the law of his mind and will he was impelled to that which was good. If, then, it is natural for men to have minds, it is natural for them to do right. But more of this in another place.
that a man must be immediately called of God, and inspired of the Holy Spirit, in order to preach the gospel. This doctrine came into the church from heathenism. Among the philosophers of the first centuries were very many that contended that no one could be a philosopher, or a priest of any heathen sect unless he was inspired by the spirit of the god of the party. This was of a piece with the rest of heathenism, but it looks poorly when introduced into Christianity. But when some of these philosophers were converted, they scent nd the new faith with the fluid of heathenish darkness. This long-standing bias was readily seized by a corrupt church and a wicked and crafty priesthood, and these men of corrupt minds have been foisted into the priesthood, simply because they had the face to boast of what they never received. And so the Bible was taken from the hands of the common people, and the dark ages ensued, and now, to keep the Bible from the common people, total hereditary depravity comes to the support of heathenism.

D. R. DUNGAN.

ESSAYS ON IMMORALITY.

NO. VI.

1. Before closing this deeply interesting subject, we will hear another inspired apostle testify to the great doctrine of immortality. Having heard the apostle Paul, let us next hear the apostle Peter. In his second epistle he says, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." 2 Pet. 1: 13, 14. By the metaphorical phrase, "put off this my tabernacle," Peter refers to his death, which he now supposed to be near at hand, from what the Lord had told him. Christ, before he left his apostles, told Peter that the enemies of the cross would, when he became an old man, bind and put him to death. Being now an old man he naturally enough supposed that the time of his departure was near at hand. Peter's mode of speaking is very remarkable: "As long as I am in this tabernacle." Can anything be clearer than the distinction which he makes here between the soul and the body? As the man's house in which he dwells is not the man himself, so, according to the language of Peter, the body is not the man himself, but only the tabernacle, the temporary covering in which the man dwells for a few years in this world. As the traveler spreads his tent and rests during the night, till when the early dawn streaks the East, and gives signs of approaching day, he rises, rolls up his canvass, and sets out on his journey, some as pilgrims half for the night in this vale of tears. When our frail tabernacles of dust begin to crumble to pieces under the influence of age and disease, it is then time to think about laying aside our bodies as old worn out canvass, and to be ready to depart where we may dwell forever in a house not made with hands eternal in the heavens. Then upon the enraptured eyes of the saint the morning light of eternity breaks in; angels beckon; the Savior calls the weary pilgrim home, where he may enjoy that rest which remains for the people of God. Obeying this call, he lays aside his earthly tabernacle as being now useless, and goes to a dwelling place which is incorruptible, undefiled, and that fades not away.

2. But again, the resurrection of Christ stands out on the page of sacred history as the great and all-convincing argument in support of the doctrine of immortality. By this brilliant and marvelous fact, life and immortality are clearly brought. When Christ arose from the dead, then our nature took wing, and arose with him to the skies; and the whole man, body, soul and spirit, was declared to be immortal.

When Christ arose from the grave, he left there the flower of immortal bloom, and encircled the dark portals of the tomb with the rainbow of eternal hope. As a dying man, as one in common with all others who have been bereft of friends and kindred, I take my stand by the side of the empty sepulchre in which the Prince of Life was buried. With the angel who first declared the glad news of his resurrection to the trembling women, we say, "He is not here, ** * * come, see the place where the Lord lay." Earth has
"We see Truth, Love and Mercy in triumph descending; And Nature all lovely in Eden's first bloom; While on the cold cheek of death smiles and roses are blending, And Beauty, immortal, awakes from the tomb."

J. M. LONG.

SLIP OF THE TONGUE.
BETHANY, Mo., Feb. 3, 1868.

BRO. WRIGHT; Dear Sir, We have had a union meeting going on in our city some ten days, or mostly of nights, closing last night, under the management of the so-called United Brethren, the Methodists and Presbyterians participating. On one evening one preacher fell into extacies, and whilst feeling good, he said people ought to be more united, especially christian people; they ought to lay aside their prejudices and party names, and unite on the Bible. At the close of the meeting, on retiring, just as he reached the door, two of our brethren, Nardike and Shackley, hailed him, and bro. Nardike said, sir, I am ready to give you my hand on your proposition to lay aside all partyism and party names and unite on the Bible. The preacher said he did not make that statement. Yes, said Shackley, you did, for I was paying particular attention to what you said. Well, said the preacher, I did not mean that, it was a slip of the tongue. The preacher did not feel just as well then as he did a little while before and escaped.

One preacher said, in the course of his discourse, that in conversion or regeneration the Bible had nothing to do, it was a dead letter, and therefore ineffectual. What a difference in this preacher and the old fogy, Paul, who says, "the word of God is quick, living and powerful, sharper than a two-edged sword, and that the gospel is the power of God unto salvation." Will the time ever come when the professed friends
of the Bible will place full confidence in it as the living word of God? Such preachers are only calculated to lessen the confidence or the unlearned in the word of the living God. There is more scepticism or ignorance in regard to the Bible, among some preachers, than one would suppose. To talk about it being a matter of indifference whether a man obeys all Jesus Christ commanded or no, manifests a lack of confidence in the word of the Lord, and this is just what a great many are doing. If this position be correct, that we can dispense with one or Christ's commands, upon the same principle we dispense of another, and so on, and hence we had just as well turn Universalist, and say the Lord will save us all anyhow. Will men never cease trifling with the word and authority of our Lord?

We turn sick when we hear men talk of the non-essentials Jesus Christ has commanded. Is it possible the Lord has trifled with the human family. Did he mean to intimate that we could do as we pleased in reference to his commands, obey what we thought was necessary only, and let the others go. But, says the preacher, some of these are only mere outward ordinances; although Christ commanded man to submit to the same, it is not necessary to your salvation.

We would here like to ask these divines one question, that is, for the scriptural evidence that man will be saved without obeying any single command that Jesus Christ gave, if in his power to comply? There was no converts made that we heard of.

But we must close, bro. Wright. We had a good meeting, as you learned, when our esteemed and able bro. Jordan was with us. What a treat to meet an old acquaintance and brother we heard ween a boy, and worship together. We have been having pleasant meetings since, and brethren are walking up to the work nobly. We trust and pray all our holy brethren, every where, will, this year, to a man, come up to the work of the Lord, and labor for the means of the truth, for the coming of the Lord draweth near. We trust you will excuse this intrusion upon your excellent paper. Yours, in the one hope. J. S. ALLEN.

HERE, THERE, AND YONDER.

DEAR BRO. WRIGHT: I arrived safely at home on the night of January 24th, the eighteenth day after I had left home, and found all well. How blessed is He who "keeps our families in peace." I have never traveled so far, as going and returning from here to Chillicothe, Mo., 1,094 miles, and saw so few persons traveling. The coldness of the weather and the season together may be the cause of it.

I was glad to find your beautiful town improving, with the prospect of another railroad, to be built this year. The physical signs of prosperity in the church were also gratifying. The improved appearance of the house of worship, by the addition of more than twenty feet to its length, and a good foundation of rock at a cost of more than $1,000, give token of financial ability to sustain a pastor, which it is most earnestly desired every church may soon have. It pleased God by the simplicity of preaching to save them that believe, as well as to ordain that those who preach the gospel shall live of the gospel.

I shall ever cherish grateful remembrances of the hospitality I received while in Chillicothe. My prayer is
that God will bless the church there, and perfect in them every Christian grace.

Did all the disciples of Christ in Missouri and adjoining States, who are subscribers to the Christian Pioneer, take the interest in its welfare for one month that the sisters in Chillicothe do, its circulation would be doubled in that time. I learn that a number of them are in the habit of meeting one afternoon and night each week, to assist in folding, stitching, and putting on the covers of the paper. Nor should the gratuitous services of one good brother be forgotten who assists in preparing it for the mails. A little of this zeal for its success, employed at large for its extension, would certainly make it, as it deserves to be, a success. Two or three papers, as some seem to think, are not sufficient to meet our entire wants. There is an increasing amount of local interest wherever the cause of Christ is pleaded, that cannot all be told without many papers. Nor is there room, in my humble opinion, even in all the papers we now have, for all that the brethren should write.

Leaving Chillicothe on Jan. 17th, I came to Brookfield, in Linn county, and tarried until 3 o'clock A.M. next day, when I started for St. Louis via the H. & St. Joe and North Missouri railroads. I arrived at the great city of the West at 2 p.m. the 18th, and was met at the depot by brethren Hopper and Burns of the Mold and 8th streets Christian church. At the house of the former I found a most comfortable home during my stay in the city. This church meets in a "hired house" which they cannot have on Lord's-day until the afternoon. Accordingly on Lord's-day morning I went to the church on Olive street, ministered to, since last October, by brother W. I. Pettigrow. We were addressed in the morning by brother A. Proctor, of Independence, Mo., former pastor of this church. His remarks were suggested by the words in Matt. xiii: 58, "And he did not many mighty miracles there because of their unbelief." He urged that Jesus did not many mighty works now in saving sinners and blessing his people because of unbelief. The discourse was very instructive and full of power to the thoughtful.

This church possesses, as I was informed two important elements of power for successful operations in our large cities in those days—wealth and numbers. These combined with zeal and religious devotion, give promise of the maintenance of the cause of primitive Christianity in St. Louis. In the afternoon of the 19th, and at night, until Thursday night following, I spoke to the congregation at Mound street. Dr. William Hatch, a tried minister of the word, preaches and labors among the sinners and blessing his people by faithful men. They keep the material worked up. This is to be regarded as praiseworthy in the pastor.

During the meeting with these brethren the weather, a part of the time, was very unpleasant, still the audiences were respectable in numbers, and very respectful in demeanor. Bro. Hatch from some business matters in behalf of the congregation, and from a severe cold, was unable to attend the meeting all the time. This church having already a
very eligible lot, intend building a house of worship this year. The Lord crown their efforts with success. Long shall I remember their earnestness, piety, liberality, and hospitality. Though they are poor in this world, yet are they rich in faith and good works. Living and dying I shall hope to meet these dear brethren and sisters "beyond the rolling river." Fraternally, yours,

J. M. HENRY.

IN AND INTO.

We see a whole page of "The Baptist," published by J. R. Graves, at Memphis, devoted to the discussion of the question whether the commission should read "baptizing them in or into the name of the Father, Son and Holy Spirit." The writer very conclusively maintains the proper rendering there and in other similar passages should be into, not in. He maintains that when we are baptized into the name of the Father, Son and Holy Spirit, we are baptized into the Father—into the Son—into the Holy Spirit. He very clearly maintains that into indicates a change of relationship or state. In simply indicates action, passion or being—within a place, state, or relationship. We had noted a few passages of the article for copying, as at once refreshing the minds of our old brethren and impressing our younger readers with a true rule of scriptural instruction, that was ably discussed and forcibly impressed years ago, in the Christian Baptist and Millennial Harbinger, but we mislaid the paper. It shows, too, how the Baptists of the present day are taking precisely the same path, step by step, that led Mr. Campbell and his compatriots, fifty years ago, from quagmires of mysticism to a clear perception of God's plan of justifying man. Now the point of the dis-

ussion is, "Does the particle eis translated in in the commission, indicate a change of relation or state that is expressed by into, or a mere act in a fixed state indicated by in? The writer refers to the almost universal use and translation of the particle in the same and similar contexts showing satisfactorily that into expressed the true idea. The true rule is, Eis following a verb of motion, indicates a change of state or relation—indicates that the thing or person moving or moved passes out of one state into another. Now our writer fully accepts the rule. Let us try it: into, following a verb of motion, indicates a change of state or relationship. The man went into the house. He changes his state from outside of the house to within the house. The woman walked into the garden, and plucked flowers in the garden. The same change of state expressed by into is apparent; at the same time it expresses an action performed within the new state or position, but does not indicate any change of relationship or state. Now Eis indicates the same relationship in Greek that into does in English. Baptise is a verb of motion, hence following it eis shows a change of state or relationship, and shows the change effected by the verb of motion which precedes it, to-wit, be baptized. Now "The Baptist" says, to be baptized into the name of God, of Christ, is the same as to be baptized into God or Christ. Hence, "into," in this connexion, indicates a change of relationship with reference to Christ and to God. What is the change? The change brings them into Christ—into God—they must have been then out of Christ before they complied with the action or went through the motion—baptism—that brought them into Christ. It is improper to say, when a
man is already in a house and merely walks in the house; it would be proper to say he walked into the house—meaning he merely took steps in the house without entering it. Just so it is improper to say, a man is baptized into Christ when he is already in Christ; if he is baptized into Christ, he must necessarily be out of him before baptism. Hence, if he is out of Christ, he is unpardoned—unsaved—he must be pardoned and saved in Christ. No sinner can be pardoned or saved out of Christ. Hence, if the believing penitent is baptized into Christ, he must either be pardoned in baptism or be pardoned out of Christ. This point we anticipate candid Baptists must yield, and however they may abuse us, must come to the Bible position: to wit: God pardons the believing penitent, in his burial of the old man of sin, having first been crucified by faith in Christ, and repentance toward God to the old man of sin, and is raised out of baptism to a new and holy life with Christ in God.—Gospel Advocate.

WHEN WE PRAY.—It is usually allowed that it is one of the greatest and best of blessings that we should be admitted to lift up our voices to the throne of the universe. But if ever there be
a moment in a christian's life when humility and sincerity become him well, this is the moment when he is speaking to that glorious and mighty one, before whose throne seraphs veil their faces and "angels prostrate fall." Our words assuredly should be few and well ordered: no pomp of language, no vain parade of words, no compliment to men, when we claim the audience of our almighty maker.

**TABLE GROVE DEBATE.**

A Discussion was held at Table Grove, Fulton county, Illinois, between J. C. Reynolds, of the Church of Christ, and John Hughes, of the Universalist Church. The debate commenced on Tuesday, the 21st of January, 1868, at 10 o'clock, A.M., and continued four days. The two first days Hughes affirmed the following:—

1. Do the Scriptures teach the final holiness and happiness of all mankind?
2. Holiness of God.
4. Will of God.
6. Promise to Abraham.
7. Rom. v: 12, 18, 19.
10. 1 Cor. xv: 22.

In presenting these arguments, Hughes was eloquent, and I think hopeful; but to my mind, and I heard every word of the debate, Reynolds in a masterly way met these points, and in addition to this, presented twelve counter arguments, anyone of which forever destroys Universalism. During the two last days of the discussion, Reynolds affirmed the following:—

1. Do the Scriptures teach that any part of the human family will suffer endless punishment?
2. Holiness of God.
4. Will of God.
6. Promise to Abraham.
7. Rom. v: 12, 18, 19.
10. 1 Cor. xv: 22.

In presenting these arguments, Hughes was eloquent, and I think hopeful; but to my mind, and I heard every word of the debate, Reynolds in a masterly way met these points, and in addition to this, presented twelve counter arguments, anyone of which forever destroys Universalism.

During the two last days of the discussion, Reynolds affirmed the following:—

1. There is a future general Judgment.
2. There are rewards and punishments beyond this life.
3. The punishment is endless.


In presenting these fourteen arguments, Reynolds sounded the death-knell of Universalism so far as Judgment is concerned. Hughes never attempted to answer but five of these points, and I thought it wise in him to let them alone; for he never could succeed in harmonizing these proofs with the idea that Jesus came to judge all nations at the destruction of Jerusalem.


After carrying this point in the line of argument, Reynolds proceeded to prove that the punishment was endless. His first argument was based on Mark ix: 43; 2d, Matt. xii: 32; 3d, Mark iii: 29; 4th, Rom. vi: 21.

Reynolds showed that this death spoken of in Rom. vi: 21 was beyond this life, beyond beyond Hades, beyond the Judgment—that death and Hades were cast into the lake of fire; that this was the second death; that those whose names were not found written in the book of life, were cast into the lake of fire. He then called upon Hughes to find a resurrection from the power and dominion of this death. Hughes could not raise them. Reynolds' 5th argument was based on Jude 6, and 2 Peter ii: 4; 6th, Rom. xx: 10 to 15; 7th, Matt. xxv: 41; 8th, Matt. xxv: 46.

Brother Reynolds seemed to improve all the time, while Hughes manifestly fell back in his work during the two last days of the discussion, and if I am not mistaken, his friends felt it. I am perfectly satisfied with the discussion, and pray God that the vast and attentive crowd which assembled from day to day may be benefited by it.

J. H. COFFY.

Pilot Grove, Jan. 29, 1868.

**THE GATES OF HELL.**—Jesus asked his disciples, saying, whom say ye that I am? Simon Peter answered and said, thou art the Christ, the son of the living God; and Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood hath not
THE VOICE OF WEEPING, &c.—OUR PAPERS.

THE VOICE OF WEEPING SHALL NO MORE BE HEARD.

The glorified weep no more, for all outward causes of grief are gone. There are no broken friendships, nor blighted prospects in heaven. Poverty, famine, peril, persecution, and slander, are unknown there. No pain, distresses, no thought of death or bereavement saddens. They weep no more, for they are perfectly sanctified. No evil heart of unbelief prompts them to depart from the living God; they are without fault before His throne, and are fully conformed to His image. Well may they cease to mourn who have ceased to sin. They weep no more, because all fear of change is past. They know that they are eternally secure. Sin is shut out, and they are shut in. They dwell within a city which shall never be stormed; they bask in a sun which shall never set; they drink of a river which shall never wither.

Countless cycles may revolve, but eternity shall not be exhausted, and while eternity endures, their immortality and blessedness shall co-exist with it. They are forever with the Lord. They weep no more, because every desire is fulfilled. They cannot wish for anything which they have not in possession. Eye and ear, heart and hand, judgment, imagination, hope, desire, will, all the faculties, are completely satisfied; and imperfect as our present ideas are of the things which God hath prepared for them that love Him, yet we know enough, by the revelation of the Spirit, that the saints above are supremely blessed. The joy of Christ, which is an infinite fulness of delight, is in them. They bathe themselves in the boundless, shoreless sea of infinite felicity. That same joy rest remains for us.

For the Pioneer.

Have we too many papers? To this question, now agitating the minds of some of our brethren, we have a clear and emphatic response in the negative, from the Christian Examiner, the organ of our brethren in Eastern Virginia. This paper, just started, is conducted, editorially, by brethren Parrish and Hopson. To the views of Dr. Hopson on the above question, we would call the special attention of our brethren here in Missouri, where he spent the early part of his ministerial life, and where he was known as a safe counselor, was loved as a Christian brother, and admired as a most able and eloquent preacher of the gospel. Those who think we have too many papers, we would ask to read and ponder well the following timely words from our able and long-tried brother:

We are in favor first of the publication of a weekly in every State, in which the Disciples number ten thousand members. Every disciple of Christ in the State should take it. Such a paper should be devoted to the defense of all home interests and enterprises of the Church of Christ. It should contain obituary notices, full reports of proceedings of Conventions of the churches, reports from the preachers, not only as to the ingathering of souls at their protracted meetings, but also, faithful accounts of the spiritual condition of the churches, as to the observance of the Lord's-day, the celebration of the Lord's supper, prayer meetings, Sunday schools, discipline, support of the ministry, family worship, care for the poor, &c. This paper should be published at the cheapest possible rate, and its articles should consist mainly of editorials and contributions, gratuitously furnished by brethren resident in the State.

We fully endorse the above as the true view of this question. Hence the fault among us is not in having too many papers, but in having too few readers. The great question then with all those who would be fully up to the times, is how the number of our readers can be increased. We freely grant that our age is most pre-eminently a reading age; but it is also true that it is a very superficial age. Hence the light, trashy, frothy, yellow-
DR. HOPSON'S NOTICE OF THE CHRISTIAN PIONEER.

I bespeak for the Christian Pioneer a liberal, indeed a universal support from the brethren in Missouri. From a personal acquaintance with brother Wright, made during my trip to Missouri in October last, I formed a most favorable opinion of him as a man of piety and zeal, with a heart fully alive to the upbuilding of the cause in Missouri.

Brother Long knew when a youth before he had entered college. He is an earnest, energetic worker, a very good scholar, a ready writer, and one of our most useful men in all the departments of ministerial labor.

Wm. C. Rogers knew when he was a little boy. In 1842 and '43 his father, Elder Samuel Bogers, and the writer were associate evangelists in the counties on both sides of the Missouri river, lying between St. Louis and Callaway counties, Missouri. We had often to cross the river in going to our appointments and in returning from them. Bro. Rogers lived in Dunkney, a small village on the river. Many a time Willie C. was our only ferryman. It was his delight in those happy days of his boyhood "to row us over the ferry" in a skiff that he handled proudly to himself and satisfactory to the passengers. He was remarkably small and young for such a service. Of course he would receive no monetary remuneration. To him it was a labor of love, the boy's missionary contribution in spreading abroad the gospel. It was a pleasure to me to see his happiness (a very little boy, remember) when on our return trips, after an absence of weeks, I would show him the "big red apple" and the "nice pretty book" of history or travels, perhaps full of pictures, that I had brought him. Happy childhood, happy boy, happy days! The boy Willie C. has become a man, an educated man, a Christian, an able, zealous and useful minister of the gospel, and an assistant editor of the Christian pioneer. He is in the child of a deeply religious parentage, and in zeal, piety, and love of hard, earnest work in the Master's vineyard, is a true scion of a paternal stock.

With such an editorial triad, the Christian Pioneer is worthy of the confidence and support of the brethren in Missouri. It ought at once, by an increase of subscriptions and payments, to be put above the suspicion of failure.

I expect many of my Missouri friends and brethren to subscribe for the Christian Examiner. Some simply through the influence of old and sacred memories and personal regard for me, and many as a kind of missionary enterprise, helping Virginia sustain her State paper in her impoverishment and desolation.

To encourage the Examiner is a Christian privilege which I hope many in Missouri will embrace, but to support the Pioneer is a duty which I trust none of the brethren in Missouri, who are able, will neglect.

W. H. H.

We insert the above from the Christian Examiner, which, under the editorial leadership of brethren Parish and Hopson, is just entering upon its career of usefulness in battling for the truth in the Old Dominion. For this very favorable notice of the Christian Pioneer and its corps of editors, we desire to express our sincere thanks to our highly esteemed brother, Dr. Hopson. Such a flattering notice from such a source, is to us truly encouraging. We can only say that we are thoroughly committed, body, soul and spirit, to the cause of pure, apostolic Christianity, and intend to maintain it both by tongue and pen with all the ability which God has given us.

J. M. L.

FROM OUR CORRESPONDENTS.

Harlem, Dee Co., Jan. 28, 1868.

Dear Bro. Wright: Enclosed you will find $2.50, the subscription price of the Pioneer, which you will please send to my address as above. I am scarcely able to take a paper at all, but then I have so much enjoyed the weekly visits of the Review and Pioneer, that I cannot think of doing without them. True, the editors seem to be somewhat old-fashioned, men that contend so earnestly for the faith once delivered to the saints—must always have a thus-saith-the-Lord for everything, and some of the contributors are not much better, and many of them aged men. It does seem to me they ought to have observed long since that this is an age of progress, and that if we would be popular we must do in many things as other "denominations" do. But so it is, and I suppose we must bear with them a little longer. There may yet be a change for the better with somebody. I noticed an article not long since, in the Review, written by some one, that I fear will cause trouble. Why, this writer, who-
ever he be (and I wouldn't wonder if it was bro. Rowe), even goes so far as to hint that preachers' wives wear bonnets when they can get them, and that their children wear shoes and stockings, and that they sometimes eat bread and butter, and that a comfortable house to live in would not be objectionable. Now won't this be news to some. Now, bro. Wright, while we have in this world hundreds of whole-souled men and women that have learned these things long ago, and we know it by their deeds. Yet I fear there are too many that have not even dreamed that these things are so; or if they have, they have also dreamed that there are flouring mills in heaven, and bakeries, woollen factories and clothing stores, &c., &c., and that the Lord supplies directly from heaven all the preachers' wants, as also the wants of the fatherless and the widow, and that they have nothing at all to do with this matter. Now, bro. Wright, I feel better. Yours, in the Lord, J. S. SAUNDERS.

PERSONAL.—Elder R. B. Roberts, of El Paso, Illinois, has been preaching to good audiences in this place since Lord's-day the 9th inst., to the present (14th). Some six persons who had formerly been members at other points, have taken their places in the church during this meeting. Among the number is Walk, a brother of Elder David Walk, of Paris, Ky. He come from the church usually known as the old Christian church, whose members, in its early history, were called by some the "New Lights." His amiable wife came forward last night and made the good confession, but has not yet been baptized. We anticipate still other additions before the meeting closes. Bro. Roberts is a good speaker, and we trust the Lord will bless his labors to the good of the cause in our midst. Further particulars next week.

To Our Subscribers.—We are revising our mail books—it is quite a task, and we fear that mistakes will occur. Will each subscriber who may miss his paper, notify us immediately, that we may correct the error. We have extra copies of the first number of the present volume on hand yet, and can supply missing numbers, as well as new subscribers who wish all the volume for 1868 complete. This will likely be one of the best volumes of the Pioneer. Some will no doubt want the back numbers after it is too late to obtain them. Better send early, we have the numbers now, and can supply a moderate demand. The Pioneer, by the late reduction in price, is now the cheapest periodical published by our brethren. We have made it so, to extend its circulation. Let us have the increased number of subscribers, and success will be the result.

D. T. W.

ADVANCE PAYMENT.—Our terms are payment in advance. Subscribers will miss their papers when their time expires unless they renew. Experience proves it had policy to send out without the pay. It indulges the subscriber in his negligence until he forgets himself that he owes for his paper, and then it is ruinous on us. We hope all will renew as their time expires.

D. T. W.

SPECIAL NOTICE.
The Post-office address of our assistant editors is as follows:
W. C. ROGERS, St. Joseph, Mo.
J. M. LONG, Shelbyville, Illinois.
Correspondents wishing to address either of them directly, will notice this.

D. T. W.

CINCINNATI, Feb. 3d, 1868.
Bro. Wright: In our little congregation, in the east part of the city, the gospel is still proving the power of God unto salvation. We have gained ten in the last two weeks. We have made arrangements for bro. F. M. Kibbey to still labor with us during the coming year. The other congregations in Cincinnati and Covington are in a healthy and vigorous state. In every part of the country where I go, I find the cause prospering splendidly.
A. D. FILLMORE.

CORINTH, Miss., Jan. 31, 1868.
Bro. Wright: Since I last wrote you, we have had twenty-six additions—part of them to the Liberty church, the rest to the Clear Creek church, not far distant. Your bro. in Christ, MANSEL KENDRICK.

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 powers 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.

OBITUARY:

TRENTON, Mo., Feb. 8, 1868.

BRO. WRIGHT: STEPHEN MANSUR, late of Ray Co., Mo., departed this life at my house, in Trenton, on Wednesday, the 5th inst., in the 21st year of his age. During the past year Stephen had made glad the hearts of his Christian parents by a profession of his faith in Christ, repentance and baptism into His death; and having almost reached his majority, at the beginning of the year, with the consent of his father, he went forth full of hope and bright expectations to make his own way in the world. Alas! for all earthly hopes and expectations, Stephen entered my house and became a member of my family on Lord's Day, the 29th of January. He was then, to all appearances, in fine health and the best of spirits, and gave promise of a long career of usefulness and honor to himself as well as his parents and friends. On Wednesday, the 5th inst., his lifeless corpse was carried hence on board of his father, he went forth full of hope and bright expectations to make his own way in the world. Alas! for all earthly hopes and expectations. Stephen entered my house and became a member of my family on Lord's Day, the 29th of January. He was then, to all appearances, in fine health and the best of spirits, and gave promise of a long career of usefulness and honor to himself as well as his parents and friends. On Wednesday, the 5th inst., his lifeless corpse was carried hence on board of his father, he went forth full of hope and bright expectations to make his own way in the world.

Stephen was a son of Stillman and Elizabeth Mansur, formerly of Chillicothe, now residing in Ray county.

I met him at Chillicothe, where he was seeking employment. I was pleased with his appearance, and engaged him to take charge of some interests here. He entered on his employment on Monday, the 27th of January. On Tuesday and Wednesday he was complaining, and at my request he remained mostly by the fire. On Thursday morning he thought himself better, but at noon I found him worse and called a physician. Up to this time he had complained only of a pain in his head. His disease, however, soon developed itself as a case of Typhoid Pneumonia. From Thursday night till his death, he was much of the time delirious, though he recognized those about him until some ten hours before he died. In his delirium he talked much of his father, mother, brothers and sister, and near relatives. Of his mother, sister and uncle Isaiah he spoke, perhaps, often more than of any other. During the early part of the night before he died, he recognized his cousin, C. H. Mansur, of your city, who had come to see him, as well as the members of my family who had nursed him during his sickness; but he was quite delirious and talked much, and of many disconnected subjects, devoting but a few words to each. From one o'clock at night to the hour of his death, which occurred about eleven o'clock, A. M., his mind, if mind he had, seemed to be concentrated on passages of scripture and sacred songs, many of which he repeated and sang audibly up to within a short time of his departure. He also spoke frequently as if addressing an imaginary audience, warning them against sin and its awful consequences. I have been thus particular, partly in the hope of giving consolation to his parents and friends, and partly to suggest: That while to those who stood around his dying couch for the last ten hours of his life, all surrounding objects seemed lost to his mind, and he was in what we commonly bear called an unconscious state, yet may we not reasonably conclude—and should not—the songs of praise confirm the opinion—that during those hours he had a clear view of the Land beyond the River?—of that land which to him lay just beyond the "Jordan of Death" which he was soon to pass?

If this view be correct, may my career have such an ending.

J. H. SHANKLIN

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AN EDITOR IN A FRIGHT.

The worthy editor of the Missouri Baptist Journal, if his own statement is to be believed, has been thrown into a most wonderful fright, so much so, that we fear nothing short of a month’s vacation from his sanctum can fully restore him to his former mental equilibrium. Do you ask, reader, what has so shocked the sensitive nerves of our knight of the quill? He has seen in a late number of the Christian Pioneer an article entitled “A conversation between a Christian and a Presbyterian.”

A bare glance at so unsightly a heading has, he tells us, so completely shocked him away from a perusal of the article. Furthermore he tells us that the harsh and repulsive title has for hours been ringing in his ears, and that the awful shades of Calvin and Knox seem to rise up before him in holy indignation at the insult thus offered. Taking this to be a good opening for saying a few plain things in a plain way, not only to our editorial friend but to all others of his stamp, the reader will please indulge us a little.

The first thing which presented itself to our mind on reading the editor’s notice of the title in question, is the ludicrous position into which he throws himself in criticizing an article which he has confessedly not read. He says, “we have not read it—the title was sufficient to gratify curiosity, and to frighten away from the perusal.” Yet after having been prevented from reading the article by the fright which seized him, he exclaims, “And what a conversation! How fruitful of knowledge on one side; what gratitude and simplicity on the other.” Now, inasmuch as the editor did not read the article, we are curious to know how he ascertained that there is displayed a fruitfulness of knowledge on one side, while the other is characterized for gratitude and simplicity. Perhaps the editor possesses the peculiar knack of knowing all about what is in an article, by merely reading its title.

But as it is the offensive title which had so frightened our editorial friend, we must confine ourselves to it for a moment. “A conversation between a Presbyterian and a Christian.” Now, we ask what is there in this so frightful and repulsive? Is the name Christian repulsive to any true friend of Jesus? This cannot be, for it is derived from him whom God has constituted both Lord and Christ, far above all principalties, powers, might and dominion. The name Christian having so glorious an origin, comes down to us fraught with memories of the grandest, the noblest heroism the world has ever seen. Then, is the repulsive part of the title found in the name Presbyterian? This cannot be; for there is a religious organization in the land composed of those who are avowed and self-styled Presby-
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This body is called by its own members the Presbyterian church, while they themselves have voluntarily assumed the name Presbyterian, and wish to be known both among themselves and to the world as Presbyterians. When our Calvinistic friend who figures in the article headed with the offensive title, was interrogated with regard to his religious relations, with self-complacency he promptly replied, that he was the pastor of the O. S. Presbyterian church in Jacksonville, Illinois. Now, I am sure that it is no breach of etiquette to call people by the name which they have voluntarily assumed, and by which they wish to be known to the world. Not only this, but it would be highly disrespectful to call people by any other names in a religious and social point of view, save those of their own choosing. No: polite and well educated persons never apply to people religious names which they know to be offensive to them. Hence, there can be nothing uncivil or offensive in calling the members of the religious body organized by Calvin, Presbyterians, or in calling our editorial friend a Baptist; for they have taken those names upon themselves and apply them to each other. Our editorial friend cannot object to being called a Baptist, since he has not only taken this name upon himself, but in order to give it still greater prominence, has applied it to his paper. Then, since there can be nothing offensive to any one in using the names Christian and Presbyterian, we still ask what is there in the unfortunate title which grates so harshly on the ears of our Baptist friend? We suspect that the offensiveness of the title consists in the fact that the names Christian and Presbyterian are placed in contrast. If it had only been a conversation between a Baptist and a Presbyterian, then no offense would have been given; but to place the name Christian in contrast with Presbyterian, is what our Baptist friend is unable to bear. But is it not perfectly right to contrast things that differ? That there is something essentially different between a Christian and a Presbyterian, or a Methodist or a Baptist, is evident from the fact that those partisans all differ more or less from each other. Things which are not equal to each other, cannot be equal to the same thing. Presbyterianism, Methodism and Baptistism differing more or less from each other, must each of them contain something which forms no part of Christianity; neither can a Presbyterian, a Methodist or a Baptist, be identical with a Christian. Since, then, it is right to place in contrast things that differ, we are fully justified in holding up in contrast a Christian and a Presbyterian, or a Christian and a Baptist, however much these partisans may suffer by such a contrast.

But why should our editorial friend be so frightened on seeing a Christian and a Presbyterian placed in contrast? He is not a Presbyterian himself, neither does he sit in the editorial chair for the purpose of defending Presbyterianism. Why then is he so sensitive on this point? Ah! he is a Baptist, and though he hates Presbyterianism, yet he is equally zealous to maintain and defend Baptistism. Just here an oft-manifested truth comes out. All the sectarian parties in the land show by the attitude which they assume towards those set for the defense of pure Apostolic Christianity, that they are animated and moved by one and the same spirit. However great may be their individual peculiarities, however widely they may differ from each other in their views and prac-
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This is a sectarian, partizan spirit. They have agreed to tickle each other's ears with the *Te Deum* of orthodoxy; to call each other evangelical. Hence an attack upon one of those parties is the rallying cry for them all. So active does this common sympathy some times become among our religious neighbors that they have been known to give aid and comfort to Universalists for the purpose of trying to put us down. We have before us a good illustration of the fraternizing and affiliating spirit which, notwithstanding their radical differences, characterizes all sectarians in the late call for a religious convention which has been made by the pastors of St. Louis. These conventions, now becoming quite common, originated in the eastern states in an effort to get up the odds and ends of Presbyterianism. Hence the covert design of this call for a convention in St. Louis, is to promote the interest of Presbyterianism, yet we find the names of the Baptist pastors, as birds of the same feather, placed in sweet concord with those of their Pedobaptist brethren. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

That the different Pedobaptist parties should manifest for each other a common sympathy, is what we would naturally expect, but to see our Baptist brethren utterly stultify themselves and neutralize the truth which they hold by fraternizing with error is the extreme of folly. By such a truckling course they have every thing to lose and nothing to gain. There was before the Baptists a splendid opening for doing a grand work in restoring to the world primitive Christianity. They had nothing to do but to step in and occupy this splendid vantage ground. But they would not do this; and now the Lord has raised up another people to do this work. If our Baptist brethren have any desire to take part with us in this glorious work, let them spurn all the blandishments of self-styled orthodoxy, discard forever their own sectarian name, and be content to wear only those divinely authorized names which the Holy Spirit has conferred on the people of God, and then with Bible in hand and assuming the aggressive, let them boldly preach the Gospel, as did Peter on the day of Pentecost, and when sinners, pierced to the heart, wish to know what to do to be saved, let them not hesitate to give the same answer which Peter gave. But we have little hope that our Baptist brethren will ever rise above the narrow sectarian spirit common to all the religious parties of the day. Individual cases among the Baptists there will be, as there have been, of persons throwing off the shackles of partyism, with a determination to abide by the plain teachings of the word of God; but the bitterness and unmanly opposition which their leaders are now manifesting towards those set for the defense of Apostolic Christianity, leave us but little hope that the Baptists will ever be anything more than more partizans, animated by the same spirit which prompts all those who are aiming to build up their own petty organizations. As we have already said, the inviting position which lay open to the Baptists and which they might but have refused to occupy, we, as a people, have taken. Whether we shall be able to accomplish the proposed work, or whether the means employed have, at all times, been the wisest and the best, the object itself which we are aiming to realize, is one which must commend itself as praiseworthy to all candid and unprejudiced
minds. This proposed work must ever compel us to hold up in bold and striking contrast, truth and error, christianity and sectarianism, and Christians in opposition to Presbyterians, Methodists and Baptists. The great advantage which this position gives us, its tremendous power with the people, is a matter of which we are fully cognizant. Hence, it is a position which we intend to hold and maintain at all costs and sacrifices. If our opponents will still persist in charging us with being uncharitable and exclusive, or belligerent, let them do it; it is nothing to us. No amount of opposition, however great and bitter, shall ever cause us to swerve, for a moment, from the line of duty. True, it has all along been with us a matter of policy to conciliate, as much as possible, our Baptist brethren; to never wound or offend where it could be avoided. But our courtesy has been met with rudeness and insult, our advances spurned with contempt, and our efforts to bring about a better understanding and state of feeling between us and them, have only called forth such low and scurrilous productions as Maplehurst and Campbellism examined.

J. M. L.

"MINT, ANISE AND CUMIN."

The readers of the Pioneer have not been troubled by me for some months; nor would they now be, did I not believe that there are matters of great importance, which demand more serious attention than is generally given to them. The "mint, anise and cummin" of our religion has occupied the attention of preachers and scribes so long, that it seems difficult for them to speak or write concerning the weightier matters of the law of Christ. "Total depravity," "the operation of the Spirit," "faith, repentance, baptism," etc., these all have been worn thread-bare so long, that one would think that the time had come when something more practical ought to take their places. But, no, our papers are still filled with these things, and our pulpits are still made the stage, whereon is fought the battles, that though appropriate fifty years ago, ought, ere this, to have given place to something of more practical value. It is for the purpose of simply suggesting these things that I once more claim the indulgence of the Pioneer and its readers.

There is nothing more true than this, that our churches are just what our leading men have made them. What, then, are our churches? It must be answered, however humiliating the confession, that our churches are, in the main, assemblies that are only half instructed; indeed I might with truth say only half converted. This may seem to be a grievous and an unjust charge. Let facts and circumstances testify, however, and I am much mistaken if they will not bear me out in the assertion already made. Ask our old preachers, and our young ones too, how many churches have failed to comply with contracts made for the purpose of obtaining ministerial labor; and you will be astonished at the reply of these brethren. Indeed, it is as common with many churches to violate, as it is to make, contracts. Is that man, or that church, thoroughly converted, who habitually fails to pay a simple debt of honor? I can not think it. How much better is such a man, or such a church, than those who never made a profession of christianity? If any, I fail to see wherein. Because a man goes to church once a month, sings, prays, and perhaps sheds a tear or two, is no evidence that he
loves Christ or his religion. These things cost nothing. There is no sacrifice made here. Such professors may sing and pray, they may talk of the religion of Christ, and shed tears under a stirring exhortation; but when they fail to give for the religion they profess to love, then I know that they are only half converted. That religion that makes a church pay its debts when the fear of the law is before its eyes, and leave them unpaid when there is no fear of the Sheriff coming, can not be, and is not, the religion of him who, though free, furnished money to Peter to pay his tax. With the life of Christ before me, I regard no selfish man, nor covetous man, as being thoroughly converted. True such men may be converted to a theory, a dogma, but to Christ they are not converted. He said, "it is more blessed to give than to receive," and he practiced what he taught, even to the giving of his own life. How unlike Christ is the close-fisted man, or the church that fails to give, or even to pay its honest debts.

This is one sin of the church, and the only one to which I can specifically refer in this article. Why is the church in this condition? The answer to this question must complete this paper.

I said above that the churches are just what our leading men have made them; and I mean by leading men, preachers and writers, both great and small. The zeal for proselyting, by means of "faith, repentance and baptism," has taken such complete possession of the minds of leading men, that it has well nigh ended their own religious culture; and of course they cannot impart to the church such information as they do not themselves possess. Hence the most of our teaching results in this, that men are taught to believe, repent and be baptized, and having complied thus far they are assured that all past sins are forgiven. Now they are told that if they sin they have an advocate with the Father; and that through that advocate the Father will forgive sins of the future, when remission is asked in faith. This teaching is correct. But just here we greatly err; for instead of leading men out of themselves, that they may be conformed to the life of Christ, this teaching, by itself, builds them up in a species of selfishness, that is subversive of the higher duties of the christian life. They have learned that they themselves are safe, and this safety has cost them nothing, all that they have obtained is absolutely free, and they somehow conclude that all gospel blessings are secured without money and without price. Hence, it follows, and is notoriously true, that our brethren do less in the way of giving for the support of the gospel, than any respectable denomination in the land.

The idea of having free access to the Father through the advocate, coupled with the perversion of certain scripture, is made to pander to all kinds of "short comings." Men may hoard up wealth, refusing to appropriate a reasonable portion of it for the advancement of truth; they may violate their contracts, and do everything that selfish men will do, and then by a prayer, which costs nothing, persuade themselves that these "shortcomings" are all cancelled. Now, I can never believe, that the self-sacrificing Redeemer will consent to become the advocate of that man who sacrifices nothing, but is habitually studying how little he can do and still maintain his position in the church.

If these things be true, and I cannot see how they can be set aside, it is evident that something ought to be done.
What, then, must be done? In reply, I would suggest to our teachers, that it is time to cast aside the shackles of custom, and teach a higher and purer morality than has yet been taught. Why continue to lampoon the sects, it does no good; why continue to preach faith, repentance and baptism so much, the world knows we practice these things. Instead of these, teach the church the higher duties of the christian life. Make her see and feel that christianity consists not in the belief of a mere theory, nor is it enough to be able to say, "we take the Bible, and it alone, as the rule of our faith and practice." Make her see and feel that Christ meant what he said, when he declared that it is more blessed to give than to receive. Educate her into a degree of spirituality which will place her in closer communion with God; where she will be enabled to feel the blessedness of giving; and then will the church become a light to the world, a power for good, and a blessing such as earth has never known.

In doing all this you may cause a shaking among the dry bones; and will probably have to bid farewell, perhaps forever, to many whose names are on the books here below; but out of the apparent wreck will arise a church that will honor the Redeemer and greatly bless the world.

I conclude, by stating, that this article is not written for the captious, nor for the man of but one idea. It is written in the hope that it may be suggestive of good to all those who desire to see the church occupy a higher sphere than she now does.

R. PATTERSON.

1. Without boasting I will say, we have the most self-denying band of preachers now living. Self-denying, faithful preachers we will ever want. Preachers who preach not by accommodation, but from a supreme love to God and to his Christ; from a warm and tender love toward the lost of earth; from a solemn conviction of duty, and because they love the truth, and above all things love to hold it up to the admiration and acceptance of the human family, love to point the sorrowing, exiled family, toward a happy home beyond this world of suffering.

2. We want faithful, devoted, working members in the church. We want not one drone in the hive. We want no lazy, loafing loiterer in the grand army of God. We want those only who are living, vigilant, brave. We want those who feel a profound interest in the cause of human redemption; and who show this interest, not merely by words, but by works—God-like works. We want those in the church, characterized not only by great faith, great trust in God and his word, but by great, imperishable deeds—those who have given themselves to God for life, come what may; willing and prepared, in light or in darkness, to fight the good fight. Such disciples will bless the world in life, in death. When gone, they will be missed. Reader, would you be missed were you in the grave? Would your works live after you? Would they be remembered by the poor? Would they follow you to the bar of God, and open for you the gates of heaven or hell?

3. Very diligently did our fathers and mothers read the Scriptures. This expression is as familiar as household words. But it is as true as that the Bible is of God. They understood, it may be said, only one book. Be it so. It cannot be denied that they understood this well. How stands the matter with their children? Why, they read magazines, gazettes, works of romance and fiction, and newspapers filled with all sorts of demoralizing paragraphs, but how fearfully are they neglecting the one book. We want more reading in our ranks—reading followed by close, analytical, thorough thinking. Infidelity is abroad in the land, and is at work. Earth and Pandemonium are in league fighting against God. The dreaded conflict of the last days may possibly be at hand. The mouths of infidels sceptics and scoffers must be stopped. Their boasting must cease. They cannot be silenced unless God's word be studied, and its commands practiced. A holy life is the most formidable weapon ever used against Satan.
THE FEAR OF THE LORD.

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For the Pioneer.

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." "Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for it is the whole duty of man; For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Thus reads the first and the last of the Proverbs of Solomon.

Under the reign of favor, "perfect love casts out all (servile) fear," nevertheless, where is there a child of Revelation, an heir of God, and a joint heir of Christ, who does not really fear to injure his Majesty or to violate his holy commands!

"Dost thou not fear God," said a poor repentant thief, "seeing we are in the same condemnation, and justly, too, for we receive the due reward of our deeds, but this man has done nothing amiss;" He who had the wonderful power thus to veil the sun at mid-day; to burst the rocks asunder, and rend the vale of the Temple in twain, ought to be feared, must be feared! All good children love their parents so much that they fear to violate their rules of discipline. "Tis so with the Christian, for he knows "it is a fearful thing to fall into the hands of the living God."

And while we stop not to enquire the difference between wisdom, knowledge and understanding, it is sufficient for the Christian to know that knowledge begins at this point. True knowledge begins with the fear of God, and leads to un-
understanding. Hence sensible persons seek wisdom and instruction: fools only despise them. "If any of you," (Christians,) says James, "lack wisdom, let him ask of God that giveth to all liberally, and upbraideth not, and it shall be given him." How giveth? Evidently not by intuition, but by reading, searching, studying, reflecting and praying to God to give us when we read, to understand and comprehend with all saints the length and breadth and depth and height of the love of God, and be filled with all the fulness of God."

The most intelligent and well informed christians, are always those who read the Bible the most. How humiliating is the thought, that we have so many mere nominal christians amongst us who scarcely read one chapter in a week! The same apostle avers, that while the wisdom of the world is earthly sensual and devilish, the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

According to Solomon, while the fear of the Lord is the beginning of wisdom, it is also the beginning of the end of all; the whole duty of man, and in order to keep his commandments, we must know his commandments, and to know them is to read his holy word and study them, and learn them and do them, that finally we may be among that happy number of whom it will be said, blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gate into the city." Hence our works are first to be brought into judgment, then the secret things. "Do unto others as you would have them do unto you." "By their works ye shall know them." "Do justice, love mercy, and walk humbly before God." "Whosoever doeth the will of my Father who is in heaven, the same is my mother, my sister and my brother." "Behold the hour is coming, when they that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Thus spoke the Divine Master, and others of the most accurate speakers who ever opened their lips. And since there is no drone in the great hive of christianity, all must be working bees. My thinks, after the works are brought in for judgment, and the secrets are being disclosed, some cold, lukewarm, lifeless, dormant, stay-at-home, do-nothing, nominal professors of religion I won't, will knock at the door for entrance, and hear the unwelcome word, "Depart! I never recognized you as my disciples," because "I was hungry and ye did not feed me, naked, and ye did not clothe me sick and imprisoned, and ye did not visit me." Oh! that Christians everywhere would arouse themselves to a more practical exhibition of the principles of Bible Christianity. C. S. REEVES.

Columbus, Miss., Feb. 1st, 1868.

ESSAYS ON THE BODY OF CHRIST. No. III.

1. When we closed our last number, we were speaking of the principle of cooperation which obtains among the members in the body. This principle, when fully applied, calls into active exercise not a part, but all the members, so that all the powers and energies of the whole body may be brought into requisition. In the human body there are no useless members. God, says the apostle in first Corinthians, has "set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet one body. And the eye cannot say to the hand, I have no need of thee; nor
ESSAYS ON THE BODY OF CHRIST.

again, the head to the feet, I have no need of thee. Nay much more, those members of the body which seem to be more feeble, are necessary." Since then God has set every member of the human body in its own proper place, and has made all equally useful, so is it designed to be in the Body of Christ; every member in this grand spiritual organization should be a living, active and working member. In the 12th chapter of Romans, the apostle considering the church under his favorite figure of a human body says, "We being many are one body in Christ, and every one member one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Still, again, in Ephesians, the apostle having before his mind this principle of co-operation, says that Christians should grow up in Christ, their head; "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." By the phrase "according to the effectual working in the measure of every part," the apostle indicates that there should be no feeble, lifeless, inactive members, but that every member is to work up to the full measure of its ability. Neither are any of the members, because they occupy an humble and obscure position in the body, to conclude from thence that they are less useful than the other members. Since then the less honorable members, as well as those that occupy a more honorable position in Christ's spiritual body, are necessary to the growth, the strength and efficiency of the body, "there should be no schism in the body," no envying among the members, no depreciation of each other's work. Such a thing is not only wrong, but the consummation of folly. It is related in ancient fable, that once upon a time the other members of the body rebelled against the stomach. In setting forth their grievances and the ground of their discontent, they said they all had to work to maintain the stomach, while it did nothing but consume what the others provided. So they concluded they would rebel against this idle and useless member. The hands said that they would convey no more food to the mouth; the teeth said they would chew no more; the throat said that it would swallow no more. By this means the members thought to starve the stomach into terms. But in a short time the whole body became feeble and emaciated, and the members now at the cost of much suffering, began to repent of their folly. The same feebleness, inefficiency, yea, death, will be the result in the body of Christ, unless all the members co-operate together for the good, the growth, the health and strength of the whole body. Hence the apostle tells us when "one member suffers all the members suffer with it, or if one member be honored, all the members rejoice with it."

2. The last point we shall notice in considering the church under the similitude of a body, is the care and sympathy which all the members of the body should have for each other. By means of the nervous system, extending from the brain and ramifying throughout every part of the body, any impression or sensation of pleasure or pain, in any of the members, is immediately felt in the head or sensorium. Thus by means of the nervous system a complete sympathy is kept up between all the members composing the body. So should it be in the spiritual body of Christ. The Holy Spirit filling the entire body, and animating every member, sustains a relation analogous to that of the nervous system in the human body. There is Christ the grand sensorium of the body, between whom and all the true members composing his body the most intense sympathy is continually kept up. Any sensation of pain felt by any member in his body, even the humblest, is immediately felt by him, though far away in the skies; every indignity offered to his body is viewed as an offence offered to himself; every tear that falls from the eyes of his sorrowing saints on earth is marked by his gracious eye.

But there should always be a sympathy ever existing among all the members of Christ's body, so that any pleasure or pain, any honor or dishonor, experienced by any one of the members should be felt by all the rest; for the interest and happiness and well-being of one of the members pertain to all the rest. We are told that the members should have the same care one for another; and when one of the members suffer, all the rest should suffer with it, and when one of the members be honored, all the rest should rejoice with it. A-
gain, says Peter, "be ye all of one mind, hav-
ing compassion one for another; love as brethren, be pitiful, be courteous." The weak and humble members in this spiritual body should receive more attention than the rest, because they, being feeble, need to be held up and strengthened. "Those members of our body, says the apostle, "which we think to be less honorable, upon these we bestow more abundant honor." Again, when any particular member becomes diseased, the sympathy and attention of all the rest are directed at once to this diseased part, the whole body sympathizing with it and seeking to restore it to a healthful condition. Amputation is always a painful process, and in never resorted to save when the life of the whole body is about to become involved. Likewise we say that spiritual amputation is a most sad and painful thing, and hence should never be resorted to save in the last extremity. The energy of the whole body should be put forth to save the diseased member." We that are strong ought to bear, the infirmities of the weak, "Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness." "Bear ye one another's burdens, and so fulfill the law of Christ." This law of Christ which we fulfill by bearing one another's burdens is love, which "suffers long and is kind," which "bears all things, believes all things, hopes all things, endures all things."

**SYSTEMATIC CONTRIBUTION.**

**Brother Wright:** In the Pioneer of Jan. 23d, is an article from brother W. C. Rogers on the above theme, concerning which I desire to make a correction or two. The "envelop method" as referred to by brother R., published in the A. C. Review, from J. H. Mc Culloch, does not propose to furnish each member of the church with twelve envelopes with the name of the brother or sister written thereon, to be contributed, one in each month, with the amount contributed sealed up. There is no divine precept or precedent for monthly contributions for the support of the poor or for preaching the gospel. The divine law requires contribution to be made on the first day of the week as the Lord has prospered the giver. Let thirteen envelopes be delivered to each member of the church, and let him contribute on each Lord's-day what he can give in the envelopes unsealed, so that it may be used again. The law of the Lord requires weekly not monthly contributions to his treasury.

The examination of the law of beneficence shows that, 1. Each one is to give. 2. Weekly. 3. As the Lord has prospered the giver. 4. According to his ability. 5. He is to give cheerfully. 6. All this is to be done that things may be done by equality. The loose manner in which money is raised generally among us is, many give almost nothing, and a few bear all the expense. Let the officers of the church determine how much money will probably be needed for all purposes, and then canvass the church to ascertain how much each one will give weekly. From this proceeding it will be easy to determine whether enough is subscribed to meet the probable necessities.

Let the deacons have a book with the names of the contributors arranged in a column at the left hand page, and in a column next to it the amount, opposite each name, the person agrees to pay weekly. Then rule fifty-two columns for the Lord's-days in each year. In these columns credit the giver the amount he contributes for the Lord's-day. If he is absent one or more Lord's-days, let him next give the amount that he may be in arrears, and put in the envelopes for the absent Lord's-days. This furnishes a complete registry of attendance. This arrangement for collecting is one of convenience. Where it has been tried, it has proven eminently convenient, and
REPLY TO J. A. BERRY.

Many need courage to declare all God's counsel to the churches. Brethren, our opportunities to become like the Savior will soon be gone forever. Oh let us be faithful and affectionate, that we may be approved of the blessed Redeemer in the day when he comes.

Brother Rogers, I feel confident, will receive in the spirit of love, my allusion to his mistake on the "envelope method." May the Lord bless all his children with the grace of liberality.

J. M. HENRY.

AN ATTEMPT TO OBLIGATE THE OBJECTIONS OF BRO. J. A. BERRY TO MY LETTER OF NOV. 15, 1857.

Bro. D. T. WRIGHT: Dear Sir, In the Pioneer of January 16, 1868, I find a letter from our esteemed brother, J. A. Berry, which I will try to answer in the same kind and brotherly spirit in which it was written. I thank him for it. My suggestions in that letter are not laws, and if they were, they are not like the laws of the Medes and Persians, unalterable. See the book of Esther. My respect for bro. Berry is reciprocal. If our opponents can make any capital out of my letter, let them do it. Let Consultation Meetings be called such, and let preaching or worshipping meetings be called by their proper names. Call things by their proper names. The enjoyment at Consultation Meetings is not scriptural authority for them. The authority for them is one thing, the enjoyment at them is another thing. If the enjoyment in them is to be taken for proof for them, then would camp-meetings and all others be scriptural meetings, and also dancing meetings. Prayer meetings and Sunday schools are a part and parcel of the machinery of every well regulated congregation. As no steamer is complete without all its parts, so is no christian successful in raising more money with less noise or "begging," than any other known to me. There are a few who may object to it from various reasons. Some will say, "We never raised money that way before." Others will say, "Alexander Campbell never said that was the way in the Christian Baptist." Others may say, "I see no need of mixing money with religion." Others still, "I don't believe in paying preachers." Many of these objections may be met by a remembrance of Paul's text for an essay on liberality, 2. Cor. viii: 9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his grace might be rich."

Where a church is able, let the amount contributed be enough more than to pay for preaching at home, and the support of the poor, to respond to the numerous calls that are made for the missionary work, and to assist weak churches in building, etc., etc. All the churches doing as they should in these things, and agents would soon be unnecessary to raise money for Christian purposes. The Lord's plan of raising money by weekly contributions will stop this constant clamor for money.

One brother lately appears in the A. C. Review with an objection to Christians giving one-tenth of their income, because, he thinks, one church might in that way give $9,000 in one year. What would we do with so much money, if all were to contribute on that plan? Well, one man may make that much in a year, and be a christian, too, and nobody seems to be alarmed about his danger. Many preachers, it seems to me, would do well to teach Paul's lesson to the Corinthians on liberality.
church in order without its prayer meetings and its schools for the tuition of its babes in Christ. My letter shows, from the whole tenor of it, that I was speaking not of the meetings of one church, but of meetings outside of the limits of one congregation; not of the meetings of one congregation for any and every purpose, but of meetings composed of persons from many portions of Missouri, for any and every purpose which these persons choose to designate. I say that these meetings are the same in principle as other sectarian meetings. The congregations of Jesus Christ, in the Acts, came together to break bread, and not to consult. Acts ii: 20. These congregations assembled in their individual capacity, to break bread, on every first day of the week. These meetings were very different from a number of brethren meeting once a year or five years, from every part of Missouri, to “consult.” If there should, in the judgment of the brotherhood, be a necessity for such a meeting to “consult” once in a generation, it would be wrong to make that meeting a precedent for annual meetings, for all time to come. Here lies the danger. Example is infectious.

If we let the congregations remain separate and independent, and as their head left them, unconnected by any other ties than those of faith, love, and obedience, there will be no danger of schisms among us. But just so certainly as we form other religious associations than individual churches, there will arise divisions and factions among us. The only schism we read of in the New Testament was in one congregation, the Corinthian. If the ancient churches had been a denomination, or a Consultation Meeting, or any other sectarian meeting, the infection would have spread among the whole body. The small-pox does not spread as rapidly in the country as it does in cities, neither does fire. While men are men, if you spring questions in large bodies, they will form parties. This is the teaching of the history of all “sects or churches,” and of men. There seems to be a predisposition in all parties, religious, political and other societies, to consolidate, to confederate, to concentrate their forces, and then to corrupt whatever they touch. Whether it was because the Author of our Faith knew of this disposition in men to accumulate power in a few persons first, then in one man, that he left the apostolic congregations aloof and distinct from each other, I will not say. But he certainly left all his churches in the New Testament, sovereign and independent commonwealths. See Acts and Revelations, three first chapters, as proof.

But, now, as to “Mass or Tent Meetings.” Who is to provide the tents? Tent meetings are more properly called such than “Consultation Meetings.” The church or section of country which asks for a preaching or worshiping meeting will furnish the tents. They have done so in Ohio, where such meetings have been held by our people and have been found practicable. I had these Ohio meetings in my mind when I wrote that letter, and I also had the summer and fall season in my mind, when the weather is fine, and no one church can contain the people who will assemble on such occasions to hear the word preached. All the people assembled can hear one preacher on such occasions, but if the preachers occupy different houses in town, this cannot be done. These meetings can be held in the day time in groves, or under arbors or tents, near towns or villages, and at night resort to the meeting houses. The
CAMPBELLITE—WEBSTER’S DICTIONARY.

MACON, Mo., Feb. 13, 1868.

Bro. D. T. Wright: I am still in the field, with my armor on, doing battle for the Lord and his truth. I have been preaching constantly for the last twenty-two months. Previous to that, I was in the school-room, and only preached occasionally. I have been working earnestly and very successfully. The brethren must not think, from my silence in our publications, that I have abandoned the cause, am idle, or have sheathed the sword. Far from it. I am accomplishing more than I ever have done, and the brethren brethren and people can arrange these matters to suit themselves. The brethren and people will provide the tents or arbors if they wish the meeting. The preparation for such a meeting to preach at, would not be very expensive to one church or neighborhood. These meetings are proposed to accommodate the people in the different neighborhoods or sections, and not for preachers particularly to "consult" for their advantage. Let the brethren in a place asking for such a meeting, engage one or two good preachers before hand to preach at these meetings, which is common, and which is the way the Master sent them out at first, two and two in every place. Take up a collection on some day of the meeting to pay the two laborers, or let the brethren see that they are paid, and that the expenses of such a meeting are defrayed. No one is compelled to have them or to attend them. Two, or, at most, three good speakers are enough to conduct any meeting. They can be obtained in almost any section of Missouri.

I would like to know if all the people in Missouri who like to hear our preachers preach the gospel, can get to Chillicothe, or any other place in Missouri; and if they could get to any one place, can that place accommodate all the people who might assemble there? One place, nor one time, will not suit all the people who would wish to hear the Gospel. But different times and different places would accommodate a greater number of persons, and accomplish more good than one place. If any one prefers, call them meetings to preach and worship G. d, such as Paul held on the river side, when he converted Lydia and the Jailer. Acts xvi. There is scripture for such meetings. Spend the whole time in reading the scriptures, preaching, praying, singing, exhorting, rejoicing and conversing about heavenly things.

One of the greatest and best meetings I ever attended in Missouri, was in August, 1840, with Father Stone, and other preachers, in Monroe county, six miles from Paris, which gave a mighty impetus to our cause in that county, which is felt to this day. He and I did most of the preaching. It was under trees, without tents; no moderators or clerks; no debates nor questions, nor messengers from churches. My beloved brother, T. J. Johnson, and myself, held such meetings in Versailles, Ky., in 1853, and turned to the Lord, in ten days, 140 persons. We held another such a meeting in Madison Co., Ky., under trees, and made about eighty converts in a week or ten days. No confusion. He and I just agreed to meet and preach, and brethren paid us what they thought was right and we took it. I have great faith in preaching the gospel to the people. Yours, truly,

JACOB CREATH.

For the Pioneer.
are giving me better encouragement every way.

I am glad to see the brethren speaking out in reference to the insertion of the term "Campbellite" in the late edition of Webster's Dictionary. It was a sectarian and anti-Christian spirit that foisted that term into the English language; thus attempting to legalize and fasten upon a body of people "called Christians" in the New Testament, a name that they have disowned from the very first. It is an insult thus to stigmatize a people that have, in toto, repudiated all human and party names, and insist on speaking as "the Oracles of God," or calling "Bible things by Bible names." The compilers of the work must have known that this was only a "nickname" given them by their enemies. If they did not know this, then are they poor lexicographers indeed, and ought to resign in favor of more competent hands. Why did not these learned men, profound in English lexicography, insert and define the relative or cognate term "Campbellism"? This ought to have preceded that; for it is somewhat difficult to get a religious sect or ism without some kind of an ism. If they had only defined Campbellism, they would have done a great work for that thing called "Orthodoxy"; for this heretical and piratical apparition has troubled the "Evangelists" no little, and the thing thus designated, still remains an undefined, indefinable myth, striking terror into sectarian camps, and daily making "raids" into unsanctified orthodoxy!

I want all those thus stigmatized to discountenance the work. It was done to gratify sectarian spleen; and let those that dance over the result, pay the fiddler.

I want all our leading brethren, especially in our publications, to speak out in unmistakable terms of disapproval. I hope that Lord's Quarterly, being considered a standard work, will enter a decided and unequivocal protest and disclaimer. Your bro. in Christ,

J. N. WRIGHT.

WASHING THE SAINTS' FEET.

The apostle John wrote his testimony in Asia, a very great distance from Judea, where the people knew but little or nothing of the Jewish prophets or the Jewish customs. He would not think of troubling them with an account of a Jewish passover, unless he took the time to explain it, and therefore he only gives the account of a supper where Jesus washed his disciples' feet, and predicted that Judas would betray him. Matthew wrote his testimony in his own country, and speaks of the same supper, being at Bethany, in the house of Simon, formerly a leper, two days before the feast of the passover. John Mark wrote his testimony not so very far from Judea, where the people could understand when he spake of the passover. He also speaks of a supper before the feast of the passover, where Jesus predicted that Judas would betray him. John is careful to detail what the Lord said in conversation with his disciples, from the time he washed their feet, till the time Judas betrayed him. He gives no specified time, or place where the Lord spake, so that some may suppose that it was all spoken at the supper-table, where he washed the disciples' feet, and daily making "raids" into unsanctified orthodoxy!

I want all those thus stigmatized to discountenance the work. It was done to gratify sectarian spleen; and let those that dance over the result, pay the fiddler.

want all our leading brethren, es-
him with joy, and promised to give him money. Afterward he sought a favorable opportunity to deliver him up."

Two days afterward the Lord celebrated the passover in the city, with the twelve. The supper where Jesus washed the disciples' feet, was at Bethany, two miles east of Jerusalem. At that supper, he said, "If I, then, the Master and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Happy are you who know these things, provided you practice them." Paul explains the washing of the saints' feet as a good work, and it should be frequently so practiced. He writes to Timothy: Let not a widow be taken into the number under sixty years old, having been the wife of one husband, eminent for good works; that she has brought up children, that she has lodged strangers, that she has washed the saints' feet, that she has relieved the afflicted, that she has diligently followed every good work.

J. WRIGHT.

JOHNSON'S DEPOT, Tenn.,
Feb. 6, 1868.

BRO. PATTERSON'S "MINT, ANISE AND CUMIN."

We commend bro. Patterson's article to the careful consideration of the brethren. There is a sad lack in the practice of many brethren; the spirit of sacrifice is overlooked, forgetting that our salvation is one of sacrifice altogether in this life. The Savior has led the way in giving even his life for us. All the men of faith made large sacrifices, and it is strange that with all these examples before us and the happy prospect of a glorious future to stimulate us, any should content themselves in a state of culpable stinginess. It is as much the Christian's duty to give for the sustenance of the gospel, to have it continually preached, that the people may hear it and be saved, as to do anything else commanded.

The idea that the gospel must be propagated without money, and that it is detrimental to the spiritual advancement of the church to entertain the idea of money in connection with religion, as though the advocates of the gospel of Christ, those who show us the way of salvation, and publish peace and glad tidings of good things, could live in this world without the common necessities of life, which others necessarily require to keep soul and body together, is attributable to the influence of Calvinism, mysticism and fanaticism combined. Under the influence of these, preachers were looked upon as a partially inspired class. What they said had to be received at the risk of incurring the Divine displeasure. Among the masses the preacher passed as a kind of superior being, until he wanted a little money; then faith in his religion began to give way, and he was suspected to be more for their money than for their spiritual good; and if he pressed his wants a little, the ears of many were sealed against him forever. His influence for good was gone. Much of the same feeling still maintains among the people. In many localities the pecuniary actual necessities of the preacher destroy his usefulness. The fact that he cannot live without money, while he spends his time either in preaching or the preparation for it, is overlooked. When money is promised him many regard it as complimentary, not a necessity, and when they fail to pay according to contract, they think it a light matter. But let him promise money by a given time and fail to make payment, will it be regarded as a light matter? Nay, verily. But confidence in the poor man begins to give way, and his influence for good is materially injured. There is need of much reformation at this point.

First principles must be preached. There must be no cessation here. They are an essential part of the gospel. In proportion as we leave off this part of the gospel, do we lose our identity as the people of God, contrasted with the denominations around us. This is one of the divine protections thrown around his people. But let our preachers all at once cease to preach first principles as we call them, that is, cease to preach faith, repentance and baptism for the remission of sins, for one year, a very short time, and where will we be? Many will feel indifferent as to what church they belong, feel about as well in one denomination as another; indeed we will have made
a rapid advance toward the bable of sectar- 
ianism! So long as we earnestly preach faith, 
repentance and baptism for the remission of 
sins, we never can amalgamate with any of 
the sectarian denominations. We shall stand 
separate and distinct from them, just as the 
apostolic churches do. These churches were 
planted by preaching first principles, and no 
church can claim to be one of the churches of 
Christ, whose preachers do not preach faith, 
repentance and baptism. This part of the 
gospel must be preached as long as there are 
any to be converted. But we do not mean 
there should be nothing else preached. Man 
cannot live by bread alone, but by every word 
of God. The whole duty of man should be 
taught, and our preachers, as a class are admirably adapted by their natural ability and 
education, to this work. Some can preach 
first principles powerfully and successfully; 
they can convert sinners and bring them into 
the church, but there their work seems to end; 
they have but little ability now to take care 
of and instruct them after their conversion and 
lead them on to perfection. But just here we 
have another class peculiarly adapted to 
teaching after conversion. The latter can do 
but little preaching—first principles; send them 
into the field as recruiters, and it will be a 
Waste of time and means. Place them in the 
church as educators of the converted, and their 
work is a success. Preachers are like the 
different members of the body, each has his 
appropriate place, there he can be useful, out 
of it he can do but little. As a general rule, 
the recruiter is not the man to teach or ed u-
cate the converted, nor is the teacher the man 
to recruit. Observation and experience show 
this to be true. We cannot deny it. Then 
let every brother work with whatever of abil-
ity God has given him, work in the sphere 
adapted to his ability. If it be only to preach 
first principles, let him do that with all his 
might; or if it be to teach in the church, let 
him do that. And let not him who recruits, 
despise him who teaches in the church; nei-
ther let him that teaches despise him that re-
cruits, but let each do all the good he can. 
The fault is not in preaching faith, repent-
ance and baptism, but in the lack of other 
teaching to perfect and make strong in the 
Lord the converted. D. T. W.

ELDER JOHN SMITH.

MEXICO, Mo., Feb. 17, 1868,
DEAR BRO. WRIGHT: Bro. John Smith is 
very sick, and can survive only a few hours.
W. J. MASON.

With deep and solemn feeling the above 
will be read by our readers. The good, the 
aged, the beloved bro. John Smith, has in all 
probability ere this, laid off his earthly taber-
nacle, and gone to the Lord. He is absent 
from his brethren here to be present with the 
Lord, which to him is far better. By our next 
issue, we hope to be able to give further par-
ticulars.

D. T. W.

OBITUARIES.

DIED, at the residence of her brother, Thos. 
C. Warren, in Linn Co., Mo., of consumption, 
Mrs. MELINDA C. BARKLEY, wife of James 
C. Barkley, in the 28th year of her age.

The deceased had been afflicted nearly four 
years, which she bore with meekness and 
resignation. She leaves a husband and two 
little children, besides a large circle of rela-
tives and friends to mourn her death. We 
sympathize with Mr. Barkley in this painful 
bereavement. None but sufferers like him can 
feel the loss he sustains in the death of an af-
fectionate wife. The Lord show much mer-
cy and comfort. D. T. W.

BETHANY, Mo., Feb. 5, 1868.

BRO. WRIGHT: We have lost one of our 
good brethren, JOHN P. LOTZ. He departed 
this life, January 30th, 1868. He was one of 
the best of men, the church and the commu-
nity here will greatly miss him. He leaves a 
large circle of friends to mourn his loss; yet 
we sorrow not as those who have no hope.
But, Oh! how sweet is rest when life's weary 
journey is done." He was born July, 1814.
J. S. ALLEN.

We tender our sympathies to the bereaved 
by the death of bro. Lotz. May the Lord 
console them by his precious promises.

D. T. W.

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HEREDITARY TOTAL DEPRAVITY.—No. 6.

A strange wandering, following the windings and twistings of the broad-making fathers, is the only way that we can come up through the dim mazes of orthodoxy to the trackless thing we are ferreting out. It should never surprise us to find its defenders passing several times through the Bible—having divided their subject—to look it up in parts. First claiming that men are depraved, which no one doubts, then finding some strong statement of hyperbole language with respect to some people or age, then that man is depraved by nature! It reminds me of the pedobaptist attempt to find infant baptism; they can find infants but no baptism; then they can find the baptism, but no infants. But what reasonable man would suppose; that because the Bible has infants in one place, and baptism in another, that therefore infants must be baptized? What is it that cannot be proved in this way? I might say, what is it that has not been proved in this way? Now, that all men are depraved, and that too by nature, is what I presume no one, at all acquainted with the Scriptures, would attempt to deny. But that this depravity is total, is what we do not believe, nor yet do we believe that man is morally depraved by nature, except so far as our mind or spirit is influenced and contaminated by its connection with flesh and blood, which suffers pain, dissolution and death on account of sin, by which these things were introduced into the world.

It is common to hear the defenders of hereditary total depravity assert that Adam died physically, morally, and therefore eternally, in consequence of his first sin; that he lost the image of God; and in this situation "begat a son in his own likeness, after his image"; and that therefore his posterity were in total corruption, having lost all traces of the divine image.

The statement of Eve, at the birth of Cain, "I have gotten a man from the Lord," is much stronger proof that Cain was born morally in the image of God, than the declaration that he was in the likeness of his father, is that he was born totally depraved. Was man created in the moral image of God? if so, has he lost it? Gen. ix: 6, "Who so sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Why cause man to lose his life for shedding the blood of his fellow-man? "for in the image of God made he man." But what difference would this make, if that image was entirely lost? None at all, that we can see. 1 Cor. xi: 7, Paul says: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man." James viii: 9. "Therewith bless we God, even the Father; and therewith curse we men,
which are made after the similitude
(likeliness) of God." So there is certain
evidence that, whatever man has lost
in the fall, he has not lost the image of
God. For man is yet made in the si-
militude, likeness, image of God, and
is yet both the image and glory of God.
Man was not then made in the moral
image of God, or he is not at all de-
praved, for he is yet in the image of
God. And after all the twaddle about
man’s losing the image of God in the
fall, the Bible is silent on the subject;
but it does say that man is made in the
similitude of God.

But what was his death? Was it not spiritual or moral? Let Paul lead the way in this field. "For since by
man came death, by man came also the
resurrection of the dead. For as in
Adam all die, even so in Christ shall
all be made alive. But every man in
his own order: Christ the first-fruit;
afterward, they that are Christ’s at his
coming." 1 Cor. xv: 21, 22, 23. Paul
here clearly teaches that, as we die in
Adam, we shall all be made alive in
Christ. If we all die in Adam, we shall all be made alive in Christ.
Whatever, therefore, is the life lost in Adam, is the life gained in Christ. If it was
moral death, then it is moral life. If
it is eternal in the one, it is eternal in
the other. In whatever sense we die
unconditionally in Adam, we will all
unconditionally be made alive in Christ.

Christ gave his life: he laid it down,
and took it up again. His death was
of the same kind with his resurrection.
In whatever sense, therefore, he rose,
he had previously died. That he did
not die spiritually or eternally is self-
evident; then his resurrection was not
moral but physical. Now he is the
first-fruits, and all the rest must be like
him—this is the sum: Christ rose phy-
sically, died physically—he is the first-
fruits, and therefore the life we gain
in him, is the resurrection of the body.
Then the death we die in Adam is tem-
poral, and from it the Savior relieves
us by raising us from the tomb.

Eph. ii: 1, and Col. ii: 13, are sup-
posed to favor the doctrine we are now
considering, because they speak of hav-
ing been dead in sins; and also the 4th
verse of Eph. ii: because it says they
were by nature the children of wrath.
But what is sin? It is the transgression
of law. Then they were dead to
righteousness by their wicked deeds.

We will quote Eph. ii: 1-4, "And you
had he quickened, who were dead in
trespasses and in sins; wherein in time
past ye walked according to the course
of this world, according to the prince
of the power of the air, the spirit that
now worketh in the children of disobe-
dience; among whom also we all had
our conversation in times past in the
lusts of the flesh, fulfilling the desires
of the flesh and of the mind; and were
by nature the children of wrath, even
as others." It is evident that Paul
teaches that the Jews were no better
than the Gentiles, neither by nature nor
by practice; but all alike were dead,
by their practices, to that peace that
none but God can give.

There can be nothing found in the
word death as made figuratively appli-
cable to man by his wicked deeds, that
will indicate any moral putridity as
connected with his nature. For this
death was the result of their own
wrongs.

Here we leave this part of the field
for the present. In our next, we pro-
pose to bring forward some twenty
reasons or more for disbelieving the
doctrine of hereditary total depravity.

D. R. DUNGAN.
For the Pioneer.

INFANT SALVATION.

EDITOR OF THE PIONEER—Dear Brother: I see a lengthy article in the Signs of the Times, a paper published in the East, by Elder Beeby of the old school Baptists. The article is called forth by a correspondent who is in trouble about infant salvation. I have read it over several times, and also a notice of it in the Western Recorder, by Elder Dudley, the editor of the organ of the Missionary Baptists of Kentucky. The old school Baptist says: “Our views of election is all the doctrine in the world that will certainly save either infant or adult.” He says his “foundation is laid in the sovereign election of God;” “all that are saved were saved in the Redemption of Christ before the world began.”

Now see the following quotation:

“Let it be understood, that neither infant nor adult can see (or) enter the Kingdom of God without being born again. It can be no more produced by any power or effort of our own, than our first creation could have resulted from our own wills.” “And an adult can have no more power in producing the New Birth than the helpless infant.” “Infants cannot be saved merely because they die in infancy. They must be redeemed, washed, cleansed and born again; made spiritual, and as this is the work of God, in which the subject is perfectly helpless and passive, it is perfectly adapted to the state of helpless infants and helpless adults.” “All that the Father gives to his Son Christ will come to him, whether they die in infancy or old age.” “In Adam we all sin, in Adam we all die, where shall we make a distinction in favor of infants. Whether all that die in infancy are saved or not, we are not prepared to say. It has not pleased God to reveal to us whether all who die in infancy are saved or not; certain we are, that if they are not, their living on earth a thousand years would not change their destiny.” (Signs of the times, Dec. 15, 1867, Vol. 35, No. 24. Published at Middle-town, New York.)

I could wish that every religious paper in the West could copy the whole of the article. It fills seven columns, and is an able and logical production, and as false as it is logical. The whole of his arguments are founded in error. He takes the same ground that the Catholics do in regard to the depravity of infants, but has a different process of salvation. They contend all infants miss of heaven who miss holy Baptism, but he suspends their destiny on the sovereign election of God.

But let us see what Elder Dudley will say of the article. (Elder Beeby sent his article to be reviewed by the Editor of the Recorder, and here is what Dudley says of it.) “As a logical deduction from the scriptures his argument is not worth a shuck, because he cannot prove from the scriptures that one child is embraced in the election of God: nor can an argument be constructed from the election of God that will prove the salvation of infants, that will not be itself a begging the question.” (Western Recorder, Dec. 28th, 1867.)

Well, “when Greek meets Greek, then comes the tug or war.” Here is an old school Baptist and a new school Baptist in conflict on some points, and yet the old school Baptist never penned a sentence in all his life on election more at war with the general tenor of the scriptures than Elder Dudley has; the same brother who says “Elder Wright was known to us for years to be utterly unsound in doctrine,” and yet he is afraid of Elder Beeby’s conclusions, that are logically drawn from his own and Elder Dudley’s premises. Begging the question! What question is begged if we conclude that all infants are saved? Ah, that’s the trouble, Why, sir, if they give up their doctrine of total hereditary depravity, and fall back on the teachings of God’s word, they perchance will smack a little of Campbellism in their estimation.

The two Rev. gentlemen are agreed in their doctrine of election, and also in the doctrine of depravity, but one of them has his theory, and it leads him to conclude that all who were redeemed will be saved, die when they may, and the balance may go to the devil where they belong. He is not called to preach to them, but sent to feed the sheep. But the other affects to be a missionary; he is sent to preach to sinners of the deepest dye. But “many are called, few are chosen.” All the elect will come in whether they are preached to or not, for he says “the spirit regenerates without the word, acts alone without the truth.”

Brother Dudley hopes that all children are saved if they die in infancy, but he denies that the Bible teaches it, or that an agreement can be constructed on the doctrine of election that will save a single child; and yet Elder D. preaches the doctrine of election all
the time; yea, more, he says sovereign, eternal and personal election. Then if no argument can be constructed on his theory that will save infants, then all infants that die in infancy are lost, or his views of election are false. A man that cannot see that point is not capable of being reasoned with; but bro. Dudley had better do like the Frog in the fable, get in his hole and keep quiet whilst such an Ox as Elder Beebe is tramping around him. Beebe takes his stand on the dark mountain of eternity, and draws his inferences from supposition, and supports them by resting the scriptures and falsely construing them. His conclusions are that no act of man affects his destiny; and poor Dudley, hard pressed between the conditional and unconditional electionist, spreads out a little on both sides, and does not exactly indorse either.

Let these divines surrender their theories and fall back a little, and get in rank with the Savior and his Apostles, and their trouble about the salvation of infants will be at an end. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." "As in Adam all die, so in Christ shall all be made alive," "in his own order." "The free gift came upon all men unto justification of life." The scriptures no where threaten a mortal being with future punishment for the acts of others; and so far as the sin of one man, Adam, made a wound, the righteousness of Christ has, with a balm, covered that wound, and every man, since the fall, stands or falls in his own individual character.

That old (I say old, for it is as old as Popery,) notion that the sin of Adam cleaves to all his race, was the mother of infant baptism and the foundation of Pedobaptism to this day; and when the day dawns that hereditary depravity in the Catholic sense shall disappear, infant baptism will vanish like the morning fog before the sun. I would ask the depraved divines if the Savior of sinners ever performed a cure on an unconscious infant, or gave any commandment for them to obey, till they have ears to hear? Never. Then why trouble ourselves about the blood redeemed from under the curse, till they commit actual transgressions against God? There is nothing in God's word plainer, to my mind, than the salvation of all who die in infancy, whether they are baptized or unbaptized—the children of infides or christians.

In conclusion, I submit a query to those who hold to the doctrine of hereditary depravity: If the humanity of Christ was verily man, if he had a perfect human body, how came it so, if the Virgin Mary was depraved, that the Catholic and Protestant attach to this term?

If any of your readers are vain enough to write a short article on that subject, I hope you will give it a place in the Pioneer, and let me show the fallacy of such doctrine. I am yours, in gospel bonds,

WESLEY WRIGHT.

Savannah, Mo., Feb. 18, 1868.

ECCLESIASTICAL TITLES.

By A. P. ATEN.

There remains among us a relic brought from Babylon, which it were well for us to dispose of as speedily as possible, in order that we make good our pretensions as a people practicing a pure speech and eschewing every thing religiously for which we fail to find a precept, example, or approved precedent in the holy scriptures. I refer to the practice so common among us of applying to preachers of the gospel what I can call by no other name than ecclesiastical titles. In the commencement of this reformation, if I am not mistaken, this was one of the practices of sectarianism against which the most polished shafts of the great leaders of the new movement for a return to primitive practice were hurled. But the contaminating and corrupting influences of the theological systems by which we are surrounded, have had their influence upon us, and as there is in the pride of the human heart a desire for honor and the applause of men, it is now no uncommon thing to see christian ministers complacently gazing at their names with the Babylonish prefix Rev. attached, in open violation of the spirit of that command of the Master which comes to every disciple of his, "Be not
called RabbI." Many, if there were not
in their minds a fearful looking for of the
fiery condemnation that would be
visited upon them by their brethren,
would not hesitate to assume those titles
in open violation of the simple spirit of
Apostolic practice.

The absurdity there is in the idea of
wearing ecclesiastical titles must be ap-
parent to every one who appreciates the
simplicity of that system that embodies
in it the "meekness and gentleness of
Christ," and in which all were exhorted
"not to think of themselves more highly
than they ought to think." Imagine, if
you can, the pompous announcement
placarded upon the walls and around the
streets of Jerusalem, that upon a cer-
tain day and at a certain hour "the
Right Reverend Simon Peter, D. D.,
will deliver a lecture at the church of
the Holy Trinity." It would have been
resented as an insult to the Almighty,
whose name alone is "holy and Rever-
end." if in the days of primitive Chris-
tianity any man or set of men had dared
to dress up the name of the great Apos-
tle to the Gentiles by dubbing him the
"Rev. Dr. Paul." He prefers rather
to be called in his own strong terse lan-
guage, "Paul, a servant of Jesus Christ."

Glorious man! The reward of thy sim-
plicity is a crown of endless life.

There is another phase of this sub-
ject which perhaps demands attention
from us more than the one already re-
ferred to; and that is the practice so
common among us of addressing every
preacher as Elder. From my stand-
point of vision this is exceedingly repre-
sensible. Especially is it so when a
young preacher is thus addressed. I
look upon that as an ecclesiastical title,
as I do upon the others mentioned. It
may be softening the lines somewhat, to
apply a name found in the holy writings
to a Christian preacher, but it is none
the less wrong on that account; for we
have no authority that as a distinc-
tive title the word Elder was ever prefixed
to any man's name in the first years of
Christianity. Yet among us at the
present time it is almost universal.

The cause of it is found in the fact that
we want to ape, just as far as we can
with any show of consistency, the prac-
tices of our religious neighbors, trusting
to fate that the hypocrisy of the thing
will not be discovered. So far, too, has
this practice gone, and so universally
has it been practised, that we have
many preachers who actually feel them-
theselves insulted if the title Elder is not
prefixed to their names in addressing
them in writing. It may sometimes be
excused in addressing an elderly man
who has once filled the position offici-
ally indicated by that appellation; other-
wise it cannot be. So far as I am indi-
vidually concerned, I desire no distinc-
tive title except my own legitimate
name, and I prefer to be addressed by
that and nothing more. This practice
cannot be too caustically attacked, and
I trust that every lover of pure speech
will exert his influence to reform the
abuse.

"THUS SAITH THE LORD."

There are many among us who are
strongly opposed to doing anything for
which they cannot find a specific "thus
saith the Lord" for it. They also object
to some things that are plainly com-
manded.

Some churches object to meeting to-
gether on the first day of every week
to celebrate the Lord's death; or, which
is the same thing, they only meet once
a month. Are they not thirty-day
christians? Where is there any com-
mmand to meet, on some one Lord's-day
only in a month?
Some churches only meet when they have a preacher to meet with them. Where is there a “thus saith the Lord” for the church to meet for preaching?

Some churches have Sunday-schools; others have no Sunday-school. Where is a “thus saith the Lord” for the course pursued by either of these?

Some churches offer to pay a man one hundred or two hundred dollars a year to preach for them once a month; and after he has filled his obligation, they pay him only a part of his wages. Where is a “thus saith the Lord” for employing him to visit them once a month, and then for keeping back part of the price?

Where is there a “thus saith the Lord” for raising money or materials by subscription, or otherwise, to build a house of worship? Where is authority to hold meetings at night, and light the house with tallow candles instead of coal oil? Why not light the house with sperm candles, or hold meetings only in day time? Why locate the house on the road side, and not at cross-roads?

Where is there any command for brethren to take off their hats immediately on entering the house of worship? Or what authority is there for taking them off at all?

Two men are members of the same church. One is landlord; the other is his tenant. The tenant gives the landlord one-third of all he produces: the landlord produces as much or more than the tenant and has no rent to pay. The church needs fifty dollars. The tenant gives three dollars, and the landlord fifty cents. (That is so; I have seen it). The Lord requires that things shall be done by equality. One man worth $5,000 gives $50 a year for the support of the gospel. Another man worth $50,000 gives $6 a year. Did the man who gave $50 give too much? If he did not, what Scriptural word will describe the conduct of the other?

A member of the church is about to remove to another place where there is a church. He asks for a letter, and is recommended as in full fellowship with the church he leaves. He carries the letter in his pocket till a protracted meeting is held; and at last, through much persuasion, he deposits it with the church. Is he in full fellowship, then, as the letter says? Is it Scriptural to say, “in full fellowship”? What kind of fellowship is it that is less than full? Are letters of commendation given according to a “thus saith the Lord” to persons partially in fellowship?

Is there a “thus saith the Lord” for a young man just from college to conclude that he knows more about preaching to sinners, and building up saints, and conducting a series of meetings, than an old preacher? Or is it scriptural for a man to conclude, because he is an old man, that therefore he knows more about everything than a young man? Is it Scriptural for a preacher to think himself the greatest within the bounds of his acquaintance? Or to think so meanly of his abilities that he will not preach? Is there a “thus saith the Lord” for preaching as well to ten persons as if there were one thousand?

Is it Scriptural for a minister to raise the alarm about sectarianism, when his own brethren are living in flagrant neglect of prayer—at home, in secret, and in the public assembly? To complain of sectarians who sustain Sunday-schools, colleges, missionaries, Bible societies, their own preachers, and yet do none of these things themselves? Is it authorized in the Bible to get mad whenever
BEAUTY OF THE GOSPEL.

The gospel is perfect. It is entirely adapted to the wants of man. It is "mighty through God to the pulling down of strongholds." There are many errors in the manner of presenting it. Some preachers seem to be in constant distress about the errors of others, and are often mere disputers; while the beauty of the gospel escapes their notice. Others live under a cloud, and are forever harping upon the deformity of sin, while the excellencies of well-doing are forgotten. The beauty of the gospel is not so much in the exposure of sin, as in the revelation of the glorious attributes of God—the exhibition of his love to fallen man—and the promises it contains. Men hate sin by being brought to love holiness. The gospel presents the beautiful life of the Savior as an example for us. It exhibits his purity, his meekness, his unselfish labors to touch chords in the human heart, and awaken desires to be like him. The writings of the apostles abound more in the good and elevating things of truth, than in the corruptions of men. The mind takes coloring from that upon which it mostly dwells. The apostle directed the Philippians to think upon things honest, just, pure and lovely. We cannot think upon such a cluster of good things without being improved. Let us look upward more, and we will grow better. In every life there is some corner possessed by sorrow. How beautifully and gracefully does the gospel speak to each heart, and with hope-crowed words direct it to heaven. The beautiful prevails throughout creation. Every plant unfolds itself into inimitable beauty. Before the eye was formed, light ineffable gilded the green-clad earth. Before the ear was framed, the "music of the spheres" had com-

J. M. HENRY.
SPIRIT CULTURE.

menced. God is fitting up a most splendid residence for his children in the hereafter. No wonder that he should clothe his gospel in the garments of beauty. In every clime it has the same mellow, gladdening voice, and is the same angel of love and mercy to every heart. It prepares the most beautiful graces and jewels to be worn on earth. Where can we find a more profound system of human progression than in 2d Peter, 1st chapter, or purer and diviner instruction than in Phill. 4th chapter. The goodness of God leads us to repentance. Goodness consists of acts. What is more beautiful than a good act? It blesses both the doer and the recipient of it.

I will illustrate this if some of our disputers will let me tell an olden legend. The wind and sun disputed as to which was the stronger. They agreed to try their strength upon a farmer, and the one that made him pull off his cloak was adjudged the stronger. The wind whistled around him, and beat upon him, and howled in his face, but this only made him draw his cloak closer to him. It failed. The sun rose upon him, and sent down his warm rays until his cloak was a burden, and he threw it off. Application. Win through the beautiful power of the gospel. Strive to adorn our profession. Make every appeal for the gospel attractive. Clothe our thoughts in pure, chaste words, and our spirits in the garments of love.

The seen but silent beauty of holiness speaks more eloquently of God than tongue of angels. The beauty of the life of the Man of Nazareth enshrined in the four biographies, has done more to regenerate the world than all else.

"Beautiful for situation, the joy of the whole earth, is Mount Zion," says David. There are many fragrant flowers along the way of life. Thorns may annoy us, but let us pluck the flowers, for they are celestial—given by our Lord "to cheer us on our journey." The loftiest intellects have looked upon the shining heights of the gospel, and left the fields of their philosophy for its clearer light and more beautiful character. Its promises encircle the life that now is, and stretch away to the verities of eternity. God is its author, salvation its theme, and man the recipient of its favor. It points every tempted soul to a life of happiness, when the sun of his earthly being shall set to rise and shine on other worlds. There is no grander theme, and none more beautiful. Never did this gospel come from the brain of man. Throught the worlds ages the songs of its beautiful lessons of hope will be sung over the graves of the dead, and the jubilee of its glory be heard in heaven.

Let us walk by the light of the glorious one,
Looking off from the earth for a beautiful home,
And down to the time when sighing is done—
We'll live with the beautiful when heaven is come.

J. A. BERRY.

SPIRIT CULTURE.

"Fear not, for I have overcome the world." To overcome the world is the secret of all true greatness. It is the mystery of moral culture. It is the way of refinement in mind and manner, and what a conquest it is. Upon what an eminence the individual stands, who can say, "I have overcome the world." Now, who can truly say this? Is it the statesman, pouring forth his eloquence in senate halls? Is it the philosopher, absorbed in his search after truth, as he trims his midnight lamp? Is it the antiquarian, wrapt in myste-
rous thought, as he bends over the ancient tome? Is it the poet, with an imagination all aflame, an exquisite sensibility, alive to beauty, as it is seen in heaven, and earth and sky, in form, and face and voice? Is it the student, fresh from academic halls, with thoughts all full of ancient lore and modern literature? Is it the young woman who has just made her debut in fashionable circles, who can appear with all the ease and sang froid required in French politeness? who can pronounce their language with most sweet accent? who can please with the charm of position, and fascinate with the grace of motion?

Nay, nay! None of these can say it, unless they have added to these attainments a wisdom and a refining power from a higher source. We often see these individuals caught in the meshes of the world; and too often they fall, bewildered by the syren voice of earthly pleasure, and the glare of worldly wisdom. They have not overcome the world, the world has overcome them.

There is a refinement, exquisitely sensitive to everything which is pure and lovely. There is a culture high and holy, which cherishes everything which is true, and beautiful, and good. Now, where shall the soul go, to attain this beautiful spirit culture?

It is unnecessary to go into an elaborate investigation into the history of nations, to say it is not to be found in the worldly wisdom of ancient Babylon, the philosophical learning of Greece, the polished literature of Rome, the eclat of modern France.

It is only to be attained in the school of Christ, himself the great Teacher. His wisdom strengthens the mind, without bewildering or leading astray. His benevolence adorns the soul with a sympathy which brings the purifying drops to the eye, and a willingness to the hand, to do good at the sight of sorrow and suffering. His gentle spirit gives a serenity to man, as he moves among the vain and wearying scenes of earth. His teachings impart a power to the soul to resist the allurements and fascinations of the world. It gives a comprehensive charity, which speaks "evil of no man." It produces a living faith, that enables his followers to obey God, though it is to give up the dearest object of affection. It gives a hope full of immorality, which looks beyond the sorrows of earth, the solemnities of death, the gloom of the grave, to the bright scenes to be disclosed at the resurrection.

A thoroughly instructed christian man or woman, has a high refinement of thought and expression, a rich moral and religious culture, which no worldly wisdom can give, and will enable him to exclaim at last, "I have overcome the world, through him who hath loved me, and given himself for me."

JENNETTE HARDING.

London, Nebraska, {Feb. 18, 1868.}

INFANT BAPTISM—A DIALOGUE.

[The printed Tract has been sent us by an aged and venerable brother, with a request that we republish it in the Pioneer. D. T. W.]

Jane.—What is the reason, Alma, that none of the Baptists ever baptize children?

Alma.—They all adopt the great Protestant principle that "The Scriptures are the word of God, and the only rule of faith and practice."

Jane.—Do not all the Protestants adopt the same great principle? I have often heard our minister avow it. I think that all our Presbyterians not only adopt it, but preach it also.

Alma.—If they adopt it and preach it, why do they not practice on the same principle?

Jane.—Why, my dear Alma, I suppose they do practice on it. You would not intimate

INFANT BAPTISM—A DIALOGUE.
that our ministers have any rule of faith or practice except the Holy Scriptures, would you?

Alma.—My dear Jane, I believe you to be very pious, and I would not willingly hurt your feelings. But you will pardon me if I say, that if they adopt the scriptures alone as “the rule of faith and practice,” they, and all kinds of Baptists are agreed in one and the same rule, and, therefore, their practice should be one also. Either the Baptists vary from the one rule by not baptizing infants, or the Presbyterians vary from it by doing so. Both cannot be according to the rule.

Jane.—That is exactly what I think, Alma; and you will allow me to say that I respect your piety and feelings as much as you do mine. But I must say that I think the Baptists are those who differ from the rule. When I say this, Alma, I know you will not receive it unkindly.

Alma.—Certainly not. I have no doubt but you honestly think so. And, as we think differently in relation to what our “only rule of faith and practice” teaches on this point, suppose you refer me to the passages which require the baptism of infants.

Jane.—Which require it?

Alma.—Yes, my dear.

Jane.—What do you mean by require? Do you mean by it the same as command?

Alma.—Yes, my dear Jenny, that is what I mean.

Jane.—Well, it appears from Matt. xxviii: 19, that the Apostles were required to baptize all nations; and infants are a part of all nations.

Alma.—You have done well, Jane, to begin with the commission of the Apostles. One would naturally expect to find the authority for infant baptism in this commission, if anywhere.

Jane.—So I supposed. And have I not found it here, Alma?

Alma.—I think not.

Jane.—Infants are certainly a part of “all nations.”

Alma.—In one sense they are a part of “all nations;” but not, in the sense in which that phrase is used in the commission.

Jane.—Why not?

Alma.—Because the Apostles were commanded not only to baptize “all nations;” but also to teach “all nations;” and infants could not be taught, because they could not understand the Gospel. The apostles were required to baptize “them;” that is, those that were taught.

Jane.—Your reasoning has force in it, Alma; but I will quote another passage as authority for the practice. Jesus said, “Suffer little children to come unto me.” This passage certainly includes “infants;” for it says “little children.”

Alma.—Yes, Jane, it includes “infants;” but it does not include baptism. You have now quoted two passages; one of which includes baptism, but not infants; and the other includes infants, but not baptism. You must produce a passage which speaks of both babies and baptism. You must bring the babies and the baptism into contact, or the babies will not be baptized.

Jane.—Now, Alma, that is witty, and there is some logic in it also. Do you not think that these little children were brought for baptism?

Alma.—No, my dear Jane.

Jane.—Well, I do; and those Baptist disciples were justly reproved, because they forbade infant baptism.

Alma.—Well, Jane, you are also witty. That was a fine hit. Your remarks are not only witty, but they contain some truth also.

Jane.—Some truth! Are they not all true?

Alma.—I think not. They contain two truths and one error.

Jane.—Well, then, I am two-thirds right, and that is pretty well. But, Alma, which are the two truths, and which is the one error?

Alma.—The two truths are: 1. These were Baptist disciples; and, 2. They were reproved. The error is, that they were reproved for forbidding infant baptism.

Jane.—Well done, Alma. You are sharp for analysis. But if they were not reproved for forbidding infant baptism, for what were they reproved?

Alma.—For forbidding the friends of these little children to bring them to Jesus.

Jane.—But what were they brought for?

Alma.—That is for you to show, and not for me. You are very ingenious to slip the laboring oar into my hands.

Jane.—Don’t you like to row, Alma?

Alma.—I have enough to do with you, Jane, to row my own boat, without rowing yours too.

Jane.—Well, then, I will row for myself.
will turn to the passage, and see if they were not brought to be baptized. I have always thought that was what they were brought for, and our ministers apply the passage to this subject. I will read it: “There were brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven.” This is one passage.

Alma.—Yes, Jane, this is one passage, but it is a poor one for the purpose for which you introduced it. It says that the children were brought to Jesus that he might put, not water, but “his hands” on them.

Jane.—Well, our ministers put their hands on infants when they baptize them.

Alma.—Well, said, Jenny! That is smart. Jane.—I will turn to the passage, antI’see if they were Jane.—Another specimen of the same kind, my dear.

Alma.—Proceed, Jenny.

Jane.—Well, Luke xviii: 15, reads, “And they brought unto him also infants”—here, Alma, I have the very word “infants.”

Alma.—Well, Jenny, now read on and get the word “baptism,” and then you will have both for the first time.

Jane.—Well, let me read—“that he would touch them.” Alma, these passages are more touching than conformatory.

Alma.—I think so too, Jane.

Jane.—Well, we are agreed in one thing, are we not?

Alma.—Yes; and in more than one. We are also agreed in this “one rule of faith and practice.”

Jane.—Well, Alma, you have chased me out of the Evangelists, and I will dive to the Acts of Apostles, and see what I can find there.

Alma.—Jane, you say I have chased you out. I think you have “run out.”

Jane.—Ah, bless your kind, harmless, but mirthful heart. There is another good pun, and pretty well deserved; for I did “run out” of proof. But I hope to fare better in the Apostolic households.

Alma.—Let us visit them Jane, and become acquainted with them.

Jane.—I will now read Acts xvi: 14, 15: “And they brought young children to him, that he should acquaint them with him.” Here we have the infants! “that he should touch them.”

Alma.—Yes, Jenny you have the dear little babes again. But where is the baptism?

Jane.—Ah! How very motherly that “dear little babes sounds! Well, I love the dear little creatures too; and I will do all I can for them in this discussion. Alma, what more have you to say on this passage?

Alma.—I have to say that it proves that the children were brought to Jesus “that he should touch them.” Not that he should baptize them.

Jane.—More analysis! Well, our ministers always touch children, when they baptize them.

Alma.—Yes, Jane. But do they always baptize them when they touch them?

Jane.—Another case of analysis, Alma. I will see what “Luke, the beloved Physician,” will do for my cause.

Alma.—Call in the Doctor; your cause needs him.

Jane.—Alma, I love your wit and pious mirth.

Alma.—Thank your kind heart, Jenny; but call the Doctor in.
I see it is not apparent that Lydia was either a married woman or a widow. And there are many families which contain no little children.

Alma.—Yes; and she was from home on business, and would not have been likely to have taken small children with her, if she had had any to Thyatira. In the absence of all proof that she had any children, you certainly will not insist that this passage proves "infant baptism."

Jane.—There is no proof in the Scriptures that she had any children; but may we not reasonably suppose that she had?

Alma.—We have agreed that the Scriptures "are the only rule of faith," and we cannot rest on supposition; for that is introducing another rule, and a very poor one too. Moreover, the fortieth verse intimates that the household of Lydia consisted of Christians; for it is said that Paul and his companion entered into the house of Lydia, after they were liberated from prison, "and comforted the brethren."

Jane.—So I perceive. But here is also in this chapter, an account of the baptism of the jailor’s family.

Alma.—Yes, Jane, you have found the baptism again, but not the babies.

Jane.—Well, I found the babies in the Evangelists.

Alma.—You did, but the babies and baptism are too far apart.

Jane.—But, Alma, what reason have you to suppose that there were no infants in this family?

Alma.—What reason have you to suppose that there were any?

Jane.—I see that you are determined that I shall row my own boat.

Alma.—Yes; but I will sail with you, Jane.

Jane.—Well, I do not know that there is any evidence that there were any children, either large or small, in this family.

Alma.—But there is evidence that there were not any infants; because it is expressly said that Paul and Silias "spoke the word of the Lord to" the jailor, "and to all who were in his house;" and that he rejoiced, "believing in God with all his house." They were all believers, and, therefore, proper subjects of baptism, according to the Apostolic commission: "He that believes and is baptized, shall be saved."

Jane.—Paul says, 1 Cor. i: 16, "I baptized also the household of Stephanas." But there are no "infants" mentioned.

Alma.—Yes, this is another case of the baptism without the infants.

Jane.—But how do you know that there were no infants in this family?

Alma.—But how do you know that there were any? And since the Scriptures say nothing of infants in these families, or of infant baptism, and they are "the only rule of faith and practice," what right have we to believe or practice the baptism of infants? But Paul says this family were "the first fruits of Achaia?" Lydia’s family were "brethren," or Christians; the jailor’s family "all believed in God." All these families consisted of believers, and believers only, so far as known from the Sacred Record; which we agree "is the only rule of faith and practice."

Jane.—Well, my dear Alma, I am much obliged to you for your criticisms on the various passages which I have presented as proofs of "infant baptism." And I will say in conclusion, that I expected to be able to prove that doctrine very triumphantly when I commenced; but it has proved a perfect failure on my part, and I am satisfied fully, that those who make the Scriptures "the only rule of faith," cannot believe it, and that "those who make it the only rule of practice," cannot practice it.

Alma.—My dear Jane, you are more endeared to me than ever before, though I have long loved you for your piety, because of this evidence of your respect for God’s word. I hope you may long live to teach others the truth, and to honor the cause of Jesus by your pious life.

Jane.—The Lord bless you, my dear sister, and grant that I, by your example, may become as critical a reader of the Christian oracles as you have proved yourself to be.

AN INFIDEL PREACHER.

A church of sixteen members has been organized in the western part of Nemaha county, Nebraska, in what is known as the Illinois settlement, under the following extraordinary circumstances:

Some half dozen Disciples, and about the same number of Methodists, as there were no religious meetings in the settlement, agreed to meet at the house of one of the brethren for worship and investigation of the Scrip-
MATHES' AND BROOKS' DEBATE.—ELD. JOHN SMITH.

A Bible-class was formed, and, for a time, the meetings were harmonious and interesting. The neighbors soon began to gather in, and "satan (?) came also" in the shape of an educated and intelligent infidel, who took his place in the Bible-class, and claimed that they, no more than he, believed the book they called a revelation from God. All the class denied the charge, and a critical and thorough examination was commenced. Whenever any one showed an inclination to shrink from the obvious import of a text, in accommodation to sectarian notions, this infidel preacher claimed them as his friends, and demanded that they should stand with him as fellow infidels. The Methodist members were not prepared for this, and, yielding point by point to the word of God, they soon found themselves standing with the Disciples upon the word of God alone. A church was organized, and four "outsiders" were immersed by one of the quondam Methodists! Truly, God can cause the wrath of man to praise him.

BEDFORD, INDIANA, Feb. 28, 1868.

Bro. D. T. Wright: My debate with the Methodists, through their chosen representative, T. S. Brooks, commenced on the 28th January, in the Town Hall in this place, and closed on the 3rd of this month. The attendance was very large, and the order good. Six propositions were discussed, giving one day to each question. Everything passed off pleasantly, and our brethren were well satisfied with the discussion. Mr. Brooks is not a learned man, but a bold, noisy man, well posted in all the quibbles of his party, and knows as well as any man in the Pedobaptist family how to use the ad cap tandum.

His principal forte was a constant play upon the passions and prejudices of the Sectarians present, backed up with bold and reckless assertions of what he had done and what he would do presently! But he utterly failed to sustain himself, and the verdict of the brethren here who heard it, and the world, so far as I know, and some Methodists is, that the truth triumphed gloriously. We followed the debate with no meeting, except our regular Lord's day meetings; but already two prominent gentlemen, who were members of the M. E. Church, in Bedford, one of them the Treasurer of the church, have left the Methodists since the debate, and after being immersed into the death of Christ, united with the church of Christ in Bedford. And we look for others soon. Fraternally, thine.

J. M. MATHES.

FURTHER PARTICULARS.—The following letter we have just received from bro. W. J. Mason, relative to our venerable and dearly beloved bro. Smith. The Lord in mercy grant our life in this world may end as glorious and full of hope as bro. Smith's is doing. Let me die the death of the righteous, and let my last end be like his.

MEXICO, Mo., Feb. 25, 1868.

Dear Bro. Wright: Your letter of inquiry concerning bro. Smith, came to hand on yesterday evening. I have just left his room. I told him what you desired to know. He replied, "Tell bro. Wright I am better, and most home." I asked him what he meant by that? He explained that he meant he would soon be out of this world. He has no appetite—eats nothing—suffers now but little, and is gradually sinking. No hopes entertained of his recovery. I told him you were sad at knowing of his condition. He told me to say to you not to be sad on his account. He sends his love to you and family, and bro. Eastin and family. He is not enthusiastic as some I have seen in his condition, but is calm, self-possessed, and entirely satisfied with his prospects. In haste, your brother.

W. J. MASON.

THE JOURNEY OF LIFE.—Ten thousand human beings set forth together on their journey. After ten years one-third, at least, have disappeared. At the middle point of the common measure of life, but half are still upon the road. Faster and faster, as the ranks grow thinner, they that remain till now become weary, and lie down and rise no more. At threescore and ten a band of some four hundred yet struggle on. At ninety, these
have been reduced to a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps, a lonely marvel, till the century is over. We look again, and the work of death is finished.—Morning Watch.

LITERARY NOTICES.

FIRST PRINCIPLES: Or, the Elements of the Gospel analyzed and discussed in Letters to an Inquirer. By Isaac Errett. Published by H. S. Bosworth, Cincinnati, Ohio.

Such is the title of a valuable and interesting tract which should be extensively circulated among the people. It treats in an easy and satisfactory manner the great points which lie at the entrance of the kingdom of Christ, and which every inquirer feels anxious to understand. It contains 150 pages, put up in paper covers, neatly trimmed; price 15 cents per single copy; $1.50 per dozen. Address Isaac Errett, Cleveland Ohio, or H. S. Bosworth, Cincinnati, Ohio.

A REVIEW OF FREEMASONRY: by a Christian, New Berne, N. C.

This is a pamphlet of 48 large pages, in a colored paper cover, neatly trimmed and well printed on good paper. It is a very earnest and apparently candid review of Freemasonry. We have not yet found the time to give it that careful and thorough reading which we wish to do, we are speaking of it only from a superficial view, and not from a mature reading. Persons wishing something to read on that subject can send to Dr. J. T. Walsh, of New Berne, N. C., for a copy of this work, and see what it says. The writer is deeply impressed with the importance of the subject, and if he has discovered serious error, and has succeeded in making it stand out in a clearer light than any other writer who has spoken on the subject, he ought to be heard for the public good. This can only be determined by an examination of what he says. "Prove all things and hold fast to that which is good," is an apostolic command.

THE GOSPEL ECHO.—This excellent monthly of 40 large pages, under a colored cover, stitched and trimmed, is now published at Macomb, Illinois, instead of Carrollton, as heretofore. J. C. Reynolds is associated with E. L. Craig as co-editor, and we are gratified to see the marked improvement they have made on the paper. It is now printed on new type out and out, and being of a smaller size than that formerly used, the paper contains much more reading matter than it did. It is an ably conducted paper, and should be well sustained. All success to bros. E. L. Craig and J. C. Reynolds in this grand improvement. Terms $2 per annum. Address Elder J. C. Reynolds, Macomb, Illinois.

THE CHRISTIAN RECORD.—This monthly, originally started by Elder J. M. Mathes, was revived by him better than twelve months ago, and stands now in the front rank of the best monthlies. Some few years back it went into the hands of bro. Goodwin, who changed it to a weekly sheet, and finally sold out to bro. Isaac Errett, who immediately thereafter started the Christian Standard. That was the last of the Christian Record till bro. Mathes revived it up again as above stated. It is now eminently worthy of patronage, and we take pleasure in commending it to the brethren. Bro. Mathes yields a strong pen, and is doing a good work, and, we trust, being well sustained. Terms $1.50 per annum. Address, Elder J. M. MATHES, Bedford, Indiana.

THE MORNING WATCH.—This is a beautifully illustrated monthly, containing biographical sketches of prominent ministers, Bible lessons and hints to superintendents and teachers; also, short and well written articles on First Principles and the duties generally of Christians; and also a large portion of religious news—the success of the Gospel, etc. It is published in pamphlet form, 16 pages of three columns each every month. Terms 75 cents a year for single subscription, and at greatly reduced rates to clubs. Send for a specimen. Address W. W. DOWLING, Indianapolis, Ind.

THE CHRISTIAN HERALD.—This choice and well conducted monthly, by Downs and Karr, at Eureka, Illinois, has also put on a new dress, and is now printed upon new type. It is continually growing in favor with the brethren, and we are gratified to learn that such is fact. These two young brethren are deservedly worthy of encouragement on account of their devotion and faithfulness to the cause of Christ. The Herald is published at $1.50 a year, single subscriber, and still lower to clubs. Address Downs & Karr, Eureka, Illinois.
REPORTS FROM THE BRETHREN.

CARROLLTON, Mo.—We learn that bro. W. H. Robertson closed a meeting at Carrollton, Mo., a short time since, with some fifty odd additions to the church in that place.

PARIS, Mo.—Bro. A. H. Rice, a short time since, closed a most successful meeting at Paris, Mo. 31 believing were baptized, 3 reclaimed, and 4 added by letter. Arrangements have since been effected, by which bro. Rice is to move to Paris, and preach for the church. We notice that he has already bought property there, and has probably, ere this, made the move.

CHILLICOTHE, Mo.—Bro. R. B. Roberts is still, up to this writing, the 26th instant, preaching of nights to a full house; several others, since our last issue, have taken membership. The meeting has assumed a very marked interest. We trust that much good will be the result. We shall give full report when the meeting closes. D. T. W.

INDEPENDENCE, Mo., Feb. 12, 1868.

DEAR BRO. WRIGHT: I have preached almost constantly since the middle of July and with more success than any previous year of my life. My health is not good, but better than this time last year. May God help you, my dear brother, in your self-denying devotion to his cause. As ever, your brother in Christ.

A. PROCTOR.

We clip the above from a private letter to us from the beloved bro. Alex. Proctor. We are glad to learn that his health is improving, and that he has been able to work for the Lord so successfully. We would like that he would speak to the brethren through the Pioneer often. Will he not do it? It is the urgent request of all the friends of the paper that he should write for the Pioneer. D. T. W.

Pawnee City, Nebraska, Feb'y, 1868.

We have lately had 7 additions to the church here. Yours, in the one hope,

D. R. DUNGAN.

PARIS, Ills., Feb. 21, 1868.

DEAR BRO. WRIGHT: I want to make a correction of a mistake (I suppose of my own making), which should not pass uncorrected. About Jan. 13th, I made a statement to you that the Christian Church here in Paris was dedicated to the service of our Heavenly Father. This should be set to rights. It was not the whole church, but the basement, that was dedicated, for the whole church, as yet, is unfinished, and therefore only the basement was dedicated at that time.

Since I last wrote, there has been several additions, amounting in the aggregate to between 75 and 90. After bro. Black left us, brothers Harris and Mullins have frequently preached for us, having brought from the error of their way between 20 and 30 individuals. Let the good work prosper is my earnest prayer. Your brother in Christ,

CYRUS N. WALLS.


DEAR BRO. WRIGHT: The good cause is onward in this part of our Lord’s vineyard. Great success attend your noble efforts to combat error and disseminate the truth through your excellent Pioneer.

TIMOTHY FORD.

SPECIAL NOTICE.

The Post-office address of our assistant editors is as follows:

W. C. ROGERS, St. Joseph, Mo.
J. M. LONG, Shelbyville, Illinois.

Correspondents wishing to address either of them directly, will notice this.

D. T. W.

TRUTH.—A man noted for truth is a bulwark in society. You can depend upon him. He is a sort of power of nature, of God. There is that about him which awes you, and (unless you are like him) troubles you. Such men keep society from falling into absolute corruption. So long as they remain, the battle in favor of evil is not yet won. But they will triumph ultimately: they must, as truth is never wholly vanquished: she still remains in nature, and is the child of God, her domain extending over the earth.

When you know a man to be rigid in truth, how safe you feel in his presence. He is like a mathematical problem accurately solved. There is only one thing to him in every case, and that is the right thing. You stick to that man as to an anchor. When in distress he tells you a thing, you know it is so—and how it will tell upon you! He is a man of power, and cool in emergency. He is your knight, you trust him. You are safe with him as with a law of nature. He is an intelligent law of nature.—Colman’s Rural World.

DON'T BE EXTRAVAGANT.—If the poolhouse has any terrors for you, never buy what you don't need. Before you pay three cents for a jews-harp, my boy, ascertain whether you cannot make just as pleasant noise by whistling; for which nature furnis-
Tobacco is an Indian weed;
It was the Devil sowed the seed;
It drains your pocket, stains your clothes,
And makes a chimney of your nose.

J. Creath.

OBITUARIES.

Pisgah, Cooper Co., Mo., Jan. 28th, 1868.

Bro. Wright: It becomes my painful duty to announce through your excellent paper, the death of our highly esteemed and dearly beloved brother in Christ, Freeman Wing, Esq. He departed this life on Tuesday evening, the 21st of January, 1868, at half past nine o'clock, in the 69th year of his age. His disease was a cramp colic.

Bro. Wing was born in Massachusetts, and went to Virginia at the age of 18, where he lived until he was married to Miss C. B. Jones, in his 31st year, and in the spring after (he was married in the fall), he emigrated to Missouri, and settled in Cooper county, and lived there until his death. Affable in his manners, dignified in his deportment, noble in his disposition, and perfectly uncontaminated, he was almost universally esteemed and admired by every one who knew him. Being a man of sound intellect, sound judgment and decided business qualification, he was a very useful man in the community where he lived, and will be greatly missed. Bro. Wing obeyed the gospel in 1843, under the preaching of Bro. Lavy Hatchet, and he has been a member of the Church of Christ nearly a quarter of a century; and although he had a great deal of the business of this world in his hands and on his mind, yet so far as is known to the writer, he was a very consistent member of the church from the time he obeyed the gospel until his death; and for the last few years of his life he was a very devoted Christian.

He worshiped with his brethren at Lamine on the Lord's day before he died, (Tuesday night,) and seemed to enjoy the meeting very much. But his labors are over and his work is done, and he has, no doubt, gone to that rest that remains for the people of God. He was certainly one of the best men in his family I ever knew. Being a man of great self-possession and self-control, he governed himself first, and then his family, seemingly almost without an effort. He has left an affectionate companion and a large family of interesting, intelligent and respectable children, the most of them members of the church. May they all prepare to meet him in heaven—the Christian's home.

May the good Lord abundantly bless sister Wing and every member of that distressed family.

O. P. Davis.

Dickeson Hudson departed this life, Jan. 12th, 1868, at the residence of his son, Philip Hudson, in Clinton county, Mo., in the 74th year of his age. He had been a member of the Baptist Church for about thirty years; he was also a Bishop in the same church about eight years, universally beloved by all that knew him. I was present when he was chosen Bishop of the congregation of which he died a member, and I must say that I never saw such universal support given to any man in my life. He was not nominated, but every brother and sister writing his or her name on their tickets, or causing the same to be done. The brotherhood bow in humble submission to the providence of Him that doeth all things well. May he rest from his labors and his works follow him.

S. S. Trice.

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DIED IN THE LORD.

Two venerable and aged brethren,—John Smith, of Ky., in the 84th year of his age, and Alfred Wilson, of Paris, Mo., in his 56th year—have finished their work and gone home to be present with the Lord. They now rest and live forever. Death is over with them; they shall know no more death; they die no more—care, toil, pain and anxiety they never will know again. Happy, happy are they, rich in glory and honor, as the stars of the firmament will they shine forever and ever in heaven. Though we miss them much, we cannot weep for joy of their happy lot. The Lord in mercy grant that all days on earth may terminate as glorious and full of hope as theirs. Bless the Lord, oh my soul, for the glorious hope he has given his faithful servants.

The following pages contain further particulars of these beloved brethren.

D. T. W.

ELDER JOHN SMITH.

"He is not dead, but Sleepeth."

A great and good man has fallen. On Friday night last, at 30 minutes past 10 o'clock, Elder John Smith slept the sleep that will know no waking until the resurrection morn. He was born on the 16th of October, 1784, and was consequently in the eighty-fourth year of his age since last October. In the eighteenth year of his age he embraced the Christian religion and became a member of the Baptist Church in Kentucky where he resided, and about a year thereafter began preaching the gospel. At that time he was a Calvinist of the "straitest sect," and he continued to be a Calvinistic preacher until about the year 1826 or '27.

Elder Smith was one of the many Baptist preachers who, about that time, had gradually embraced the peculiar views that were being advocated by Alexander Campbell, and was one of the few that did not go back when the storm of persecution came. He had embraced those views with much deliberation and from a solemn and conscientious conviction of their truth, and from a thirty years intimate acquaintance with him, we firmly believe (such was his innate love of the truth) that he would have gone to the stake rather than renounce what he accepted as divine truth.

He was recognized by all who knew him, as a man of extraordinary mental strength and ability, and although wholly without culture when he started in the ministry, we presume to say that no man of the present century, living or dead, has done more in moulding the religious faith and sentiment of Kentucky than he.

For sixty-five years he was a preacher of the gospel. His mental and physical powers were preserved in a most wonderful degree to the last day of his life, and he died with his "harness on."
On the second Lord's-day in February he preached with his accustomed clearness to his congregation in this city, and on that night he was attacked with the disease that terminated his life after nineteen days of great suffering. It will be gratifying to his friends to know that his faith was strong and his hope bright to the last hour. On the morning of his departure we called to see him, as we had done almost every day during his illness. We saw that the time of his departure had nearly come, and called his attention to the fact. He was entirely conscious of his approaching dissolution, and expressed much thankfulness that he was "nearly home." Some two or three hours before he breathed his last he expressed the desire that his last Laments might be cheered by singing. We were sent for by the family, and assisted by a brother present, sung the words "Since I can read my title clear," to the tune of "Lily Dale," with the chorus

"Oh Heaven, sweet Heaven,”
The home of the blest.”

During the singing he lay perfectly motionless, and seemed to drink in every word of the song. When the singing was ended we asked him if he heard the song. He replied "yes," which was, we believe, the last word he ever uttered. From that time he lay without a struggle or a groan, or the least contortion of a feature, and gradually, and almost imperceptibly, he yielded up his breath, as an infant seeks to rest. "Weary worn out winds" expire not more softly, than did the spirit of this venerable patriarch leave its weary, worn out tenement of clay, and wing its way, as we believe, amid a convoy of angels, to the spirit world.

Elder John Smith was no ordinary man. For thirty years have we known and loved him. This, if any were needed, would be a sufficient apology for this tribute to his worth and memory.

The mortal remains of Elder Smith, in charge of his son-in-law, A. R. Ringo, and his nephew, Jas. Hurt, started on Monday morning for "the city of the dead" near Lexington, Kentucky, where they will be deposited beside his "sleeping" wife to await the last trumpet.

From the residence of Mr. Ringo to the Depot, he was attended by the Sunday-school scholars and teachers—in procession—together with a large number of the citizens.—Mexico (Mo.) Ledger, March 6, 1868.

ELDER ALFRED WILSON.

This good man is no more? He departed this life at his residence in this place, at 7 o'clock, on the morning of the 27th of February, 1868, aged about 56 years. His death created quite a sensation in the community, as it was rather sudden and altogether unlooked for. He was in his usual health on the Sunday previous, and preached at Santa Fe, in this county. He returned home late in the evening, suffering from an attack of cramp colic, to spells of which he had been subject at times for some years. By the application of the usual remedies he obtained relief, and on Monday morning was quite cheerful. But in the course of the day, his pains again became quite acute, and continued more or less severe until about 9 o'clock on Wednesday morning, when he fell into a slumber, from which he never fully awoke—all efforts to save him proved unavailing, and he died the next morning without a groan or a struggle. Thus passed away one of our best citizens—emphatically a good man, acknowledged and regarded as such by the
ELDER ALFRED WILSON.

For some forty years he had been a citizen of the county, mixed and mingled in all the best circles of life, beloved and respected by his fellow citizens for his steadfast integrity, kindness of heart and honesty of purpose. We had known him for near twenty-five years, the most of which time intimately, and never did we discover anything in his character to condemn, or heard the least aspersion upon his character. Indeed, we have never known a man who shared so largely of the public confidence, or one, having so strong a hold upon the affections of all classes of the community, as the subject of this notice. But it was in his Christian character that he shone most conspicuously, and exerted the largest influence. He was in all respects a model Christian—humble, devout and true. He made the Word of God the rule of his action in all departments of life. Like David of old, he hid that word in his heart—it permeated the entire man, and shaped his course in his general intercourse with his fellows, in the church and the outer world. In the language of another, we can truly say, that he was the best specimen of what the Bible and Christianity can make of man that we have ever seen! Hence he wielded a large influence, and was looked up to by professors of all denominations as a model of excellence, and as possessing a character that reflected the highest credit upon the Christian profession. The most of his time for the last twenty-four years has been devoted to preaching the Gospel. Never did he tire in his Master's service, and Death found him with his armor on. The theme of his discourses was "Jesus and Him crucified," and he sought to win men to Christ by persuasion and presenting the love of the Savior, rather than to influence them to obedience by depicting the terrors of hell. In this work he was eminently successful, as hundreds can testify who have been made to rejoice in the Lord, through his example, teachings and exhortations. He was not by any means a brilliant man—his education was limited, but nature had done much for him—endowing him with a strong, well balanced mind, a determined will, indomitable energy, and a warm, generous heart, thus qualifying him to successfully prosecute any enterprise or work he might undertake.

In the early part of his life he was quite successful in accumulating this world's goods, and had he pursued the calling in which he was then engaged, he might have become quite wealthy—but like Mary of old, he "choose the good part"—preferring to lay up treasure in heaven rather than on earth—forsaking the affairs of the world, to enter upon the service of his Lord and Master, in winning souls to Christ. Though he devoted as much time in this work as any other minister, and seemingly paid but little attention to worldly matters, yet by economy, prudence and good management he had always plenty for his own purposes and some to spare, and was always a liberal contributor to the support of those engaged in preaching the Gospel and of all worthy charitable objects. While he lived within the bounds of economy, he never stinted himself in anything that was calculated to add to the comfort of himself and family. He was hospitable, and loved the society of his friends and acquaintances. His home was the abode of happiness, and he possessed the peculiar tact of making all who visited him feel perfectly at home. In his intercourse with his fellows, he was kind, courteous and agreeable. But why this attempt
HEREDITARY TOTAL DEPRAVITY.—No. 7.

Reasons for not believing the doctrine of Hereditary Total Depravity.

I. Before this we have seen that the doctrine of the entire corruption of man's nature is entirely unfounded, either in reason or revelation; and this is our first reason for rejecting it. Having carefully considered every scripture in either Old or New Testament, that has ever been relied upon as furnishing proof of this doctrine; and finding that individually or collectively they do not so teach, we might here let the matter rest. For who wishes to embrace a religious theory for which there is no scriptural support? Nor yet for which there may anything be deduced that will be in its favor, by what we know to be the facts? Yet because the doctrine, in its practical import, has such a fast hold on the minds of the people, we propose to continue, not only to "bear up" the funeral knell of this baneful falsehood shall be sounded.

II. The doctrine of the entire corruption of man's nature is not in harmony with the providence of God. God is all wise and all powerful, He knows as perfectly man's nature since the fall as before it. He has always employed such corrective means as were best calculated, under the circumstances, to reconcile the human to the Divine mind. Whatever may have been brought to bear upon man to change his character, and the purposes of his life, these influences and providences were in harmony with man's nature, and best calculated to produce the desired effect. What, then, has God done for man's correction and instruction; what know we of His providences? We know that when the world was very corrupt, God swept away, by a flood of waters, all of its in-
HEREDITARY TOTAL DEPRAVITY.

The inhabitants, save the righteous family of eight persons; that, for the wickedness of the cities of the plains, they were made "an example, suffering the vengeance of eternal fire;" that, in order to secure the repentance of Nineveh, they were threatened with an overthrow at the end of forty days; that the angel of the Lord was sent into Egypt to destroy the first born of every Egyptian family; that he slew seventy thousand mighty men of Israel; and the mighty host of Sennacherib's army. And these are but a few of the many providences of the kind by which man might be induced to acknowledge Him to be the one living and true God, and reverence Him as such. But why these physical ills, if the fault is in man's nature—that over which he has no control? If man, by nature, can neither think nor do that which is right, why thus afflict him for what he can not help? The only conclusion that we can arrive at, from a knowledge of God's providence, is, that man is responsible for his character, and has, therefore the power to shun evil and do good. Cast Satan down to hell, bind him in chains of darkness, but his nature is unchanged, he turns not to acknowledge and serve the Lord, because he is totally depraved. And precisely so would it be with man if his nature was entirely corrupt. You might heap upon him all outward afflictions, but his nature would remain the same, he would not turn and glorify God.

III. Our third reason for rejecting the doctrine of the entire depravity of man's nature, is drawn from the beautiful in nature. Why should the grass be green; the flowers attractive; the roses red; violets blue; why should nature adorn herself in her beautiful robes of green, white and grey; why should mountain scenery, cataract curiosities, and a thousand splendid wonders, have a place in the world but for the amusement and happiness of man? Would God have brought these things into being and continued them without a design? Would He now adorn the earth with so many thousand beautiful, attractive scenes, if there was no appreciative mind, if there was no heart to be ravished with their splendor? Surely not. That heart that is wholly alive to the beautiful and lovely in nature, is not wholly corrupt. And the very fact that God has decorated the earth with this innocent grandeur, is proof that man's mind is alive to the pleasing aspect, and therefore not wholly corrupt.

IV. Man has naturally an appreciative sense of justice, righteousness, benevolence and truth. The most depraved of the sons of men with whose minds we have become acquainted, though they may not practice these virtues themselves, nor cultivate their hearts as they ought, yet they admire them when seen in others. Selfish they may be, yet they detest selfishness in others; morose, and love the society of the hopeful; cunning, secretive, artful, deceptious, they admire frankness and generosity in their fellows. There is no way to account for this strange discrepancy, but to admit the fact that though they have failed to improve their powers for good, they have yet an inward love for the lovely features of righteousness; secretly, they approve the things that are excellent. Now, while "with the mind" we "consent to the law of the Lord that it is good," we have good thoughts and are not entirely corrupt, as the creeds teach. Such statements as that "God is love," His "love constraineth us," proves conclusively that man's nature responds to the very attributes of the Deity.
V. The deeds of unregenerate men prove that they are not totally depraved. I need not only refer to the principles of science evolved, and deeds of benevolence done, by a Franklin, Jefferson, Clay, and even the infidel Owen, to see that man, by nature, in an unsaved, unregenerate state can both think and do good, and are not, therefore, entirely depraved.

VI. The moral condition of every unregenerate man would be the same. Total depravity admits of no degrees; there is no bad, worse and worst, for, by nature, they are all as corrupt as they can be! No motley group here! all are alike, as dark and loathsome as erebus. The moral atheist, and the decent moralist; the timid damsel, whose hands have not been put forth to the injury of others, and the basest thief, and robber, and liar, and idolater, and murderer, and debauchee, are all alike culpable in the light of this human degrading dogma! Wicked men and seducers will wax worse and worse, deceiving and being deceived.” This proves that even wicked men may become worse, and if so, there is a difference in the moral status of the unregenerate, and the doctrine of total depravity is a falsehood.

VII. If human nature was totally corrupt, man could only be happy while sinning. Nothing can be truly happy out of the position or element demanded by its nature. A fish can neither be happy or live out of the water; a bird can not live in it, their nature’s are different. Religion must of necessity, make its subjects miserable, because it stands at once against the whole bent of the human mind. Religion must be supernatural, and therefore unnatural or against nature. Where then is that rest to the soul of which the Savior speaks—Matt. xi: 29?”

VIII. Hate and not love would be the ruling passion of the human heart. We know that man is prompted to every deed of his life by love; love of some kind prompts every deed, and sigh, and purpose of life. Man can only be controlled by this principle. God alone, therefore, who is love itself, can be the only sovereign of the whole earth. “God is love, and he that loveth is of God.” Then the Divine attribute is manifest in human nature.

IX. Man could not naturally sympathize with the suffering and down-trodden of earth. But so far from this being true, even the most hardened sinners weep when the hand of affliction weighs heavily upon their fellows. Christ wept at the grave of His friend, and he that weeps as He wept, can not be entirely corrupt.

X. If man in a state of nature is altogether sinful, so that he, in that state, can not think a good thought, nor do a good deed, then all the acts of legislation, decision of points of law and justice made by unregenerate men, are so much of injustice and wickedness; like produces like, is the argument upon which they stand.

X. But what is still worse, they can make no attempt to relieve themselves from this corruption, or help others to remove the terrible pollution. Nor in any way can they assist a fellow mortal on the journey of life.

XII. God could not have loved the world so as to give His only Son for us, without loving total depravity. Now the Devil is only totally depraved—he cannot be more and if man is totally depraved by nature, then he is by nature just as bad as the Devil. The very fact, then, that God so loved the world, is the fact that man was not totally depraved.

D. R. DUNGAN.
SYSTEMATIC CONTRIBUTION.

I have just read in the Pioneer an article from our devoted bro. J. M. Henry, on the above subject. My article was prepared in great haste, and hence the error in regard to bro. J. H. McCulloch's system. I quoted from memory altogether. Bro. Henry says, "the divine law requires contribution to be made on the first day of the week, as the Lord has prospered the giver. Let thirteen envelopes be delivered to each member of the church, and let him contribute on each Lord's-day what he can give in the envelop unsealed."

I do not see how with only thirteen envelops he can do this. The law of benevolence is certainly stated correctly by bro. Henry. But he speaks of "subscribing to meet the necessities." I do not think that the best way. Let nothing be subscribed. Let each member put into the envelope and give, each Lord's-day, as the Lord has prospered him. If he fail to come up to the full measure of his ability, after the instruction of elders and preacher, be it so. If all the members conclude not to sustain the gospel, be it so. The Lord will remove the candlestick, and no one can say aught against it.

2. The ad valorem system I regard in harmony with the divine law of giving, but inexpedient. Suppose A and B possess each $20,000 worth of taxable property. A has a large family. B has none. Clearly A should not pay or give as much as B. Or, A is in debt $5,000, while B owes nothing. In this case, B should certainly give more than A. Again, suppose both are clear of debt—their families the same. A may be compelled to support half a dozen poor relatives, while B is free from such burden. No one can justly say that under these circumstances both should give to the Lord equal sums.

3. But cannot those appointed to assess attend to all these matters? it is inquired. I fear not. Here will be the great difficulty. It will create evil surmising in the membership. Besides, it is not at all times expedient for men of business to tell the financial condition of their affairs to any. It may sometimes be necessary to keep it close for self-preservation— for one's own good as well as that of creditors.

4. Let each one give weekly as the Lord has prospered. Let each member know he must stand or fall at God's bar, for the deeds done in the body, and my word for it, this plan will work largely better than any other. Let each one put into the envelop as the Lord has enabled him, and drop it into the basket or "contribution box" each Lord's-day. As bro. Billy Brown used to say of preaching, to those who said it was easy, "Brethren, try it just one year."

5. No people can long prosper who give little to the Lord. We must give liberally, or the Lord will not bless us. I would say to preachers, work hard; and to the brethren everywhere, give liberally. If these do not obtain among us, alas! for the high aim before us. May the Lord bless his people. May the Lord stand by those and prosper, who stand by his glorious cause. Yours truly,

W. C. ROGERS.

P. S. I am happy to hear, at all times, from my beloved bro. Henry.

W. C. R.

PURE RELIGION.

In the days of the apostles, as well as in our own, there were many pretenders to religion and virtue; many who were not deers of the word, but hearers only. Those whom the apostle
James denounced as having "vain religion," seemed to have but one tenet for which they strongly contended, namely, the necessity of faith in the Lord Jesus, but denied the necessity of those works which are the proper evidences of it. Like some moderns, they folded their arms in apathy, and sung,

"Before the throne our surety stands,\nOur names are written on his hands."

They had a semblance of religion; they had copied after the heavenly maid, but the symmetry of her whole figure was not discoverable in them. So of our "faith alone" moderns. But I purpose to look at religion as a life, following the definition given by the apostle James. i: 27.

Having received the seed of the kingdom, it is to operate in the life as well as in the heart. Continuing a growth by being a "doer of the work," the green ear becomes visible, and he is pronounced blessed in his deeds. The green ear consists in his works, wherein is the evidence that his faith is alive and vigorous; and as every tree is known by its fruit, so we know the man loves God when he keeps his commandments. The heavenly seed of pure religion has sprung up in his heart, and its fruit ripens to maturity as he visits the fatherless and widows, and keeps himself unspotted from the world."

The man who possesses this religion will show it, so far as he has ability and opportunity. Thus true faith is the magnetic needle which unites man to God. It is a faith which works by love, and will ever produce good works, and will ever tend to the "bright and morning star," and will assimilate the life of its possessor to the life of him who "went about doing good."

The apostle particularizes two cases wherein the radiant flow of a life religious brings sunshine to darkling hearts—the fatherless and widow. In these the sufferings of every other state are included. Cases, though painfully afflicting, are apt to be disregarded. How pleasant the domestic scene of a family perfect and entire. There happiness dwells, and heartfelt delights beam from the windows of every soul, and ripple in the silvery laugh of cared-for children. See the traveler, the man of business, at nightfall hasten home to enjoy repose. Their children run to meet them—the howling storm of the winter king pierces not the warmth and joy of their pleasant homes. But alas! hard by is another picture. How have their joys faded! How has the sweet fountain been made bitter! She had a husband, and they a father, but he is dead. Father—a name once sweeter to the child than the memory of the first dead love to the aged, comes no more at its call. Fatherless! How the word brings afresh the sad memories of the past, when we, and perhaps you too, reader, were bereft of a father and mother, and left to battle on alone. Reverse the picture. A mother dies while the father is left. The father's business calls him away, and in it for the time he forgets his sorrow: but the orphan treas, "from morn till dewy eve" the seat of all its past comforts, while mother! mother! leaps from its bursting heart, for she was uppermost there. Death hath eclipsed its best earthly friend. I have shown you the picture—in the world are the living images. The spirit of pure religion bids you go, and there, like an angel from heaven, attend to the wants of the sighing ones. Can pure religion possess that heart where no bowels of mercies are excited at the orphan's art-
realities, it is much to be feared, will be far less. In the last forty years we have accomplished much, but it was possible to have done much more. In the next four decades the work of the last four may be equaled, but in its results it ought to be a hundred times greater. It may with truth be affirmed, that with our present preparation and ability, and the increase in these respects that may naturally be expected, the conversion of the world might almost, in that length of time, be accomplished. But to compass this great end, it would of course demand the tireless energy and most generous outpouring of means on the part of every Christian. We do not hesitate to affirm, that the Lord demands these at the hands of all his people as his just and lawful right in return for the wondrous things he has done for us. That the vast majority of the professed followers of the Lord will refuse to give what he demands in this respect, is very probable, and the natural consequence of a failure to accomplish the possible results, is almost certain to be an actual reality. But it ought not so to be. We are stewards of the manifold grace of God. He is testing our liberality in time, that the results may be known in eternity. He is proving our faithfulness over a few things, so that in the future it may be known whether we are worthy to make rulers over many. So far as each one personally is concerned, the ever present now is to determine his final status when the last account is rendered to the Judge of the living and the dead. And the most rigid examination of personal actions and personal motives ought to be a daily work with every one who desires to stand justified amid the awful solemnities of the supreme court of the universe.

For the 'Pioneer'

SHALL WE POSSESS THE LAND?

There are grand possibilities before us as the people of God. The probabilities are not so great, and the actual
I commenced this article with a proposition concerning the possibilities before us. It ought to be everywhere maintained by all teachers of the holy gospel as part of their message to the world; and the necessity of accomplishing that which is possible should be most earnestly and forcibly impressed on the minds of those who will be held responsible in the coming day, for any failure that may, on account of neglect, take place. The glorious millennium, of which we read so much, whose blessed realities we desire so much to see and share, and whose mysterious unfolding will doubtless be opened up to the view of the finally faithful, would far more speedily approach the shores of a world in sin, and happiness, by its holy influences, the weary souls of mortals, if, by the united efforts of all, were put forth the latent strength and energy there is in the church of the living God.

Christians, shall we possess the land, or shall the blackening influence of moral death be hereafter as hitherto felt all over this beautiful world of ours?

A. P. ATEN.

Hannibal, Mo.

PAUL AT ATHENS.

About eighteen hundred years ago, there stood an ancient city on the southern shores of Greece, famous for her cultivation of the arts and sciences, and for being the resort of the learned from all parts of the civilized world. About the time of which I speak, there might have been seen a man, of a sad countenance and a brow marked with deepest thought, slowly wending his way through the crowds that thronged the streets. The multitude, eager in the pursuit of pleasure or business, meet and pass him; friend recognizes the face of friend; the latest news is talked over on the public corners; here and there are seen groups composed of men of elegant leisure, who are spending their time in gravely discussing the politics of the day. A few paces off is seen the self-styled philosopher, telling his disciples that pleasure is the only good, and pain the only evil, and the chief end of life is to seek the one and to avoid the other. On the opposite side of the street is seen another philosopher of quite a different school, teaching his followers that the tear of sympathy is a mark of weakness unworthy the wise man, and that the chief end of life is to be insensible alike both to pleasure and to pain.

But this thoughtful man seems to be a stranger to all that is passing around him; he was alone in the great city. The phantoms which the multitudes around him are pursuing, have no charms for him; other and nobler thoughts possess his mind. But he passes on amid the glare, and glitter and glory of heathen antiquity, until the noise of the busy populace is heard only in the distance. He then pauses to reflect on the many scenes before him. Around him is displayed in imposing and beautiful forms the skill of the artist. He beholds the spirit of heathen mythology enshrined in forms of beauty and grandeur by the sculptor and the architect. Gorgeous temples, filled with the statues of gods and goddesses and deified heroes crown the hills. Altars to Jupiter the mighty, and to Mars, the god of war, stand thick around. But among the many objects of superstitious devotion which attract the attention of the stranger, there is one that strikes him with peculiar force. He perceives it to be an altar; he approaches and reads this inscrip-
tion: "To the Unknown God." The result was, that the spirit of the holy man was stirred within him, when he saw the city wholly given to idolatry. Do you ask the name of this city? It is Athens.

"On the Ægean shore a city stands, Built nobly, pure the air and light the soil— Athens—the eye of Greece and mother of arts And eloquence."

The mysterious stranger who muses upon those many objects of heathen devotion is Paul, the apostle of the Gentiles. This man of God sees before him a complete demonstration of man's utter inability to extricate himself from the depths of misery and guilt into which he had plunged himself. All that could adorn human life and dignify human nature; all that could elevate, purify, ennoble and expand; all that was great and good of which antiquity could boast, is crowded together here in this favored spot. Here the arts and sciences had reached their culminating point; here eloquence was carried to a degree of perfection to which it has never since attained, and here, too, within those academic groves, philosophy had put forth her mightiest efforts, and poetry had taken her loftiest flights. The sad result of all these trophies of human philosophy, was that man "by wisdom knew not God," but on the other hand "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things."

But we left the apostle Paul musing upon the many objects of Athenian devotion. But his mission was not to visit stately temples and to gaze in admiration on the beautiful forms of art as carved out of the marble or painted upon the canvas. He came, not as the ambassador of some earthly potentate, but as the legate of the skies, as the apostle of the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God." Being wholly absorbed in his great mission, a new and divine philosophy, of which the wise of earth had never dreamed, now for the first time began to reach the ears of the multitude. "Then certain philosophers of the Epicureans, and of the Stoics, encountered him." Acts xvii: 18. Let us, for a moment, glance at the fundamental doctrines of those two sects of philosophy, which at this time reigned supreme in Athens.

1. The fundamental principle of the Epicureans was stated in the preposition that to be happy is the sum of all human duty. All man's faculties should be applied to the single object of avoiding pain and seeking happiness.

2. The world was formed by a fortuitous concourse of atoms.

3. The soul is composed of refined matter, more refined than that of the body, but so united with it that the dissolution of the one includes the dissolution of the other.

4. There is a higher order of intelligences than men, but they dwell far away in some remote part of the universe, and take no interest in the affairs and fortunes of men.

5. Self-interest is the fundamental law of man's nature; and the only good is pleasure and the only evil is pain.

1. The Stoic set out by affirming that all things, even the great soul of the world, were under the iron scepter of fate. Man differs from God only as a part differs from the whole; both being subject to the laws of nature, and both existing by the sole energy of their own
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THINGS I DISLIKE.

wills. Thus the Stoic deified himself, and worshiped at the shrine of pride.

2. The Stoic believed that after death his personality and identity were forever destroyed by his body returning to the dust and his soul being blended with the great soul of the universe.

3. Thus the Stoic made himself equal with God by first degrading the idea of an eternal self-existent Being to that of a mere creature of fate and necessity, and then annihilated himself by being absorbed in the great soul of the universe. Against those two sects of philosophy, embodying in themselves all the learning and influence of Athens, did the apostle stand in bold and fearless opposition. Soon the advent of this stranger is noise through the city, and the eager multitude, in quest of something new, gather around him. To some, he seemed "to be a setter forth that is out of the question, I would expect to be edified by conversing with a poor, unfortunate lunatic. To their polytheistic ears everything, even the doctrine of the resurrection, suggested the idea of a new divinity, and they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?" Then, as the meek and venerable apostle stood in the midst of Mars Hill, which overlooked the proud city of Greece, and declared to the proud Stoic and pleasure-loving Epicurean, and to the superstitious multitude, the soul-regenerating truths of the gospel, he presented a finer example of the moral sublime than can be found in all the annals of the great and mighty of earth. Not terrible like Mars, clad in his blood-dyed tresses and urging the nations to deadly conflict; not awe-inspiring, like Jupiter grasping the lightnings and hurling his fiery thunderbolts upon the quaking earth, but meek, and lowly, and gentle, he stands as the messenger of peace, and, like the fairy strains of the Eolian harp, "Jesus and the resurrection" fall from his inspired lips.

Eighteen hundred years have rolled by; the glory of Athens has departed; her philosophers, her proud temples with their gods and goddesses, lie entombed in the night of the past, while the truths which the humble apostle proclaimed from the heights of Mars Hill have revolutionized the world.

J. M. LONG.

THINGS I DISLIKE.

1. I dislike to sit down and talk with a grumbler, croaker, fault-finder, or back-biter. There is no happiness—none at all—in such character or such conversation. And as to being edified, that is out of the question, I would as soon expect to be edified by conversing with a poor, unfortunate lunatic.

2. I dislike, when the hour of prayer arrives, night or morning, to see much ado made about finding the Bible or Testament; and after hunted up to hear "Jesus and the resurrection," fall from his inspired lips.

3. I dislike to hear a brother in Christ forever talking about the "Current Reformation," as he terms it, being a failure. I set such brother down at once as himself a miserable failure—and feel like saying, good-bye, my brother.

4. I dislike, when I go abroad to hold meeting, to have a dear brother come softly to me and whisper in gentlest, loveliest manner, don't hurt any body's feelings. "Neighbors will hear you—but they do not like fighting." Don't preach doctrinal sermons,
5. I dislike, when it is necessary for me to speak of faith, repentance and baptism, to witness a regular, or an irregular fit, spasm, or swoon, on the part of any beloved brother in consequence thereof. If such must take place, let it be elsewhere and on account of something else.

6. I dislike to see in the house of God a church giggler. I pity the poor creature that can sit and laugh away his existence in the house consecrated to the worship of the Most High.

7. I dislike to see a brother who says he is consecrated body, soul and spirit to the service of Christ, giving his thousands to Caesar, his tens to Christ.

8. I dislike when I go to the water to immerse, to see any present engaged in making merry. How I am pained to see men and boys laughing— to hear them say there is nothing in this institution. Why, let me ask, has this ever been said?

9. I dislike to meet in the walks of life any one who has once been in Christ, but is now far, far away in the darkness and gloom of the world. Henceforth his way is without God, without hope, without happiness.

10. I dislike to find a secular Daily Newspaper in a brother's house, (costing $10 or $12 per annum,) and when asked to take one of our religious papers, hear him say, with much earnestness, I cannot take your paper, I have no time to read. Time enough to read much of the news of the day, but no time to read of the triumphs of truth.

W. C. R.

QUESTIONS AND ANSWERS.

LIMESTONE CREEK, TENN.,

February 6, 1868.

BRO. WRIGHT: If a Tunker, commonly called Dunkards in this section, should apply for membership in the church, stating that upon a confession of his faith in Christ he had been immersed for the remission of sins, should he be received, should his baptism be regarded as valid?

T. J. WRIGHT.

Certainly so. The two extra immersions of his head and upper part of his shoulders should not invalidate the one immersion the whole body received. About one-third or one-fourth of him was immersed according to the Tunker manner of baptizing, three times, but the whole man was really immersed but once. The Tunkers baptize their subjects upon a confession of their faith in Christ as the Son of God. The subject is placed in a kneeling position in the water, which, in some instances comes up almost to his chin; the immerser then begins to repeat the formula given in Matthew, and as he pronounces the word Father he immerses that part of the subject above the water, and as he pronounces the word Son, he immerses again the same upper part of the subject, and so, as he pronounces the word Holy Ghost, he again immerses this same upper part of the subject the third time. During the whole transaction it is evident that the entire man as a whole receives but one immersion, and that too into the name of the Father, and of the Son, and of the Holy Spirit, while a small part, the head and shoulders, receives two extra immersions. To immerse him again would be to give him an entire extra immersion, which, from our stand point, looks too much like tampering with a Divine Institution. The man has the faith, the repentance, and the one immersion, and should, upon his application, be received into the church.

BRO. WRIGHT: Please give your views on the following scripture:

"Let your women keep silence in the
church, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law."

1 Corinthians xiv: 34. Are we to understand from the above passage, that the female portion of God's children are not to pray in the church, in a public manner; are not to exhort each other to holiness, and to admonish the brethren and sisters to steadfastness in faith, and to speak words of cheer and comfort to each other when assembled, together in our social prayer meetings? B. M. F.

By no means. Woman are not prohibited from praying publicly in the church, and taking part in the social meetings. But when they pray, Paul gives instructions as to the covering of the head. If not allowed to pray in public, why would he do this? Evidently what he says relative to covering the head, shows that they were permitted to pray in public.

We read of Philip the evangelist who had four daughters that prophesied. What good would their prophesying do if they had to keep silent? How could they prophesy if not permitted to speak? To prophesy in this sense simply meant to exhort and encourage each other in that way. Such as every sister who can speak has the right to do now at our social meetings. The work of pulpit preaching, to use a modern phrase, belongs to men. It was not intended that women should evangelize. Hence brethren were always, under apostolic practice, sent out to preach, not women. But this is a different thing to praying and exhorting in the social meetings.

From the Western Recorder.

SPEAK TO YOUR FRIEND.

It is greatly to be feared that none of us do our whole duty to our unconverted friends. We mingle with them day by day, and engage in conversation with them upon varied themes, but do not warn them faithfully of their danger in sin, and seek to lead them to the Cross? Alas! that this is so much neglected. They, with us, are hurrying down the stream of time, towards the ocean of eternity, upon whose borders, and before whose bar of judgment we shall soon stand. And yet how criminally unconcerned we are in reference to their eternal salvation! We have an influence over them. A word of earnest, humble, prayerful warning and exhortation might, perhaps, through the grace of God, turn their attention and desire to things above. It may be, many among those very friends are anxiously expecting and hoping that you will say that word. They know that you profess to be a christian. They know you profess to believe in the declarations of God's Holy Word against sin and sinners. They reason thus:

"If these things be so, why does not my christian friend act according to his professed belief? If he really believes I am in danger of hell, and if he is really my friend, why does he not seek to save my soul? Why does he—how can he—meet me daily, and jest and laugh, and plunge with me into all the ways of this sinful world? Surely he does not believe his religious teachings, and, after all, I am in no danger!"

Fathers, mothers, brothers, sisters, speak to your loved ones. God has placed them in your circles of influence. Look to Him, then, in humble prayer, and ask Him to help you make that influence a holy one. Let them not stand up in the judgment and condemn you, saying: "they cared not for my soul!"

Nor are we without encouragement as incentive to the faithful performance of this duty. What though you may be received discourteously, and your mes-
LONG PRAYERS.—LITERARY NOTICES.

sage be scorned? You will have done your duty. The probabilities are, however, that you will be, if not cordially, at least respectfully received.

LONG PRAYERS.

It is a delicate subject upon which to address one personally. You may talk in general terms of the advantage of brevity in public prayers, and every one will assent. The pastor may rise in the Wednesday evening prayer meeting, and kindly lay the subject before his people, and every heart will echo to his remarks and thank him. But who will profit by them? An amusing instance is told by a writer in the Congregationalist.

"A New England pastor, not long since, made a serious and earnest address on this subject among others, to his church at their annual meeting. He stated that at a social meeting, one brother then present had prayed twenty-five minutes by the clock. After the sermon that brother waited to speak with the minister. The heart of the pastor sank within him. He feared he had greatly offended the good man. "I am glad you spoke so plainly about long prayers," said the brother. "It seems that he is not offended," thought the minister, "but I am afraid he is greatly grieved." "The fact is," continued the brother, "some of the brethren have tried me dreadfully in this matter, and I think it was high time you spoke to them as you did."—Exc.

Eld. Richard B. Roberts at Chillicothe, Mo.—Bro. Roberts closed his meeting in this place on Lord's-day night, the 1st instant, with 34 additions to the church. A very amiable young lady made the good confession at the river side on Monday morning after he left, and was baptized, which, added to the others, makes 35 in all. Of the whole number of additions during the meeting, there were but ten of them immersed, the others having been previously immersed upon the confession of their faith. The meeting continued a little over three weeks, and included four Lord's-days. Brother Roberts preached twice on each Lord's-day, and also on two or three other days during the meeting; the balance of the time he preached only at night. The audiences were large, and continued to fill the house without any abatement to the last. The meeting ought to have been continued, the interest manifested indicated plainly that it ought not to have closed, but ill health in bro. Roberts' family called him home.

We thank the Lord for the success he is giving his truth, and pray that it may continue to succeed till all opposition shall be overcome.

Bro. Roberts will probably visit Missouri again during this year, and if so, we hope the Lord will bless his labors and make them successful as he has made his present labors with us.

D. T. W.

LITERARY NOTICES.

HERALD OF THE TRUTH, and Ladies' Home Magazine. Published by W. T. Horner, at Buffalo, New York, is regularly received at our office. It is a respectable sized monthly, containing 40 octavo double-columned pages, put up under a colored cover, and in first-class style. Bro. Horner has, by his indefatigable labors and devotion to the cause, given his paper a wide circulation, and placed it, we presume, above the fear of failure. So confident is he of its success, that he has divided his labors with the Standard, and become corresponding editor and canvasser for that paper. With the indomitable will and energy he possesses, our beloved bro. Horner must make every laudable enterprise he undertakes a success. Price $1.50 a year. Address W. T. Horner, Buffalo, N. Y.

THE CHRISTIAN STANDARD.—This large and well conducted weekly sheet in quarto form, containing eight pages of five columns each, every week, under the editorial care of Isaac Errett, with a number of able writers as contributors, is steadily widening its sphere of usefulness, and taking its stand in the front rank of first-class weeklies. It contains a large amount of matter, and is well worthy of a liberal patronage. Price $2.00 a
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The Ladies' Christian Monitor.—This monthly of 32 pages, conducted by Sister Goodwin,—the only religious periodical among us edited by a sister,—is said to have the largest circulation of all our monthlies. It is gotten up in first-class style, and is very cheap at $1 a year for single subscriptions, and yet it is offered at still lower rates to clubs. Sister Goodwin is a popular writer, and with the assistance of her able contributors, publishes a popular paper. The Monitor is published in the interest of the gospel as first preached and obeyed. It is gratifying to see the evidences of prosperity attending most of our publications. May they continue to grow in favor and usefulness. For the Monitor, address Mrs. M. M. B. Goodwin, Indianapolis, Ind.

THE BIBLICAL MONTHLY and Prophetic Examiner. The January number of this monthly is to hand, minus the neat colored cover under which it has heretofore made its welcome visits to our sanctuary. We should be pleased to know that bro. Walsh is being amply sustained in his arduous labors and devotion to the cause of Christ. He is a ready writer, and the reader of the Prophetic Examiner will find much to interest him in its pages. It is a monthly, consisting of sixteen large pages, and published at $2 a year. Address Dr. J. T. Walsh, New Berne, N. C.

REPORTS FROM THE BRETHREN.

LINNEUS, Mo., March 2, 1868.

DEAR BRO. WRIGHT: I held a meeting the two last weeks in February, on Parche's Prairie, 7 miles above Brunswick; had 14 additions, 8 by confession and immersion; some from the Methodists and one from the Baptists.

H. C. OWEN.

Pawnee City, Neb., Feb. 24, 1868.

DEAR BRO. WRIGHT: We have lately had nine additions to the church here—six by immersion. We begin a protracted meeting on the 28th inst. Our prospects for success were never so good before. I have been to Humboldt again, and had eleven additions to the church at that place; ten of them by baptism.

It is strange that no more of our preaching brethren find their way to Nebraska. It is one of the best, if not the very best missionary field in the world. We could employ forty more good preachers just now to fine advantage. Can not bro. D. T. Wright make a tour into Nebraska some time this season?

Fraternally,

D. R. DUNGAN.

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REASON AND REVELATION.

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 R. Milligan, President of the College of the Bible in Kentucky University.

In this book-making age, when society is surfeited with ephemeral works of fiction, which are superficial in thought and full of irreligion and infidelity, it is truly refreshing to read such a book as the above, characterized, as it is, by so much learning and research, and containing so much useful information for the Bible student. While reading this book fond memory would carry us back to our college days, when the kind and gentlemanly professor used to assemble his class around him and lecture them on themes divine. Sweet and sacred are the memories which cling around that scene! How kind and obliging to us all was that faithful preceptor, and how solicitous for the mental and moral development of his pupils. Never was there an educator more faithful than he, and never was there one more loved and respected. All brought within the sphere of his influence love to remember him as the friend of young men and as the encourager of struggling and aspiring youth.

Sincerely believing that a more important and timely book has not, of late, appeared from the American press than this, we feel that it deserves a much fuller notice than is due to ordinary publications. While book after book is being issued from the press whose tendencies, like Ecce Homo, are evidently rationalistic, it is well to have them confronted by at least one able treatise which assigns to Reason her true place and position in matters pertaining to Divine Revelation. By the rationalistic theologians of Germany and Great Britain, Reason has been deified, and whatever did not seem to harmonize with her oracular utterances has been rejected as false and absurd. Instead of standing at the gate and meekly waiting for the response within, Reason has been made to force her way behind the veil and speak for God. As a result of this unholy invasion of Reason within the sacred arcana of Revelation, Religion, which, in beautiful form and lovely attire, came down from Heaven to dwell among men, has been denuded and shorn of her strength. Hence the religion of Rationalism is nothing but a naked skeleton, without flesh and blood, or heart and soul; a mere astronomy, the dry bones of that divine religion taught in the Bible. After Reason has taken so many adventurous flights only to end in humiliating falls, after she has made so many miraculous mistakes, it is high time that she should be taught a lesson of humility and made to know her true place with regard to the things of God. This the learned author of the book before us has successfully done.

The first province of Reason in mat-
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ers pertaining to Divine Revelation, as pointed out by the author, is for her to decide "on the ground of all the evidence variously furnished," the question as to the divine origin of the Bible. The Bible when placed before such a tribunal has nothing to fear, provided only that Reason will bring in such a verdict as is fully warranted by all the evidence. It is among the earliest developments and first intuitions of Reason that every effect must have an adequate cause. Now the Bible stands forth as a fact in the world's history, for which enlightened Reason must find a cause sufficient for the production of an effect so wonderful and superhuman. What cause, adequate to the effect, can be assigned? To this question but one rational and satisfactory answer can be given; the Bible must be the word of the living God. The data fully justifying such a conclusion, the author, in a very clear and forcible manner, sets forth under eight distinct heads. We have the Unity and Harmony of the Bible; its Simplicity united with its Incomprehensibility; its unparalleled Theology; its superior code of Morality; the supernatural character of Christ; the Existence of Christianity and fulfilled Prophecy, all discussed with marked ability.

The very narrow limits to which the author proposed to confine himself did not allow him to elaborate into an argument the very remarkable and unprecedented harmony that subsists between the teachings of the Bible and the discoveries of Science and Philosophy. We can only regret that the limits of the author did not allow him to devote at least a chapter to this species of evidence. Whilst the argument based upon fulfilled prophecy is well calculated to convince the student of history, an argument drawn from the very remarkable harmony between Science and Revelation, would at this time be especially satisfactory to the young student of theology. The bare fact that the Bible teaches the only religion in the world which modern Science has not completely exploded, constitutes of itself an argument carrying conviction to every candid mind that the God of nature is also the God of the Bible. The argument which the intelligent missionary of the East finds to be most potent in breaking the fetters of a false religion, consists in showing that it is contradicted by the plainly admitted teachings of modern science. Buddhism and Brahmanism, as well as all the other religions of man's own device, are hopelessly committed to a false and absurd cosmogony. Hence they must all fall into the dust before the onward march of modern science. But wonderful to tell, while the progress and discoveries of Science and Philosophy have made havoc of all other religions, Christianity has found one of her strongest allies in Science. Believing that a volume devoted to this single branch of Christian Evidence would be highly useful, especially to the young student of divinity, whom the author of Reason and Revelation seems to have kept constantly in sight while preparing his present work; we hope that his life and health will be spared to us that he may yet favor the public with such a book. We know of no one better qualified than he for such a task, involving, as it would, a familiar acquaintance with modern science in its different branches and latest developments.

The second province of Reason, as pointed out by our author, is to decide on the Canon of the Holy Scriptures. It is not enough that the Bible be proved in a general sense to be the word of
God; the divine origin of each book taken separately and individually must be proved. Here, then, is another most important work devolving upon enlightened Reason. The proposition that the thirty-nine books of the Old Testament are all canonical, the author proves by Malachi, the last of the inspired Jewish writers; from the fact that they were endorsed by Christ and his Apostles, and finally by their own internal evidence and the testimony of the Christian fathers. Again, the Canon of the New Testament, consisting of twenty-seven books, the author establishes by the entire unanimity with which all the primitive Christians received and adopted those books as their only infallible rule of faith and practice; also from the fact that they were all in existence for more than fifty years before the cessation of miraculous gifts. The persons possessing those gifts were divinely qualified to judge of the character of any document, and to decide infallibly whether it was of God or not. That such was the office of those spiritual men appears from 1 Cor. 14: 37. And, finally, the author points out another source of evidence, very satisfactory in its nature, furnished by a careful examination of the books themselves. All those books, when examined with care and candor, enlightened Reason pronounces to be stamped with the simplicity and consistency of divine truth.

Again, we have a third important office assigned to Reason in deciding on the Integrity of the Holy Scriptures. The anxious inquirer after divine truth, in taking the Bible as his rule of life to guide him from this world into that mysterious hereafter, must feel that he has the word of God pure and entire as when first delivered from Heaven, and not in a changed, garbled and mutilated form. The Integrity of the Bible Reason, as shown by the author, is able to establish chiefly through the following sources: The most ancient versions of the Holy Scriptures; The manuscripts of the Sacred Text; Parallels or repeated passages; Quotations made from the Sacred Books; Critical conjecture or evidence arising from the context.

We have a fourth province of Reason pointed out in deciding on the Inspiration of the Scriptures. Since it is an established fact that God has spoken to man, the question arises how, or by what means, have the thoughts of God been conveyed into the human mind? In view of all the premises enlightened Reason brings in the decision that the words of the Bible were penned by the inspiration of God's Spirit; that holy men of old spake as they were moved by this divine Spirit who "searches all things, yea, the deep things of God." We have the inspiration of the Old Testament proved by the testimony of the writers themselves; from the evidence furnished by the writers of the New Testament. The inspiration of the New Testament is proved from the inspiration of the Old Testament; from the promises of Christ to his apostles; from the miraculous gifts which were actually bestowed on the apostles, and from the direct testimony of its own inspired writers.

Following our author's method, the next thing involving the exercise and authority of Reason within the domain of Revelation is the work of interpretation. Under this head the rules and principles of sacred Hermeneutics are laid down and illustrated by being applied in the elucidation of several important passages of scripture. Those principles, when applied in practice, forming what is termed Biblical Exege-
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Having given us a very full and correct analysis of the Epistles to the Romans and the Hebrews, the author proceeds to point out the last and highest function of Reason in matters pertaining to Divine Revelation. Here he truly says that "to cordially and fully acquiesce in the fitness/the wisdom and the correctness of whatever God has clearly revealed," constitutes the highest exercise of Reason. Surely to love, worship and obey such a God as the Holy Bible reveals, a being of infinite perfections, constitutes not only man's highest honor and happiness, but must also be in harmony with the highest dictates of enlightened Reason. Thus we are taught that the religion of the Bible is man's most reasonable service; that such a religion, though infinitely above all human reason, is not contrary to it, since it comes from God, who is himself the one great Reason or cause of all things.

A book so full of solid thought and useful information, we take great pleasure in recommending to all our readers. Here the young student of theology may obtain that knowledge which he most needs; from it the Christian may derive comfort and consolation in beholding the strength and impregnable nature of the citadel of his faith, and from this same source the Christian preacher may also draw valuable materials for his pulpit ministrations.

J. M. LONG.

HEREDITARY TOTAL DEPRAVITY.—No. 4.

This article in Bro. Dungan's series on "Hereditary Total Depravity," was by mistake missed, and we insert it here. It is necessary in the regular and connected series of these essays.

D. T. W.

Perhaps no scripture has been more heart-faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores." This is given as Isaiah's description of mankind; making that prophet affirm the entire corruption of his being. There are a few reasons why this does not teach the total depravity of the human nature. 1. Whoever or whatever this corruption may have reference to, it says nothing concerning its origin. 2. It is physical or outward, both in its description and application. 3. It was spoken with reference to the children of Israel, and not of the nature of man. 4. It was not only a bold reference to their wrongs, but their punishments therefor; and 5. They were spoken of as having corrupted themselves. No more is necessary to see that these things are so, and that it has no reference to the nature of man, than to read the passage in its full connection. Isaiah 1:1—9: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole
head is sick, and the whole heart faint.
From the sole of the foot even unto the head, there is no soundness in it; but
wounds and bruises, and putrifying sores; they have not been closed, neither
bound up, neither mollified with ointment. Your country is desolate, your
cities are burned with fire: your land, strangers devour it in your presence, and
it is desolate as overthrown by strangers. And the daughter of Zion is
left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged
city. Except the Lord of hosts had left unto us a very small remnant, we should
have been as Sodom, and we should have been like unto Gomorrah."

The corruptions referred to in the 5th and 6th verses are the afflictions that
God had brought upon the people for their misdeeds; and says nothing with
respect to their natures. Their country was desolate, their cities burned
with fire; they were left desolate, as overthrown by strangers. And God had
continued to bring one of these afflictions after another upon them. Their national
calamities had not been removed, but followed each other in quick succession.

The wrongs of that people were charged upon them, and not to any inherent principle of their natures. Although that people was at that time very wicked, as their history plainly teaches, it is not accounted for by the natural corruption of their beings. Nor yet were they as a nation corrupt, in the light here presented, when God brought them out of Egypt. For Jeremiah says:
"Yet I had planted thee a noble vine, wholly a right seed: how then art thou
turned into the degenerate plant of a strange vine unto me?" Jer. ii. 21.
And by Isaiah they are said to have "rebels;" they are called "a seed of
evil doers;" "children that are cor-
rupters;" "they are gone away back-
ward!!"

We are curious to know how such things could be said of those who were,
by nature, totally depraved. Could they corrupt total depravity? Could they
go back of total depravity? We might as well talk of Tophet corrupting Satan;
or going back of Gehenna. The thing is simply impossible. But their cor-
rupting and going away backward, doing evil and rebelling, were things of
their own doing; and which could not have been the case had they been totally
deprecated to begin with. This scripture, then, is taken from the hands of
totally depraved divines.

Jeremiah 7: 9, is thought to furnish evidence of the doctrine that we are now examining, "The heart is deceitful above all things, and desperately wicked: who can know it?" This rendering is of very doubtful propriety. Most all commentators call it in question.

But the rendition of King James' translators does not teach the total depravity of human nature. The heart is deceitful above all things. Above all what things? Above all other hearts; or above all the other elements of man's nature? In either case the reverse of total depravity is proved. For if one human being is depraved above all others, then the others are not totally depraved, for there are no degrees in total depravity. But if the comparison is between the heart and all the other entities that enter into the constitution of man, then the depravity of those other entities can not be total.

It is evident, as observed by many of the most learned of this and other ages, that the word rendered deceitful means cunning, artful, shrewd. Clarke rather insists on the latter as the correct rendering, making the passage read: The
heart is shrewd above all things, and past understanding; who can find it out? or, who can know it? That this is the correct rendering is evident from the following two verses: “I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of their doings. As the partridge setteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.”

Though the heart was cunning, artful, shrewd, and beyond the comprehension of man, God is the searcher of hearts, and knows what is in man. And as “the fear of the Lord is the beginning of wisdom,” he that is without it, but obtains riches not by right, “shall leave them in the midst of his days, and at his end shall be a fool.” No total depravity here, nor anything on that subject.

“What then? are we [Jews] better than they? [Gentiles.] No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” Rom. iii: 9-12. This scripture is continually being quoted by total depravity defenders as proof of their doctrine. But no one would ever have seen anything like total depravity in this passage unless they were determined to find it. If they had become unprofitable, they were not born unprofitable; if they had gone out of the way, they were not born out of the way. So that instead of this passage proving hereditary total depravity, it proves directly the opposite.

D. R. DUNGAN.

THE AGONY OF CHRIST.

To him who wishes to contemplate the most wonderful exhibition of mental suffering, the history of the world affords, the agony of the Savior must ever appear, not magnified and distorted by the partiality of those who would exaggerate through sinister motives, but as a plain and simple narrative of an actual transaction in the life of the world’s Redeemer.

Throughout the whole of the evangelical writings of whatever character, the prominent idea which is kept before the mind is the fact that Jesus “suffered, the just for the unjust,” and that on account of that suffering the world may have remission. Without taking a comprehensive view of the great subject of the Savior’s sacrifice, we might easily conclude that the sum total of all he suffered was embraced in the physical agony endured by him during the trying ordeal of the crucifixion. This, however, would be a very contracted view of the great suffering which the wisdom of God saw necessary to restore to his favor a guilty and ruined race. The immensity of the mental suffering of Christ can bear no comparison with the mere bodily pain inflicted upon him when he died; the former rises infinitely above the latter, and overshadows it by the wonder and awe it inspires.

We conclude from all the circumstances attending our Savior’s life and death, that every act of suffering he was called on to undergo, was a part of the great price he paid for the world’s redemption; and if this be true, what a proportion of the price must have been
paid in this unprecedented and indescribable agony in the garden of Gethsemane! The pure and sinless spirit of that peerless One, in whom dwelt all the fullness of the Godhead bodily, was here compelled to struggle with the temptations of him who upon a former occasion had presented before him the glories and allurements of the world with special pleadings and fruitless eloquence. This was emphatically the hour of darkness for the Son of man. The sky of his life, at all times gloomy enough, seemed overshadowed with tenfold thicker and blacker clouds than ever before. There appeared nothing before him, so far as temporalities were concerned, but the blackness of darkness. The great sacrifice must soon be made, and but a short distance ahead in the future stood in grim majesty the King of Terrors, to receive into his arms the victim that had been prepared.

An Evangelist in recording the account of this suffering scene, remarks that "being in agony, he prayed more earnestly." Perhaps no other word in the language of earth could be more expressive of the exquisite suffering of the Lord than the term *agonia*, as used by Luke in the original, expressing essentially the same idea with the verb τάραμονείν, which is used by Matthew in describing the same event. This word points out the utmost anguish and grief of soul; and when the immaculate Son of God pours out his Spirit in earnest supplication to his Father, that the cup of which he was about to drink might pass from him, it was but conveying an idea of the terrible storm that raged in its fierceness within his breast, and threatened even then to end in the dissolution of soul and body; as the Savior himself declares that he was "exceeding sorrowful, even unto death."

Much has been written concerning the fervid eloquence which has characterized the petitions of prophets and apostles, whose spirit was burnt with strong desire, but nothing ever uttered by human tongue of this character, ever equalled in laconic beauty, fervency and devotion, the prayer of our Savior, uttered in eighteen words, to his Father in Heaven, that he would remove this cup away from him. He, however, held his own will in submission to that of his Father, and hence threw in the parenthetical clause, "if thou be willing;" exemplifying still further the beauties of that meek and quiet spirit that was ever manifest both in the presence of men and of God. How many, prompted by the breathings of that same submissive spirit, can exclaim, amid the storms to which the frail bark of humanity is subject, and which are as nothing compared with that which swept over the soul of the suffering One, as he lay prostrate on the cold, damp ground of the garden, "thy will, not mine, be done!"

The spirit of selfishness inherent in the disposition of man prevents, under almost every afflictive circumstance of life, a realization of the truth, that man is the creature under the supervision of the Creator, and that as such should be amenable to all his laws, and bow beneath the visitations of his inscrutable providence under, whatever form it may appear. Let every Christian contemplate with a desire for knowledge, the conduct and words of him who sweat in his agony great drops of blood, in view of the awful tragedy which was soon to be enacted. There was shed a portion of the blood which by its efficacious power can wash all sins away; there were uttered the words second only to his great lament in his dying
agonies; and there the calm spirit of our great Exemplar left the brightest example in the annals of time, of submission to the will of our Father, as expressed in the words, "Thy will be done."

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WHAT SHALL I DO TO BE SAVED?

This question is a great favorite with many preachers who have never seen but one-half of it. It is a question they are very fond of putting and answering in the presence of the sinner or of the sectarian whom they deem unsaved. They are fond of flaunting it in the face of everyone who does not see the plan of salvation as they think they see it. The question is generally answered in a logical way, very correctly so far as the preacher can see around it. But unfortunately he never sees but the smaller half of it.

There can be no more important question than this when viewed in the light that man's condition under sin throws upon it. It is one paramount to all others, graver than all others, which can be neglected with less safety than all others. But this is not the great argument considered by most preachers. With them the doctrinal argument is the burden of their labor. It is a logical consideration of the plan of salvation, as distinguished from all other views of the means of salvation. The argument may convince the intellect and satisfy the hearer that the preacher's view is correct; but what of that? It is merely a question of philosophy, and philosophers, like doctors, will disagree, and the matter is dismissed indifferently from the mind.

Doctrinal preaching—the preaching of doctrines, distinctive and peculiar, is as truly sectarian as the advocacy of creeds. Indeed, it is only another name for the same thing. Doctrinal views are the basis of the divisions in the sectarian world; and if we do preach doctrines as to make these distinctive party views, we enter the penumbra, at least, of the sectarian world. A sinner, feeling the weight of sin, its crushing and paralyzing power, would tell such preachers that their argument don't touch or reach their case. Much more will the man who does not realize his lost condition, feel indifferent to the metaphysical or doctrinal discussion of such a really momentous question.

Bad as all this is, there is a still worse feature in the case, and this is the utter disregard of the other half of this question. Are sinners—using this term in its current theological signification—are sinners the only persons who should be addressed this question? Such is the universal practice, and if the universal practice is any index to the mind, then the question pertains wholly to the sinner.

The evil effects of this kind of preaching are to be seen everywhere in the spiritual condition of the church. If their bodies had no better food than their souls, every one knows that not a "remnant" of the race would be left. The race would long since have perished of starvation. Is it reasonable to expect any better result when the soul is neglected or starved? Where is the preacher that teaches the church? Good, lazy souls, they toss the responsibility on the shoulders of a poor and merely nominal eldership, and say, "Behold your teachers, O Israel!"

I shall not stop now to say anything about such a procedure, and its universal result. I am after preachers now who claim to be something above com-
mon mortals, and affect great dignity of position, and who preach on the question "What shall I do to be saved?" and see no one before them but the poor sinner, and not the starving saint, dying for the want of food and care. Is this question not of paramount interest to the saint, to the disciple, to the member of the church? Are they saved? In what particular? Is not the careless and indifferent saint just as obnoxious to eternal damnation as the careless, indifferent sinner? If so, why discriminate so broadly? Is the saint in no danger from the "world, the flesh and the devil?" If so, why not warn him as earnestly as you warn the sinner? Why not ring this question in the ears of the church? Why not endeavor to make them to cry out, "What shall we do to be saved?" and why not answer the question coming from them as readily as you would if coming from the sinner? But whoever heard of this question being considered in reference to the saint? Whoever heard of a saint's salvation being the topic of discourse? As a people we have seen but one-half of the commission. Where is the "teaching the disciples all things that I have commanded you?" We have been too much intent on discipline, and have almost entirely neglected the teaching.

What are our papers and periodicals for? For the world and the sectarian? Then we had as well not publish them, for not one in a hundred ever reads them. Are they published for the church who alone support them? Then why not address the church and teach the disciples? Had we not as well be intent on building up the church as the party? for in some respects much of our preaching makes nothing but partizans. Men earnest and sometimes famous for doctrines, but who have no piety or godliness, and no taste for spiritual things—such men are not christians, only partizans, and will as certainly fail of final salvation as though they had never been immersed and united to a congregation. They were never in the church.

It seems to me better that we had better be undeceived in relation to some things, and very important that the church be aroused to a vital sense of what the Lord expects his people. "Lo here" and "lo there" won't do. The shibboleth of party was never in favor at the court of heaven, neither under Patriarchal, Jewish or Christian ages. God has always preferred mercy to sacrifice, and the love of the soul to any formal ritualism, however beautiful or exact. The law hung on two commandments, and on the same hangs God's favor under the reign of Christ—piety and humanity. Both are equally important and necessary. They cannot be separated. They live or die together. "Though I give all my goods to feed the poor, and have not Christ and God, I am nothing," and that man's religion is vain, who does not administer to the wants of the least of these my disciples." These things being so, the disciple should feel the importance of the question, "what shall I do to be saved?" just as keenly and as vividly as the sinner; for he himself is only a saint by relation and not by life. He may be lost. This loss will be just as terrible to him as the sinner's can be to him.

Doctrinal discourses and essays have their uses. They are important and necessary in their place; but not everywhere and at all times. We are pretending before the world to restore primitive faith and practice, and we
Fasting.

Bao. D. T. Wight: I have been requested to write an essay on fasting. I embrace this opportunity to comply with that request. It appears almost unnecessary to say anything on such a theme in this age of gluttony and religious feasting, banqueting and carousing.

To fast means to abstain from food for a limited time, as is plain from the Old and New Scriptures. It would be labor lost to prove this. I choose to define my subject before I begin to discuss it. Public speakers take too much for granted; they suppose their hearers understand all the words they use. Plainness of speech is one great beauty of speaking. I shall speak of fasting under the patriarchal, Jewish and John the Immerser, and the Christian Dispensation. There is but little said of good men's fasting under the patriarchal dispensation. I suppose the patriarch's fasted, since we see that there were very great mournings among them, and those, too, very particularly described, such as that of Abraham for Sarah, Gen. xxvii: 2; and that of Jacob for his son Joseph, Gen. xxxvii: 34. Moses enjoins a particular and stated fast for the Jewish nation, to be strictly observed, in Leviticus 23: 27—29: on the tenth day of the seventh month you shall afflict your souls—not by eating fat turkeys and pumpkin pies, as Puritans fast—but you shall humble yourselves deeply before God, &c. After the Israelites were defeated by the men of Ai, Joshua and the Elders of Israel remained prostrate before the Lord from morning till evening, without eating, Joshua vii: 6. The eleven tribes that took arms against Benjamin, fell down upon their faces before the Ark till the evening, without eating, Judges xx: 25. The third instance of fasting is the Israelites at Mizpeh before the Lord, till the evening, 1 Samuel vii: 6. The fourth instance of fasting was when the child was sick, which he had by Bathsheba, the wife of Uriah, 2 Sam. xii: 16. The historical books, and psalms and prophets, are full of the cases of fasts by pious Jews. See Ezra, Nehemiah and Daniel, 9th chapters; Jonah iii: 6, 7, 8; Joel ii: 16; Jehosephat, 2 Chronicles xx: 3; Isaiah, 5th chapter; Jeremiah xxxvi: 9; Zachari-ah viii: 19. See the book of Esther iv: 16; Mordecai and the Jews. David fasted and wept for Jonathan and Saul, 2 Samuel 1: 12. Saul eat no bread all the day, nor all the night, for he was sore distressed, 1 Samuel xxviii: 15—20, Jehoiakim proclaimed a fast, Jer. xxxvi: 9. Let these instances suffice for the pious Jews. There were three miraculous fasts of forty days and nights—Moses, Elijah and our blessed Lord—and of Paul on the ship, Acts 27, of fourteen days.

We will now notice the fasts of John's dispensation. Matthew ix: 14: The Pharisees and John's disciples fast often
but your disciples fast not. I fast twice a week,' said the Pharisee, Luke 18; our Savior did not condemn them for it. The days, said he, will come when the bridegroom will be taken from them, and then shall they fast in those days. It appears that the lives of the apostles and first Christians, for several centuries, was a time of self-denial, of suffering, austerities and fasting, 2 Cor. vi: 4, 5, xi: 27. Fasting, prayer and confession of sins were joined together, with thanksgiving. All the generations of God's children fasted in all dispensations. A person who expects to get to heaven without fasting, had as well attempt to get there without prayer or any other means. Moses, Joshua, Samuel, David, Jehoshaphat, Ezra, Nehemiah, Daniel, John, and our Savior, were not all fools, nor weak men nor silly women, but the greatest and best men of both Testaments. Fast in secret, and he that sees in secret shall reward you openly, said the Great Master. The apostles and first Christians did not attempt anything in which the glory of God was concerned, such as ordaining Elders, sending forth laborers into the harvest, without solemn fasting and prayer. The apostles gave themselves to prayer and the ministry of the word, Acts 6. They approved themselves the ministers of the word by fasting, 2 Cor. 6. Whatever soul would not fast on the Jewish fast, was to be cut off or killed. The Devil has labored for six thousand years to separate what God has joined together, and he has succeeded admirably—such as fasting and prayer, faith and obedience, immersion for the remission of sins, and the reception of the Holy Spirit—he has made good use of his friends, the sects, for these ignoble purposes. What God has joined together let not man separate. We dare not dispense with one thing in the Bible, great or small, except at the peril of our damnation. Who will meet me on this ground? Join us here or not at all. Whosoever shall break one of these least commands, shall be of no esteem; whosoever do and teach them shall be great. Matthew 7.

The most usual time for Christians to fast is from morning till night. This was the fast commonly observed by the ancient Christians. The ancient Christians fasted throughout the year on every Wednesday and Friday, on which days they took no food till three o'clock in the afternoon, the time when they returned from their devotions. Epiphanius says, an early Christian writer who does not know, that the fasts of the fourth and sixth days of the week (Wednesdays and Fridays), are observed by Christians throughout the world. What Christian now fasts once a week, or once a month, or even once a year? The stricken Pharisee fasted twice a week, and thus put to blush many pretended Christians, who attend fairs, balls, parties, feasts, frolicks, and dance and gamble, and expect to go to heaven when they are done serving the world, the flesh and their father the Devil, whose lusts and works they have faithfully done.

It is well known that in Scotland they always have a fast day before their sacramental occasions, and that is more than the sects do in this country. I believe that fasting is generally, if not universally neglected in this country, except on proclamation days, or lent, or on some such occasions. The ancient Christians cured many diseases by fasting. It is the best physic. It is the most certain physician. Our Savior said certain demons went out of persons by fasting and prayer, which put an
edge on our devotions. It is the best medicine for many diseases. It is the mother of health. It is the key to heaven. It is the spiritual wings of the soul. It is the chariot of the Holy Spirit. Fasting is the banner of faith, which was much used by the Anchorites, Pauls, Anthonies, Hilarions, Wickliffites, Hussites, Calvins, Wesesys to weaken passion when the Devil tempted them to commit some foul offence. The ancient heathen Philosophers lived to be one hundred year's old on bread and water. The East Indian Bramulises lived continually on one dish. Calvin eat only one meal per day for ten years before he died. Fasting was his remedy for the headache. He fasted for thirty-six hours at a time, when he was afflicted with gout, the stone, nephritis, indigestion, spitting of blood and asthma. The Calvins and Wesesys of the nineteenth century are not the Calvins of their days. Mr. Wesley lived two years on Irish potatoes, and saved money for the poor. His maxim was, get as much as you can honestly, save as much as you can, and then give as much as you can. His stomach did not simmer and boil with fresh beefsteak and onions, hot coffee, and butter and biscuits, when praying to be baptized with the Holy Ghost and fire, like the moderns. Yours, truly,

JACOB CREATH.

FORMULA IN IMMERSION.

After the Lord rose from the dead, he gave a positive charge to his disciples before he ascended into heaven, saying, "all authority is given to me in heaven and upon the earth, go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit." Peter gave orders to the inquiring Jews on Pentecost, saying, "be each of you immersed in the name of Jesus Christ, in order to remission of sins." And at the house of Cornelius, Peter ordered them to be immersed in the name of the Lord. Now we must obey and honor the Lord in these three orders, or we shall be lacking somewhere in the formula in immersion. It will not be safe to say, I immerse you into the name of the Father, &c. For then we do not honor the Lord as Peter commanded; nor neither will it be safe to say, I immerse you in the name of Jesus Christ and stop there, for in that case the Lord's command to immerse into the name of the Father, &c., would be disobeyed. And it will not honor the Lord in these injunctions, to say, in obedience to the command of my Lord and Master, I immerse you into the name of the Father, &c.; for if Peter and John had said to the impotent man in Solomon's portico, in obedience to the command of Jesus Christ my Lord and Master, stand up and walk, we may doubt whether he could have received a benefit. If Moses and Aaron, when they stood at the rock, had said, shall the Lord bring water out of this rock to quench your thirst, you rebels, Moses and Aaron might have had the honor to lead Israel across the Jordan into the promised land. But Moses unadvisedly said, shall we fetch water out of this rock. The water came out, but Moses did not honor God before the people, when he said, "Hear now, ye rebels; must we fetch you water out of this rock." The water came out and Israel got the benefit of it; so in like manner some of us may speak unadvisedly in the ordinance of immersion: the Lord may acknowledge it valid, but the administrator may fare no better than Moses and Aaron at Mezbah.

The Lord requires nothing from any of his followers but what is easy to un-
understand and obey. Though all should be done in his name. "Whatsoever ye shall ask in my name (says Jesus), I will do." And Paul wrote to the Colossians, "whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." With these and many other such promises, we can fully understand Peter when he opened the kingdom to the Jews on Pentecost, not changing or abridging what the Lord had given in charge when he ascended, but that it should be done in the name of Jesus Christ. Reform, said Peter, and be each of you immersed in the name of Jesus Christ. And then to carry out what the Lord gave in charge when he was separated from his disciples, we must understand Peter to include, "into the name of the Father, and of the Son, and of the Holy Spirit." And then Peter had at that instant fully to discharge the high and responsible trust that was given to him when he was to open the kingdom. "Whatevery you bind on the earth shall be bound in heaven, and whatever ye loose on the earth shall be loosed in heaven." And then comes the loosing condition, "in order to the remission of sins, and you shall receive the gift of the Holy Spirit." We, therefore, should be very careful to honor the Lord in all his requirements, that we may expect his favors. To abridge his orders and say, I baptize you into the name of the Father, &c., is putting the little personal pronoun (I) where Moses and Aaron put it at the rock, and lost the right to lead Israel across the Jordan into the promised land. J. WRIGHT.

Johnson's Depot, Tenn. March 7, 1868.

Elder John Smith.

At a meeting of the Christian church, held on Tuesday evening, the 3d instant, for the purpose of giving expression to the views and feelings of the congregation in regard to the death and memory of Elder John Smith, B. L. Locke was chosen Moderator, and on motion, appointed a committee composed of M. Y. Duncan, John P. Clark and John T. Brooks, to prepare and report suitable resolutions for the consideration of the congregation.

Whereupon, the following were reported and unanimously adopted:

Whereas, It has pleased our Heavenly Father to call from the labors of earth our revered brother in Christ, Elder John Smith, who for the past few months was in charge of this congregation, therefore be it

Resolved, That while we cherish for the deceased the tenderest christian regard and affection, we bow humbly to the will of our Heavenly Father, in the confidence that our loss is his eternal gain.

Resolved, That we are sensible of the loss sustained, not only to this congregation but to the entire brotherhood, by the death of brother Smith. That a star of no ordinary magnitude has been plucked from the christian firmament, where, with undimmed luster, it has shone for more than half a century.

Resolved, That we shall ever remember with pleasure the unblemished character of the deceased—his "labors of love and patience of hope," and will ever try by the grace of God to emulate his noble christian spirit, in the hope that when we too shall have been gathered to our fathers, we shall again strike hands with him upon the banks of eternal deliverance where parting shall be no more.

Resolved, That these resolutions be entered at large on our church book as a memento of our departed brother, and a copy furnished to each of his daughters in this city.

Resolved, That both the city papers be requested to publish these proceedings, and that a copy of the same be sent to the "Christian Pioneer," and to the "American Christian Review."—Mexico (Mo.) Ledger, March 13.

DEATH OF BRO. WM. J. ARNOLD.

BASTROP, Texas. Feb. 24, 1868.

Bro. Wright: Bro. William J. Arnold died yesterday, 4 o'clock p.m., at the residence of bro. J. M. Beavers, in this place. He was a native of Clay county, Missouri, embraced the gospel in his seventeenth year, and served our common Savior till he was nearly twenty-seven. After much toil, teaching and going to school in Missouri, he went to Bethany College, where he spent two years; left there last fall, in feeble health, and came South as the best chance for living. He had preached for several years, but was devoting his energies to qualify himself for a higher degree of usefulness. His lungs were deeply diseased when he came here, and I presume had been for many months.
He kept up wonderfully—attended church and broke the fast the Sunday before his death. I cannot learn that any one ever heard him moan or complain. He was quiet and confident, dying in the fullest triumphs of the Christian faith. We had a stirring meeting this evening previous to his burial. He now rests in peace. Let his friends and relatives make sure work of meeting him above.

What volumes of reflection stir our souls, as we contemplate the death of the young and promising in the church! Why are they not spared to do good? The best answer I know is, "God's ways are not our ways, nor his thoughts our thoughts. High as the heavens are above the earth, so are his ways above our ways, and his thoughts above our thoughts." It becomes us to submit to him who "doeth all things well," though we do not always understand it.

How lonely and sad are the bereaved, especially the loved brother (Benjamin) who accompanied him—lonely because he is absent; but not properly sad, for the sorrow is not without hope. These young brethren, on first landing here on the stage, came to my house, and I was glad they had, though I never heard of them before. They were kind and worthy, and it was some pleasure to try to do them good. Let the relatives be assured that the deceased lacked nothing that the utmost kindness could do. Affectionately,

C. KENDRICK.

LITERARY NOTICES.

SOMETHING NEW.—Mr. S. R. Wells, Editor of the Phrenological Journal, has published—


CONSUMPTION; Its Cause, and Cure by the Swedish Movement. With Illustrations and Directions for Home Application, by David Wark, M. D. Price 30 cents.


This is a handsome volume of 479 large duodecimo pages, printed from new type, and upon a choice quality of book paper. Mr. Caughey was a successful revivalist in the Methodist Church, and his writings as published in this book partake largely of that sententious and peculiar style that characterized him through life. The difficulties that lie in the way of rivals and impede their progress, are properly noticed, and the objections of opposers are vigorously grappled with in his own peculiar style, in the work before us.


Such is the title of a valuable book which every Disciple ought to have. It ought to be extensively circulated among, and read by those unacquainted with us as a people. It will do much to disabuse the minds of those who oppose us. Twenty-nine brethren have each prepared and furnished a sermon on some subject connected with the great plan of salvation, presented in the New Testament; and though each one wrote independently of the others, and without any knowledge of the particular points the others would write on, yet there is a more perfect agreement between them touching the gospel than can be found between the same number of sectarians in all the land touching their views of the gospel. It demonstrates that they who take the word of God, and that alone, for publishers. The style faultless and the work strong and durable. Though this book has been upon our table for some time, we have not yet had an opportunity of giving it that reading we should like to, before noticing it. From the introduction and a casual glance through the volume, we judge that the emotional nature of the reader will be kept in lively exercise as he peruses its pages, detailing the hopes, the fears, the joys, the griefs, and triumphs of this great revivalist.
their guide, cannot disagree. The Bible is the only document that can unite and keep the people together. All who take that and that alone will be one; and when they speak or write as these twenty-nine men have done in the "The Living Pulpit," there will be no disagreement between them. This is a valuable book, not only for the force and clearness with which it presents the gospel, as taught by the Apostles in the beginning, and by our brethren now in the nineteenth century, but for its literary and artistic merit. As a literary production it is unsurpassed, and in mechanical taste and finish it challenges comparison. It ought to be widely circulated. The book at present is sold by Agents only.

REPORTS FROM THE BRETHREN.

BOURBON, Marshall Co., Ind.

D. T. WRIGHT—Dear Bro.: Thinking that perhaps a note from the north part of Indiana would be of interest to yourself and the patrons of the Christian Pioneer, I send you the following: First, the cause of Primitive Christianity is looking up all over this part of our State. There never has been a time when the earnest laborer of the Cross of Christ had greater reason to rejoice than now. In February I held a meeting in Grant county, with Range Line congregation—result of eleven days' labor, 30 made the good confession. Last Lord's-day I closed a meeting in Lakeville (Bro. A. Lemon, of Warsaw, Ind., assisting), with 46 additions. The Methodists thought best to keep us out of their house, so into the Ball-room I went, a large room 36 by 90. We have now secured the hall for six months, at which time we shall have a house of worship 30x36. Closed a meeting at Buffalo, in January, with 18 additions to the army of the Faithful. Bro. N. M. Lord closed a meeting at South Bend, Indiana, March 1, with 22 additions. Bro. M. Hendricks, at Mishawalker, St. Joseph Co., March 1, with 20 additions.

To those brethren who are criticizing my positions on the Thie, reported by Bro. Lampton, let me say, Give me arguments in refutation, and not think so or sophistry. I am no Materialist or Adventist, and do not wish to garble orquibble. Brethren, be more mild—if I am wrong, I wish to know it. But in conclusion, I wish to ask you by what authority did Christ say, "To-day shalt thou be with me in Paradise?" for he positively declares to the woman thus: "It is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. xx: 23. More anon.

Bro. Wright, I prize the Pioneer much; it is just the paper for the times, and I shall do what I can for it. May God bless you. Yours in the one hope,

A. J. CLARK.

*Answer. By the authority of his Father, from whom alone he received power to do and say all that he did.

D. T. W.

FOREST HOME, Clinton Co., Mo., March 5th, 1868.

D. T. WRIGHT—Dear Sir: As I always wish to hear of the success of the gospel, and presuming that many others are like disposed, I write to inform all such that I commenced a meeting at Easton, Buchanan county, Mo., on Saturday night before the fourth Lord's day in last month, which was blessed with fine results, all things considered. The Presbyterians had been holding on there for some five weeks or more. When I arrived they still occupied the house. Delivering a lecture at night, I occupied an old vacant store, which was packed full. I occupied their house on Lord's-day at 11 o'clock in the morning, they at the 3 o'clock in the afternoon, and I again at night. I made my first call for volunteers that night, and four came forward and confessed the Christ; we had a time of rejoicing. The Presbyterians had been holding on there for some five weeks or more. When I arrived they still occupied the house. Delivering a lecture at night, I occupied an old vacant store, which was packed full. I occupied their house on Lord's-day at 11 o'clock in the morning, they at the 3 o'clock in the afternoon, and I again at night. I made my first call for volunteers that night, and four came forward and confessed the Christ; we had a time of rejoicing. We frequently met at Plattsburg, Mo. We frequently met at Plattsburg, Mo. We frequently met at Plattsburg, Mo. We frequently met at Plattsburg, Mo.

S. S. TRICE.

LACLEDE, Mo., March 5, 1868.

Bro. D. T. Wright: Since I wrote concerning my Laclede meeting, I have held a
meeting in a school-house in my neighborhood, continued ten days, embracing the 4th Lord's-day in February, resulting in ten additions, five by confession and baptism, one reclaimed, one from the Baptists, three by relation. On the first Lord's-day in this month, March 1st, I preached at the Holland school-house, two miles from Laclede, preached three discourses and five persons made the good confession. Praise the Lord, O my soul. Your brother in the good hope,

C. P. HOLLIS.

THESE TURN MANY TO RIGHT-EOUSNESS.

Bro. P. Donan has held a series of meetings at Canton, Antioch, the Morris and Oakland school houses in Lewis county, and at Winchester and Luray in Clark county. I do not know the number of additions, although I assisted in several meetings.

Bro. S. Knight held a series of meetings lately in Williamstown, Mo., and organized a congregation of 60 or 70 members, about half of whom he immersed.

Bro. John Shanks has held successful meetings in several congregations lately.

Bro. A. Barnett told me, some time ago, that he had brought 301 persons into the church in the last twenty-one months, and he had organized five congregations. In this labor, however, he had received some assistance from other preachers.

Bro. Clark & Tandy have also been busy in the vineyard of the Lord. There are many others who have labored successfully in northeast Missouri, but their labors are more frequently reported. May the Lord of the harvest send forth more laborers in his broad field, who may sound out his word.

J. C. RISK.

SUBSCRIPTIONS.—When it is more convenient for subscribers to make payment to either of our Associate Editors—W. C. Rogers, at St. Joseph, Mo., or J. M. Long, at Shelbyville, Illinois, they will please do so. We have not the subscription we should like to have from the locality of these brethren's labors. We have, it is true, a respectable list at St. Joseph, yet it ought to be doubled, and this we think, by a little effort upon the part of friends, can be done. Bro. Rogers is there with the brethren, and will take pleasure in receiving the subscriptions. There need be no embarrassment with any about remitting. Hand the money over to bro. Rogers. Indeed, we have requested him to ask you for it. And the brethren at Shelbyville, Illinois, we hope will do the same, making payment to bro. Long. We have requested him to ask each member of his charge to subscribe for the Pioneer.

IT IS TOLD ME I MUST DIE.

RICHARD LANGHORNE, a lawyer, was unjustly condemned and put to death as traitor, in the reign of Charles II. Just before his execution he wrote the following exquisite and remarkable poem. In the language of the Quarterly Review, "A poem it must he called, though it is not in verse. Perhaps there is not in this or any other language a poem which appears to have flowed so entirely from the heart."

It is told me I must die:
Oh, happy news!
Be glad, O my soul,
And rejoice in Jesus, the Savior!
If He intended thy perdition,
Would He have laid down His life for thee?
Would He have called thee with so much love,
And illuminated thee with the light of the Spirit?

Would He have given thee His cross,
And given thee shoulders to bear in patience?
It is told me I must die:
Oh, happy news!
Come on, my dearest soul!
Behold, thy Jesus calls thee!

He prayed for thee upon His cross:
There He extended His arms to receive thee;
There He bowed down His head to kiss thee;
There He open ed His heart to give thee entrance;
There He gave up His life to purchase life for thee.

It is told me I must die:
Oh, what happiness!
I am going
To the place of my rest;
To the land of the living;
To the haven of security;
To the kingdom of peace;
To the palace of my God;
To the nuptials of the Lamb;
To sit at the table of my King;
To feed on the bread of angels;
To see what no eye hath seen;
To hear what the ear hath heard;
To enjoy what the heart of man cannot comprehend.

O, my Father!
O, thou best of Fathers!
Have pity on the most wretched of all Thy children!
I was lost, but by Thy mercy found;
I was dead, but by Thy grace am now raised again;
I was gone astray after vanity,
But I am now ready to appear before Thee.
O, my Father!
Come, now, in mercy, and receive Thy child—
Give him Thy kins of peace;
Remit unto him all his sins;
Clothe him with thy nuptial robe;
Permit him to have a place at Thy feast;
And forgive all those who are guilty of his death.
THE UNION MOVEMENT.

There is at this time, throughout the whole country, a great shaking among the dry bones of Sectarianism. The exciting and disturbing cause of all this commotion, of the union prayer meetings, the union resolutions and joint committees which are now the all-engrossing matters in the minds of our religious neighbors, has its origin in an effort to gather together the broken and disorganized elements of Protestantism. A joint committee has been appointed by the Old and New School Presbyterians of America, to meet in Philadelphia for the purpose of agreeing upon articles for a union between these two religious bodies. A union-prayer meeting has just been held in the pious city of Chicago, composed of representatives from all the Presbyterian churches in the city, both Old and New School, for the purpose of invoking the divine blessing upon this joint committee. From a notice of this union-prayer meeting, as published in the Chicago Times, we wish to make a few extracts.

Dr. Lord being called to the chair, and having requested the singing of the hymn commencing with the words:

"Come, Holy Spirit, heavenly dove,"
proceeded to remark "that the object for which the meeting had come together might be considered as one peculiarly gratifying to the great Father above." This remark is based on the true assumption that God desires the union of all his people on earth, and that their divisions and strifes are highly displeasing to him. This being so, then it follows that God will bless those who preach and pray and labor to bring about a true Christian union. This is our grand mission in the world, as a religious body, the very thing which we for doing have been opposed, denounced and had our names cast out as evil. But this game is now about played out; since we are getting to be orthodox, at least, on the union question. Our hereditary enemies, the sects, if they still oppose us, must do it on other grounds than because we preach against the sin of division among the people of God.

But let us hear another one of those divines. The Rev. Mr. Nelson said that he "had heard with joy the sentiment which had been expressed in prayer—that the proposed union of the two branches of the church would but prophecy the great union of Christians all over the world. This hope rejoiced him, for he saw in its accomplishment the commencement of a great era in the history of Christianity. True, it had been said that Christianity had flourished because of these divisions in the Church of Christ which they had met together to pray might be united. But that progress had not been because of the existence of division in the Church, but in spite of it; and did not prove but that the progress of Christianity would be increased ten-fold when there should
be a union of all the branches of Christ's Church." This reverend gentleman, as yet, sees men as trees walking. He talks of "the branches of Christ's Church." My good sir, if you did not read your Bible with a veil over your eyes, as thick as that which Paul affirmed to be over the eyes of the Jews in his day, you would learn that such language is purely Ashdodical. The Savior, in John, 15th chapter, calls his disciples branches, but no where in the word of God are churches ever called branches. Each individual member in the Church of Christ is himself a branch, not in some sect, but in Christ, "the true vine." But suppose we admit that all the so-called evangelical churches are branches, then the laws of figurative language demand that the trunk shall be identified from which all those branches have sprung. Where then, we ask, is the trunk? They will never allow us to call mother Rome the trunk from which all those branches have sprung, and yet to talk of branches without a trunk is the height of absurdity.

Again, our speaker is rejoiced by the hope of a union of all Christians, because he "sees in its accomplishment the commencement of a great era in the history of Christianity." True enough, it would be a consummation most devoutly to be wished, to see all professing Christians lay aside their party names and party shibboleths, and unite on the one foundation of Apostles and prophets of the New Testament, Jesus Christ himself being the chief cornerstone. But we apprehend that if this reverend gentleman realized that a true and genuine Christian union, such as the Savior prayed for and his Apostles enforced, involved a total annihilation of every sectarian party in the land, he would not be so highly elated. Yet all this is involved in a true Christian union. There is nothing in the way of union, nothing hindering and delaying it, but sectarianism. Hence, in order to have and enjoy this blissful union, sectarianism, in both root and branches, must be destroyed.

But again our speaker thinks that the progress of Christianity thus far has been in spite of divisions, and that this progress would be increased ten-fold if Christians were only united. It is said that times change and that we change with them. This saying is now being very clearly exemplified by our sectarian friends. Within the last few years they have turned a complete summerset on the union question. It was but a few years ago that they were in the habit of telling the people that divisions were a very fine thing; that persons differed in their tastes and temperaments, and hence it was best to have different religious parties, such as Presbyterians, Methodists and Baptists, in order that all might be suited. But all light has gone forth; the people are getting their eyes open to see the enormous sin of division, so that such miserable sophistry can no longer serve their purpose. The question of Christian union is now getting popular; "the people are becoming sick and tired of division," as the venerable bishop of the Episcopal church in Kentucky once remarked to the writer. Hence, now the question of Christian union has grown popular, those reverend gentlemen, to keep up appearances and maintain their power over the people, begin to make a great fuss and flurry about union, when not one of them has any idea of ever making the least sacrifice to obtain it. Presbyterians intend still to remain Presbyterians, Methodists intend to re-
main Methodists, and the Baptists with a stubborn tenacity intend to still remain Baptists. Hence, such a hypocritical farce is now being played off before the eyes of the people in the holy name of Christian union, the thought of which lay nearest the Savior's heart when about to pass through his dreadful agony; deserves to be ruthlessly exposed by every one who has any regard for truth, consistency, and honest dealing. After all this noise and shaking in the valley of dry bones, after those spasmodic efforts at Christian union, we shall find that they have ended in nothing; the sow will return to her wallow, and the dog to his vomit.

But the most beautiful part of this farce remains to be told. The chief actors in it have all at once begun to make a great ado about Christian union, as though it had been, till discovered by themselves, an unknown and unheard-of thing. Pray, gentlemen, where have you been living all this time; what have you been doing, or what reading, that you should be ignorant of the fact that a grand union movement, not a sham one like you are attempting to get up, but a real Bible one has been agitating society and achieving glorious results in this country for the last half century. Neither has this thing been done in a corner, but here in the great valley of the Mississipi, in the very heart of the Republic, a noble band of men, who for learning, talents and devotion to the Master, are the peers of any class of men in the world, have inaugurated a grand union movement, the end of which is not yet. It is customary for wise men when they propose to engage in any important undertaking, like the one before you, to consult history and to shape their course and ensure success by the valuable facts and precedents thus afforded. But you, unlike all other wise men, seem disposed to ignore and pass by in profound silence all that has been achieved in the way of Christian union for the last fifty years. But perhaps there is a philosophy in this silence.

But the truth of it is, these devotees of party do not want Christian union. They are still moved by a sectarian animus, are still dreaming of conquests and laurels worn in the name of party, and each one still flattering himself that his own petty organization, like Aaron's rod, will ultimately swallow up all the rest. And now, gentlemen, if you are sincere in your professions, and really desire to see consummated a union of all the people of God, you can very easily convince us of your sincerity and honesty by taking the Bible in your hands and by this infallible guide pointing out the true Apostolic platform upon which a true and lasting Christian union can be realized. But you dare not do it, save at the peril of your own religious existence. Such a union as the Bible demands will annihilate every sectarian party in the land; every party name would be numbered among the things that have become obsolete; every human creed which the pride and folly of man have foisted into the church as tests of union and communion would be given to the moles and bats.

WHAT SHALL I DO TO BE SAVED?—No. II.

I have said the commission embraced too categories of duties for the preacher of the gospel: 1. The discipling of all nations—converting sinners, in common parlance—and 2. Teaching the disciples their duties and responsibilities as disciples, commonly called the
pastoral work. In the first, all of our preachers have graduated. They know it all. This territory has been fully explored, so it is thought. Let us so regard it. On this duty we have only to repeat what others have long since said, and endeavor to enliven it with our own illustrations.

But what of the pastoral work? I am told that at the late Sedalia meeting a speech on this subject was so novel that all eyes stared and all mouths gaped at the speech as though it were a new revelation from heaven, and not what Christ commanded in the commission, but which so many have overlooked: "teaching them to observe all things that I have commanded you." I trust the new revelation will be received with favor. It is only the revelation of a geologist. He only uncovers what has lain hid for ages, or brought to notice things that have been passed unobserved. I would that all preachers would turn their attention to such geology. They might find in the crust of the Scriptures many things they have scarcely dreamed of before.

But what of the pastoral work? Have any risen to a proper conception of the duty enjoined by Christ? Are any as faithful in teaching disciples as converting sinners? Do any watch over the flock as the shepherd watches over his sheep? Who goes before the flock and leads it into green pastures and by quiet waters, away from the wolves and bears of the forest? Who labors "from house to house," exhorting, comforting, teaching and rebuking if need be? Who so governs as to have all at work, knowing that an idle brain is the devil's workshop? Who sets the young and old to studying the Scriptures in classes, and develops the latent talent of the congregation? Who sees that the Sunday-school is well managed, and that none idle any Lord's-day morning in strolling over town or farm, or killing time with light reading, as newspapers? Who warns the flock of the wolves in sheep's clothing, and the pitfalls dug everywhere for their destruction? Who warns the brother and sister, whether old or young, of the theater, the ball, the masquerade, the opera, the minstrels and such like, when they are visiting cities where such sails are always set? Who discourses on topics of piety, godliness, a holy life, a consistent christian life; on adorning the teaching of Christ by giving life-examples? Who warns the inconsiderate, the young disciple, and the worldly-minded, against "the world, the flesh and the devil"? on governing the passions, on meekness, forbearance, a forgiving disposition; on gentleness, probity, sobriety, and uprightness in all worldly pursuits?

I might go on for many pages asking questions, but these are enough to awaken attention to the pastoral work, so important and necessary, but now so utterly neglected. Paul regarded the work of securing our eternal salvation as fearful; a work of trembling anxiety, and most anxious solicitude. He did not regard his own as safe, for he kept his body under, and made all his mind and body bend to the will of Christ, lest he might in the end, after all, be a castaway. If such were the case with a man for whom all christian hearts glow with fervent love, and whom all regard as now crowned in heaven, how much more with us, who fall so immeasurably below him?

Are "the world, the flesh and the devil" a mere flash of rhetoric, or solemn realities? Is our warfare with spiritual wickedness in high places, or
only with the opinions of dogmatists? Do the pleasures of life really choke out the good seed from the human heart, or do they contribute to the elegance and refinement of the life of the Christian? Is the world to be courted, petted, and coaxed, and bowed to, or to be warned as under the wrath of God? Is the flesh to be pampered by high living, costly wines, and fashionable silks, satins and velvets? Is it to be our guide in life, or is it to be crucified with all its affections and lusts? Is the devil a real person, whom all sinners, whether professing disciples or not, shall meet in gehenna, or a myth, some passion, or an evil nature? It would be well that every Christian settle these questions here, and live as if he believed them to be realities, which have an important bearing on his eternal destiny.

Eternal salvation is the work of life, not the act of an hour. The converted sinner should be taught that he has but entered life, not finished it. His journey then but begins, is not ended; and if he prove unfaithful by the way, he will fall like the Israelites in the wilderness, and fail of the promised land. Though they were saved from Egypt, yet did they perish in the wilderness, and never beheld the beauties of the happy land. Their history was written for our instruction, and nothing is more clearly revealed in the Scriptures than that our eternal salvation in the heavens is to be wrought out with fear and trembling, is the work of eternal vigilance.

Seeing that these things are true, is it not strange to find public teachers so oblivious of the fact? To this cause may be traced every departure from the faith on the part of the church. Instead of being warned they are sometimes encouraged by preachers in their departures from primitive practice. Whence cometh fairs, festivals, and all the modern machinery of modern benevolence? Whence cometh our anxiety to be like the religious world around us, to ape their customs and appliances for a doubtful success? Preachers have a fearful responsibility at the present time, but it seems to me that but few realize it. The love of self, manifested in great intellectual efforts in preaching, the glory and praise of men, shut out all other questions. The besetting sin of all public speakers is intellectual display. If the speech can only be pronounced fine, splendid, logical, and such like, the end is won. Would we could hear it said, "That man is lost in his work; self totally disappears; his words went to my heart; I am undone; Lord, be merciful to me, a sinner." There would then be no setting of sails to catch the popular wind; no effort to secure a complimentary remark to the speaker or the congregation from Mr. A, the millionaire. We would not be so solicitous to hear approving remarks of the talents of the speaker from the distinguished in society. We would not feel our own plebeianism so much as to show that we were complimented by the presence of this man or that. Compliment to the Lord Jesus Christ for any mortal to obey him! The thought is blasphemous. Compliment to his church that any man should seek admission!

We should hold ourselves up as the disciples of the Lord Jesus, dignified by his blood and love, and honored by being recognized as the sons and daughters of God. We should follow the apostles where they have led, do as they did, and not be ashamed of the simplicity of the gospel, and live as
though we really believed in the existence of sin, in the blood of Jesus, and the Day of Judgment, where all the accounts of this life will be finally and forever settled.

H. C.

ELDER WESLEY WRIGHT.

This excellent brother, lately from the Baptists, is located in Savannah, Mo., preaching the Gospel for the Christian church at that place, with a fair prospect of doing a good work for the cause of truth. No sooner did he abandon the Baptist ranks than those who had been his professed friends became his bitter enemies. A systematic effort was set on foot for the purpose of undermining his influence. Even the political sheet, published in the town, was pressed into the service in this pious crusade against the enemy of the faith; and quite an amount of printer's ink was consumed by some anonymous scribbler, in the dirty work of trying to traduce and defame a good man who had had the moral courage to rise superior to the frowns and favors of orthodoxy. These reflections have been called forth by a letter which we have received from bro. Wright. As there is nothing in this letter of a confidential nature, the author will not object to its being made public. This we the more readily do, knowing that our brethren feel a deep interest in those who have been extricated from the meshes of sectarianism.

J. M. L.

"Dear brother: I am still battling away to establish the truth in North-West Mo., but the archers are shooting at me. When we by mutual agreement went into the discussion last fall, our correspondence was made public through the press; and it was plain for any one to see that the avowed object was to try, if possible, to find a platform on which the two churches, Christian and Baptist, could unite. It was not the intention of the parties to see how far apart they could get, but how close together. I laid down what I was pleased to call eight planks as a platform, and not a Baptist present objected to any one of them, though there were present ministers of this denomination. You did not object to them. I then had hopes that union would be consummated and no vital principle compromised. The community knows that the design of baptism was the only point of difference between us as elicited by the discussion, and at the close, it was understood by all that there was still a difference of opinion. But opinion ought not to divide the people of God, and I was willing to lay mine upon the altar of truth, and let it be sacrificed rather than perpetuate division. But it did not suit some others to do so; hence union failed as churches. But when the proposition was made to lay the good old Bible on the sacred desk and to unite on it, "what was I that I could withstand God?" I laid my hands on it as my guide, and "determined to know nothing but Christ and him crucified." I now feel sure that there is no other foundation on earth worth uniting on as a bond of union. Let its teachings be obeyed, and we cannot err. I did not retire from the ministry, neither am I preaching a new doctrine. I simply desire to walk in the old paths, guiding my steps by that which is apostolic both in doctrine, order and discipline. Every thing not apostolic is new; let it go to the moles and bats which have no eyes, but let us who have eyes walk in the light.

There is not a Baptist in Christendom who can produce a single sentence I ever uttered that will convict me of preaching the doctrines of the creeds on
A READER OF THE PIONEER.

A READER OF THE PIONEER ASKS TO HAVE HIS DIFFICULTIES REMOVED.

DEAR SIR: As you are regarded to be a sensible, charitable and good man, I ask the favor of you to solve my difficulties. My first difficulty is, I do not know how to distinguish between the Jewish sects of our Savior's day, and the sects of the present day. It appears to me that the drama is the same, but the actors have changed names and sides. The principles are the same. The old Jews had the Bible like the modern sects. But our Savior told them that they transgressed the commandment of God by their traditions—he said they were hypocrites, that they drew near to God with their mouth, and honored him with their lips, but that their hearts were far from him; that it was vain, a thing of nothing to worship him, teaching for doctrine the commandments of men; that full well they rejected the commandment of God that they might hold their own traditions; that they did not believe Moses or the Bible, and asked them a hard question: How they could escape the damnation of hell? See Matthew 15 and 23d chapters. Mark 7th chapter, and John 5th chapter. I ask you, sir, as an honest man, if these same principles do not apply to all churches or sects who have any other rule of faith and practice besides the Bible? If they do, how are you going to save the modern sects or churches, without saving the old Jews, and the Catholics and falsifying the word of Jesus Christ? Show me clearly the difference between the Jews of our Savior's day, the Catholics and the protestant parties, churches, or "all denominations of christians," as the popular phrase goes. The old Jews interpreted the Bible by the traditions; which of the Catholic or protestant churches are not guilty of the same thing? The old Jews had the Old Testament and one God, yet they had many gods, were idolaters, had mountains of traditions, had in latter times orthodox churches of Pharisees, Sadducees, Herodians, Scribes and others, and yet they carried off all the blows of their own prophets and murdered them, and Jesus and the Apostles, and held on their way rejoicing like "all denominations of christians" are now doing. Now my dear sir, I do not wish you to try and evade these questions, but answer them fairly.
like an honorable man, as I believe you to be. What were the answers of the old Jews to their prophets, when their idolatries and sins were charged upon them, and they were invited to return to God’s word and law? They said plainly, we will not do it. They said by word and deed, that many gods were better than the true God; that traditions were better than the word of God. What were the arguments used by the Jews against our Savior the Apostles? You are a drunkard and a glutton; you are in league with Beelzebub; you have a devil, and are a Samaritan. What are the arguments of the christians of all denominations? You are a Campbellite, Campbellism; your church is not forty years old yet, and you want to control every body else; your society, your church, you have a creed as well as we. As the old Jews put arguments into the mouths of the men of their day against all the reproofs of the old prophets, and so the Jewish churches of our Savior’s day put arguments in the mouths of our Savior’s enemies against him, and as Catholic France made Atheistic France, so have the churches of all denominations made Atheistic America. The names of the old Jewish “churches of all denominations,” were not in their scriptures, neither are the names of all Babylonish churches in the New Testament. The old Jewish churches all opposed God’s law and word, and opposed each other; so do all modern Anti-christian churches of all denominations. The old Jewish churches of all denominations asked repeatedly, wherefore has the Lord pronounced all these evils against us? Because you have forsaken Me the Fountain of Living Waters, and hewed out cisterns, broken cisterns that can hold no water. According to the number of thy cities are thy gods, O, Judah. All heathen nations had their tutelary gods. Judah, far sunk into idolatry, had adopted this custom. Our “churches of all denominations” have refined a little upon heathenism, Judaism, Catholicism. We have from six to eight little gods in our villages.

I wish you, Mr. Editor, not to put me off by calling me an infidel as you and your readers will do, but tell me which of all your christian churches are satisfied with the Bible alone? The old Jews and Catholics have the Bible, but not alone. In what does your “christians of all denominations” differ from the Jews and Catholics? Are not their creeds as much idols or gods as were the Jews’ gods, and are are the Catholic’s gods. The prophets said, lo, the Jews have rejected the word of the Lord and what wisdom is in them? So “christians of all denominations” have rejected the Bible by having creeds, and what wisdom is in them? None. The great gun on the ramparts of sectarianism is creed-making. The sectarian temple resembles Dagon’s temple, which rests mainly on two pillars or legs. The first is that the church or clergy have power to make laws for Jesus Christ, to finish his unfinished business for him; and, secondly, where the scriptures or laws of Jesus Christ are silent, human authority may supply expediency; God’s omissions with the whole apparatus of Anti-christ. But if some Sampson can be found to shake these two pillars to their base, the whole Temple of sectarianism, with the clergy in their seats, and the multitudes of sects with which this temple is crowded, will go down to hell together; for strong is the Omnipotent God who will punish them. Grant credence to these two principles and their arguments.
cannot be confuted. But the church of Jesus Christ differs from all human societies, civil and religious, because Christ has framed a constitution for it, and where the scriptures are silent and neither enjoin nor forbid, no human authority may interpose, but leave the matter where God leaves it. Human systems and sects based upon creeds, are like the Eastern philosopher, who rested the earth on the back of an Elephant, and the Elephant stood upon the back of a terrapin, and the tortoise stood upon nothing. I again ask which of all your "christian churches of all denominations" stands on the word of God alone, and not like the old Jews and Catholic church, their mother, on the Bible and traditions both? Which of all the "churches of all denominations" of christians will try their system by the Bible, and not try the Bible by their systems as they all do?

As I understand you, all that you have tried to do has been to follow the Bible as it stands, to understand the Bible as God spoke it, to believe it as he said it, and to do or practice all he commanded. Do I understand you, sir, or not? If I then understand you right, all the "christian churches of all Antichrist," instead of uniting with you in this christian and reasonable effort, they one and all oppose you; they will neither do this most just and christian thing, nor will they allow you to do it, if they can prevent it. They one and all oppose the scriptures, for the simple reason that the scriptures oppose them. You and your brethren stand a unit in christendom, notwithstanding all the "christian churches of all denominations" have sung and do sing the purest song, the Bible alone is the religion of sects. They have, one and all, rejected the Bible alone, the name Christian and the ordinances of the Gospel, and still try to pass themselves as christians, by stealing the livery of Heaven, as the Devil does, with which to fight christians.

**AN ENQUIRER AFTER TRUTH**

**HEREDITARY TOTAL DEPRAVITY.—No. 8.**

A few more reasons and we must close. It is no doubt a question in the minds of good brethren, the space devoted to this question could not have been better employed. True, no doubt. But it is not the inefficiency of the subject, but the febleness of my pen, that makes it so. If I do not entirely mistake, the out-growth and practical workings of this fundamental error of self-styled orthodoxy crops out in all, or nearly all, that opposes the truth. Now and then a brother famous for wit and wisdom, concludes that these things did well enough a long time ago, but they are entirely out of date now. For those who know and do the truth, these articles are not intended. Thirty years seems long enough to have convinced the world that they are responsible for their lives; that the doctrine of "hereditary total depravity," "abstract grace," immediate operation of the Holy Spirit in conversion, is a chimera, a myth, but has not. The work is not yet done: religious formalism has not yet risen above Zero; after all our teaching for forty years on the fundamentals of Christianity, "evangelical"-ism knows but little as it ought to of it. The brother that has advanced too far to preach first principles to alien sinners, and moral agency, spiritual liberty, to the creed-bound whose feet are made fast in the stocks of orthodox catechisms, remind me of the pilot, heading the ship towards a sur, but after a brief storm.
HEREDITARY TOTAL DEPRIVITY.

that heaused the ship the other way, called on the captain to select another star, thinking they had past the first. That Christians ought to be more zealous, holy, and prayerful than what they now are, is quite too true, but this will not be gained by sitting idle; nor yet by refusing to preach to sinners the terms upon which the Lord has proposed to save them, or, to the benighted; their relations to God. If we would have the church more holy, we should be strong hearted, and prayerfully and faithfully labor to that end. Pardon us, therefore if while doing so, we labor also for the good of others.

XIII. The Savior regards man's heart as the soil out of which must be produced divine fruit. " A sower went forth to sow." The seed was the word, of truth the soil was the heart of man. But if man's heart, being the soil, is congenial with the seed, the word of truth, then it is not totally depraved.

XIV. If a man was as bad by nature as the creeds make him, he would not only be infidel to the word of the Lord, but also to the words of his fellow men.

XV. The gospel is God's power to salvation.—Rom. 1: 16. This could never be, if we were totally corrupt, no exhibition of God's love in the gospel could lead us in the way of right: the love of Christ would not constrain us.

XVI. Infant damnation would be a consequence of this doctrine. We do not charge the defenders of it however with believing in infant damnation; but in releasing them from this charge we only release them from the charge of holding the doctrine consistently. The fathers as we saw in our first article, who held it to perfection, believed in infant damnation, unless they were of the elect. There is exactly where every consistent man will be driven if he sticks to hereditary total depravity.

XVII. It makes man unaccountable. If man has no ability by nature, to serve the Lord, then, he has, no accountability for his actions: he can not be held to account for that which he has not.

XVIII. If the death passed upon man for the sin of Adam is eternal; if man is to suffer eternal torment for Adam's sin, what part of eternity will the incorrigible suffer for their own sins? No part at all; and judgment, as set forth in the New Testament, is made by this doctrine, nothing but a delusion!

XIX. Paul appeals to nature for important decision in religious matters: Rom 1: 18; 1 Cor. 11: 14; Phil. 2: 20; 1 Thess. 2: 15; which he could not have done, if nature was totally corrupt.

XX. Paul says the Gentiles might do by nature, the things contained in the law.—Rom. 2: 14. Then in the absence of all written law, there is something that, not only urges man to duty, but leads him in the right direction. This, we are told by the apostle to the Gentiles, is mans nature. We understand the spiritual nature here to be presented, for in the fleshly nature " there dwelleth no good thing." Now, if, in the days of God's law, it is a righteous thing to respond to its claims, then, man may be prompted to deeds of righteousness by his nature.

XXI. The Savior took upon Him human nature. Did he take upon him total depravity! Let me here quote the first and second articles of religion of the M. E. Church. I do not do this to give that people any particular prominence; nor yet to make their position seem unusually awkward, but to show to what extremes this doctrine drives its advocates.
1. "There is but one living and true God, everlasting without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible, and in the unity of this Godhead there are three persons, of one substance, power and eternity;—the Father, the Son, and the Holy Ghost."

2. "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

Now, what have we? The very and eternal God, with a totally depraved nature. From this there can be no release.

XXII. Wicked men and seducers could not become worse and worse, as the Savior declares, for they would be as bad as they could be to begin with.

XXIII. The influence of the Gospel is like leaven. Matt. xiii: 33. But if the meal was totally corrupt, it would pay but poorly to put leaven into it.

XXIV. Again, the Gospel is represented as a refiner's fire, and a fuller's soap. Who so silly as to refine that which is only dross, or cleanse nought but corruption? Orthodoxy.

XXV. Man would be as unfit for an operation of the Holy Spirit, as for the influence of the Gospel—no good could result in either case. We can understand Samson's riddle without plowing with his heifer: it is easy enough to see how honey could be taken from a lion's carcase, when it had been deposited there before; but no one can see how something can be brought out of nothing. If man's nature is totally corrupt, develop it as you may, and total corruption is the product.

XXVI. We might add many more to this list, both from reason and revelation, but we desist. God is the author of our spirits; and with these we are inclined to all good. We can spend no time in arguing this point: will simply quote a few scriptures upon which we rely. Job xxxii: 8, "There is a spirit within man; and the inspiration of the Almighty giveth them understanding." John iii: 6, "That which is born of the flesh, is flesh." Heb. xii: 9, "We have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather he in subjection to the father of spirits, and live?" Zechariah xii: 1, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him." Now read 1 Cor. ii: 11; Rom. i: 9; also 7th and 8th chapters. Read Gal. v: 5, 16-18, and be assured on this point. Let no man spoil you with vain philosophy.

D. R. DUNGAN.
ELDER JAMES GILLILAND.

through his Latin grammar once, the spitefulness and sectarian rancor which this writer displays shows that he is unworthy of our notice. We cannot condone to reply to such, or to waste the paper of the Pioneer with him.

We would however say that if any Baptist scribe thinks himself able to defend his unscriptural tenets, such as his wearing an unauthorized human name, getting religion at the mourner's bench, or a physical regeneration in which the subject is as passive as was Lazarus in being raised from the dead, and can so far get himself under the influence of that Spirit by which he claims to have been regenerated, as to write in a decent and becoming manner, we will be pleased to give him a candid hearing in the Pioneer. But we now forewarn him in time that to obtain any notice from us, he must give some evidence of his regeneration, by manifesting the fruits of the Spirit, and not begin to spit out any sectarian venom, as is too often the case with those of his class. But their weakness and conscious inability to defend their unscriptural tenets make it exceedingly difficult to draw them into the meshes of controversy. It was not long since that the writer addressed a polite note to one of our good orthodox Baptist pastors, requesting a friendly interchange of thought on the question, what is the relation which Christian baptism sustains to the remission of sins. To this no reply ever came; it was thought best to pass it by in profound silence. They can misrepresent, call hard names, talk about Campbellites, and get up lying and scurrilous books, like Maplehurst, but when it comes to defending their own erroneous teachings, they are not on hand; no, not they. J. M. L.

From the Review.

ELDER JAMES GILLILAND.

COLOMA, Carroll Co., Mo., \*

Jan. 29, 1858. \*

Brethren Franklin and Rice:

Eld. Jas. Gilliland, doubtless known (by reputation) to Bro. Franklin, began his labors as evangelist in Carroll Co., Tenn., in 1838, pioneered in Mississippi, and West Tennessee, and Kentucky; was employed by the Western Kentucky co-operation in 1852, and in 1855 by the Western Tennessee co-operation; moved to Crawford Co., Mo., the same year; in 1864 to Pike Co., Ill., to this county in 1866.

He has spent most of his time in pioneering, often receiving less than his traveling expenses, and sometimes nothing at all. His income from preaching, he tells me, has averaged less than fifty dollars a year. From this cause, and much bodily affliction, together with his removal from Crawford, where he had a snug home, in apprehension of a raid (which actually occurred), he is now in deep poverty. Added to all this he has had an arm broken, and his eldest son (at home) has lost his right arm. Now, instead of living in comfort, reposing in old age upon the honors won in the Master's service, he is broken in constitution, with poverty staring him in the face. And yet he labors on ardently and successfully, and many pious hearts in this community thrill with love at the mention of his name. But we are generally poor and can pay but little.

He is the most uncomplaining man I ever saw. Deeply in earnest, and ardently devoted to the good cause, he indulges in no unchristian repinings, in no unchristian reflections upon the neglect of his brethren. Were I to say that he is a profound thinker, and close reasoner, and efficient proclaimer, I should but speak the truth. Now, brethren and sisters, what shall be done? can there be but one reply? relieve his wants of course. In his farewell address, on the night of His betrayal, the blessed Savior gave this new commandment, that we love one another, and repeated it, and further, he made it the proof of our
CONSULTATION MEETING IN SEDALIA.

DEAR BRO. WRIGHT:—I write you a few lines to say that our meeting at Sedalia was indeed a most pleasant one. We did not get together near all the preachers, even on our own side of the river, but then we succeeded fully as well as we could expect to succeed in our first attempt. I have not myself seen so many of our preachers together since the missionary meetings held in St. Louis, before the war.

Bro. Dawson, Secretary of the meeting, has no doubt sent you before this time, the minutes of the meeting for publication, and therefore I will not attempt to give names from memory. I will however, say, that we were much gratified to meet the aged and venerable F. R. Palmer, and bro. A. B. Jones of Liberty; also, our very promising young brother Spencer, late of Pawpaw, Michigan, but hereafter to be a fellow citizen and fellow laborer with us here in Missouri. We did not think it worth while to ask the brethren in all parts of the State to meet us in this "Council," because we thought they would regard the place as too much on one side. But while we made the call for our own side of the river especially, we desired it understood that brethren from all quarters would be cordially received and made to feel at home. This was not as clearly expressed in the call as should have been. We were more than pleased, therefore, when bros. Palmer and Jones overlooking our neglect in this matter, gave us credit for good intentions favored us both with their presence and co-operation in the meeting. Bro. Palmer has already counted more than the three and ten years allowed by the Psalmist as the ordinary limit of human life, and yet he stands as erect as he did the day he was twenty-one.

CONSULTATION MEETING IN SEDALIA.

MEMBERSHIP IN THE FAMILY OF GOD. "By this shall all men know that ye are my disciples, if ye love one another." Now, if a brother has this world's goods, and seeth his brother hath need, etc., etc., how dwelleth the love of God in him. And again, in the great court day of the universe, He will say to those on his right hand: "Forasmuch as ye did it to one of these my brethren, ye did it to me." Come brethren and experience the bliss of doing good, the pang of delight from feeding, and clothing, and visiting the Lord in the person of his brother. Send your gifts to the editors of the Review, who will acknowledge and send them to the Pioneer office, Chillicothe, for the benefit of our suffering brother. Yours fraternally,

C. A. TABLER.

(REMARKS.—That Bro. Gilliland is a worthy and beloved brother in Christ, I have no doubt. That he is a safe and efficient preacher of the gospel of Christ, I am well assured by brethren who have heard him; and that he labors every Lord's day at some point or other in his vicinity to persuade the people to obey the Savior, I think is true. He is advanced in years, and in feeble health, and has spent the vigor and prime of his life to the cause of Christ. A grave question comes up here. Upon what principle can the brethren and sisters where he preaches excuse themselves for letting him suffer? I insist, it is a question of grave importance. God will as certainly hold them responsible and accountable for this neglect as that they have the means to help him and withhold it. Let James be read and studied well. "Why say be clothed, warmed and fed, while the things needful are withheld?" "Whoso hath this world's goods, and seeth his brother in need, and helpeth him not, how dwelleth the love of God in that man." Let none deceive themselves in such matters. The laborer is worthy of his hire; and the Lord has ordained that in all the churches of the saints they who preach the gospel shall be sustained. Brothel Gilliland ought to be sustained. I have never made his personal acquaintance, but from the good report that has reached me of him, I make these remarks. Anything for him intrusted to our care shall be carefully sent to him.

D. T. W.
His articulation is as distinct, his voice as clear and sonorous, and his appeals in behalf of Christ and his cause as earnest as in the strength and vigor of manhood’s prime. His appearance is truly patriarchal. May the God whom he has served stand by him and bless him to the end.

We had much pleasant and profitable conversation on themes of great moment to the church of God. Great unanimity in judgment and feeling prevailed through the meeting. Reports from the various localities represented, were upon, the whole, very encouraging. We have never before had such an opportunity of doing good. The Lord is inclining the ears of the people to his truth. The fetters of priest-craft and sect-craft are being broken. The spirit of investigation is abroad in the land and nothing but truth can stand the test. The theology of the “Denominations” cannot save the people from unbelief. The contest is slowly narrowing down to a life and death struggle between Christ’s gospel as it was and is, and open, bald unbelief. To this issue must it come at last. The commandments of men, the clumsy inventions of errant sects, the hoary traditions of Anti-christ, must all be laid aside in order to overcome the mighty tendencies to infidelity that are sweeping o’er the land. The truth alone has nothing to fear. Its advocates are strong because Jehovah is with them and for them. Let the struggle come then, and the Lord strengthen us to meet the enemy like men! These meetings must be more frequent in time to come. It is a good thing for the preachers to get together and “compare notes.” We belong to one body; we are engaged in one work; we are heirs to a common inheritance; we are banded by the holiest ties. It can do no harm to bring kindred spirits together. We shall only realize the more fully by these conferences, our unity in the faith— we shall only comprehend more thoroughly the grandeur of the cause to which we are all alike pledged.

I have not entered into particulars because the minutes of the meeting, when published, will supply all needed information of that sort. I will mention however, before closing, that a committee was appointed to confer with brethren and fix upon a suitable time and place for a grand convocation of preachers, elders, and working brethren, from all parts of the State. We hope to have the large gathering of the Disciples of the Lord that has ever taken place in this Commonwealth. We want to see one another, encourage one another, pray with and for one another, and so gather strength for the great work to which the Lord has called us. As a member of the committee, I desire to express the wish that brethren will speak out in the Pioneers, as to the time and place for the proposed meeting. This will save the trouble of a laborious correspondence. Come, brethren, let us hear from you. Let no place be named that is not somewhat eligible as to centrality and accessibility. Let the time be arranged, to suit the greatest number, and to interfere as little as possible with the work in the various localities where the preachers are engaged. Bro. Wright, let us hear from you first. Name your place and time. Of course, I take it for granted that any church that can entertain those who will attend the meeting, would be glad to have it. If the brethren in any place likely to be chosen, don’t want to take care of the Disciples by hundreds, just let them speak.

Your brother in hope,

GEO. W. LONGAN.

REMARKS.—The above, from our beloved bro. Longan, is all we have received in reference to the meeting. We hope that brother Dawson will soon favor our readers with the minutes in full.

We are glad this meeting was held, and the result so favorable. It is absolutely essential to our success in the great work of the Master, that we see each others’ faces occasionally, and worship together. Those only who have attended such meetings can fully appreciate their value. They give encouragement and strength, and all leave with renewed determinations of greater usefulness. The proposed meeting, more general in its character, embracing all the preaching brethren of the State, with as many of the elders and other brethren as can conveniently attend, is a timely one, and, we trust, will meet with a hearty response from every quarter throughout the State. As to the time and place of holding it, we would, as brother Longan asks that we speak first, suggest Chillicothe as the place, and August as the month in which to hold the meeting. The precise time in the month to be hereafter settled. Many of the brethren are engaged in schools, and if the meeting be held in August,
they will have the opportunity of attending it, as that is one of the vacation months. To the majority of the preachers in the State, Chillicothe is as accessible as any other point, and the brethren here have the house, the will, and the ability to entertain the meeting.

Many of the brethren who will attend this meeting, have been at the meetings previously held here, and have made the acquaintance of the brethren and citizens generally, and upon returning it will not be like going to a new locality, where acquaintances have all to be made. This circumstance of itself is of much importance. The brethren will feel at home on returning, and will make others who have not been here also feel easier than they otherwise would in the absence of such advantages. With these and other considerations before us, we feel confident that a greater number of the preaching brethren can be convened at Chillicothe than at another point. We shall be happy to see the brethren meet here, and we assure them, on the part of the church and the citizens of Chillicothe, a hearty and welcome reception.

D. T. W.

The Poor.—That it is the imperative duty of all Christians to remember the poor, is undisputed. But who are the poor? Now and then a man or a woman is found traveling through the country begging for himself—his own individual support. Some of these claim to be Christians. Are they the poor we are to remember? Are they any part of that class? One who can travel by railroads and stages, and pay fare as others do, could certainly, with what he pays out as expenses in traveling, be supported in any Christian community. The labor he exerts in traveling, could be spent in some remunerative way at home, to aid in his support. Is there not an error among so good brethren, in countenancing this traveling vagrancy? Is it not disreputable, if not criminal, to encourage a brother or a sister to travel and ask the brethren for money for their own individual use? Ought brethren ever to give such persons letters of commendation for that purpose? We should like to have a little more light upon this subject. Our present feelings are wholly opposed to such vagrancy. D. T. W.

DUE NOTICE.—We publish no communication from any brother, in the Pioneer, until we know the writer's name. He may put any signature he pleases to his piece, but he must tell the editor his real name. While this request is disregarded, it is useless to send us anything for publication.

Reports of the success of the Gospel, must always have the writer's name. The brother who is ashamed to put his name to the report he makes for others to read, should never make one. We want nothing in such reports but what is true, and no one should be ashamed of the truth, though he tells it himself. D. T. W.

SPECIAL REQUEST.—Will such of our subscribers as may fail to receive their papers, please inform us immediately. We have been, at such spare intervals as we could catch, transcribing our mail books—in other words, making new ones. Some mistakes have already come to our knowledge. Others there may be. Will the subscribers in such cases inform us? We have the back numbers of this volume, and will supply every number each subscriber has missed, if he will let us know what numbers are missing. We assume all the risk. If the subscriber's money fails to reach us, we lose it; if the paper fails to reach him, we make it good. We want to satisfy all. D. T. WRIGHT.

LITERARY NOTICE.

A CHRONOLOGICAL TABLE of Important Events, from the commencement of the Christian Era to the year Eighteen Hundred and Twenty-five. By Elder Jacob Creath, of Palmyra, Mo., Printed at the Palmyra Spectator Office, Palmyra, Mo. 1858.

This is the title of a most valuable work of 16 pages under paper cover, just published by the beloved and venerable brother Jacob Creath, who is known to be among the best historians among us. He has prepared with much care this valuable Chronological Table. Its utility and advantage will at once be recognized by every reader. The old Latin maxim, "nullum in parvo," is literally verified in this work, which brother Creath now offers to the public. Price 25 cents per copy. Address Elder Jacob Creath, Palmyra, Mo.

BRANDY.

Brandy, Brandy, curse of life; Spring of trouble, source of strife; Could I but half the causes tell, The wise would wish thee safe in Hell.
REPORTS FROM THE BRETHREN.

WATHENA, KANSAS, March 18th, 1868.

Bro. Wright.—Dear Sir—Bro. A. Phinney has just closed a meeting in Bur Oak, Doniphan county, Kansas, of twenty-four days, with 52 additions, 35 by confession and immersion into Christ, 4 from the Baptist, and 13 scattering. He organized a congregation; Samuel Meek and John Williams, Elders, and James Briggs and William Jourdan, Deacons. They are able, and will erect a house of worship the coming season. Meeting still continues at this place, with continued additions; 90 since November last—120 in all. The Rock Creek has had some 35 additions, and organized under the labors of bro. Moore, of Iowa Point. This makes nine congregations he has planted this winter. The good work goes steadily on. All praise to God through Christ.

H. H. MITCHELL.

TECUSEM, Neb., March 12, 1868.

Dear Bro. Wright:—Have held several successful meetings since reporting to the Pioneers, the last is what is known as the “Illinois Settlement,” some fourteen miles north of this place, resulting in 20 additions and an organization.

Your brother in Christ,

R. C. BARROW.

Pawnee City, March 13, 1868.

We have a meeting here now; so far have had eight additions hope for many more.

Yours in Christ,

D. R. DUNGAN.

LACLEDE, Mo., March 19, 1868.

Brother D. T. Wright—Dear Sir—I have just returned from Callaway county, where I had the pleasure of meeting with a noble band of brethren, and the largest congregation I ever met in the State, and for the first time, I enjoyed the pleasure of being with old brother William J. Mason, one of the Lord’s noblest sons. May the good Lord enrich his vineyard with many such laborers, is my prayer. We had a good meeting with four additions all by relation.

Your brother in the Lord,

C. P. HOLLIS.

Many thanks for the money and subscribers sent with this report. Would that all our beloved brethren could accompany their reports with names and money for the Pioneers, as brother Hollis has done.

D. T. W.

SPECIAL NOTICE.

The Post-office address of our assistant editors is as follows:

W. C. Rogers, St. Joseph, Mo.

Correspondents wishing to address either of them directly, will notice this.

D. T. W.

IN MEMORIAM.

“Tis religion that can give
Sweetest pleasure while we live,
Tis religion doth supply
Solid comfort when we die.”

Sweet and clear rose the falling voice of our dear friend, Anna Berry, in this and other hymns of praise, just before the angel of death appeared to bear her away. To her His presence was neither startling nor unexpected—but singing, praying and exhorting the dear stricken ones around, her pure spirit prepared to obey the summons. “Weep not for me,” she said, for through the valley and shadow of death, I will fear no evil, for thou art with me—Thy rod and Thy staff they comfort me.” “O, let me die the death of the righteous, and let my closing gift be like hers.

Mrs. Anna M. Berry, wife of John T. Berry, and oldest daughter of Elder T. N. Gaines, of Missouri, passed away from earth the night of the 3d of March, 1868, in Woodford County, Ky.

She was 28 years and 6 months of age—young, beautiful and gifted—a bright ornament in the church in which she lived, and the social circle in which she moved—beloved by all in life and by all lamented in death.

Amiable, affectionate and unfailingly cheerful, possessing a combination of virtues rarely met with in life, she was eminently fitted to adorn the domestic circle, of which she was an idolized member. But her crowning glory was the deep and earnest piety which characterized her from childhood, and which imbued her spirit with that martyr-like patience and fortitude that enabled her to endure uncomplainingly, her protracted, and at times, most agonizing sufferings. Her heart often turned, with a yearning desire to see the “dear ones at home” far away, but as that could not be, she cheerfully submitted her will to God’s, willing to defer it till they could all meet to part no more.

But, sweet Anna, though thy loved ones mourn for thee with sorrow inexpressible, we dare not wish thee back, knowing that “our loss is thy eternal gain.”

“Shall love with weak embrace,
Thy upward flight detain?
No, gentle angel, take thy place
Amid the cherub train.”

S. F.

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THE TRANSFIGURATION OF CHRIST.


It has been my fortune to have gone about much in this world, and to have fallen in with kind brethren wherever I have been. Thus have I formed thousands of attachments which cannot be broken, not even in eternity. Now this will be the last time we shall meet on this earth, in all human probability, and to think of leaving some kind and respected friends in disobedience to God, is sad and painful to my heart.

However, my concern is to do my own duty. I will now read a part of the 1st chapter of 2d Epistle general of Peter:

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, of need be, ye are in heaviness, through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.

After speaking of the precious faith of his brethren, he then tells them to go on and add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; to temperance, patience; and to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity. But they had forgotten—they knew they had been purged from their sins, but, by neglect, they had forgotten. Now if you make these additions you shall never fall. Is it not here clearly implied, that if you do not, you will fall?

He then draws the conclusions: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." Yea, I think it meet, so long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must "put off this my tabernacle, even as our Lord Jesus Christ hath shown me."

In the 21st chapter of John, the Saviour explains how Peter must put off
this tabernacle: "When thou wast young, thou girdest thyself, and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and carry thee whither thou wouldst not." From that moment Peter knew he would be taken and suffer martyrdom. When he writes this letter he says: "I know that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath showed me."

But now to the point: "We have not followed cunningly devised fables;" neither Jewish or Pagan, when we made known to you two things, the power and coming of our Lord Jesus Christ. Here you will understand that Peter alludes to his transfiguration on Mount Tabor. Peter was one of the eye-witnesses there. Now tax your memories and when you go home, read the first part of 17th Matthew. There is Matthew's account of it. Turn over to 9th of Mark and you will have Mark's account. Then pass on to the 9th of Luke and you have Luke's account of it. Now to understand what Peter refers to here, you ought to read all these. Now notice, when you read Matthew and Mark's account, it would seem they were but a short time on the Mount, but Luke says it was the next day when they came down. Both Matthew and Mark tell you that when they arrived on the Mount, there appeared Moses and Elias, but they don't name what they said. Luke says he talked to them about his passion and sufferings he was to undergo at Jerusalem in a short time. That makes it necessary to read these three histories in order to understand Peter.

We did not follow cunningly devised fables, when we made known to you the power of Christ. Why? Because we were eye-witnesses of it. Let me wander a little. Read a few verses preceding the ones to which I have referred you, and you will find that the Savior uttered this language: "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." Peter alludes to it here in his 2d Epistle. They went up on the Mount and saw the Son of man in his glory and power. They saw this before they tasted death.

A few facts to be recollected: Remember, that when you study the Bible you must learn the difference between the means by which God established religion in this world, and the means by which it is to be perpetuated. The Jewish religion was established by miracles and prophecy, but it was perpetuated by being taught.

But again: God presents the all meritorious cause of salvation in His divine plan—He sent his Son to die for the sins of the world. After this atonement is made for us, how shall we enjoy it? Now let this be rivvitted upon your minds. God never trusted to angelic or human wisdom to appoint the means and plan of salvation. All the wisdom in heaven or earth never appointed one law. He did that Himself. There is but one law-giver.

Now, answer a few questions. Did Christ ever appear on this earth? Was he at Jerusalem in the days of the Roman Caesars? True. What brought him here? Paul says, to save sinners. That's true, and a full answer to the question. He was here on that errand. Had he not many things to say and do to save sinners? Did he say and do enough to accomplish the object for which he came into the world? Every body says yes. Why then have all the
creeds been hatched? If he said and did enough, what's the use of them?

Well, in the next place: Did he say and do any too much to accomplish that object? You can't say he did. Every Bible student will say he never said or did an act, but what it was essential to save sinners. Where, then, were non-essentials hatched? He never said one word or did one act that I can do without. Your hands are essential to your physical system—misplace them and then you are a monster; and so, too, if your eyes should be placed on the back of your head. Everything in its place to make a perfect human body, and everything in its place to make a perfect system of salvation. If you draw an account against me, there is $91. You have got right figures, but just put the 9 to the right and the amount is greatly changed. Suppose it is $100, and put the one to the right and you can reduce it to $1. All agree that preaching faith, repentance, and baptism is necessary. But let us take baptism and put it before faith, and it makes as clear a perversion of the gospel as eyes in the back part of your head would be a perversion of the physical man. Paul would call it a perversion of the gospel. Then we have a clear, plain system of salvation revealed to us in this world, to guide, and by which we are to be judged at the last day. If these things be so, then transfiguration was a necessity and had its place to fill in the divine economy.

While the Savior was here doing his work, God saw it was necessary to hold a convention. Never was a fairer convention held than that was. It was not a party convention—Whig or Democratic. In that convention, two worlds must be represented. The family of God and of earth below was to be repre-represented. God said you may choose representatives from the earth below, and I'll choose those from above. Here two worlds will meet in miniature. The time was set and the place where. There is an exceeding high mountain top, with about thirty acres of table land. We will meet up there on the top of Mount Tabor. The Father retires to his throne, after this arrangement has been entered into. The day arrives. The Savior looks around: Peter, James, and John, you must go with me. He did not tell them what was to be done. I venture the Father surveys all the heavenly hosts: Won't Isaiah do? His eye falls on Moses. Moses, you must go to the lower world. But, says Moses, "Why should I?" "You are the chosen deliverer of God's people from bondage. You are a law-giver. Go down there and resign all you have ever done. Lay down your honors at the feet of Jesus." His eye falls on Elijah—you must go. When Israel departed from the law and went into idolatry, you restored the law and brought them back. There is an individual who is appointed to restore all things. Resign all your honors to him. God determined to go with them and He made the last speech in the convention. True to appointment, they met, and as Jesus prayed, He was transfigured before them. He went into the convention appointed, in the form of a servant. When transfigured, his face out-shone the sun, and his garments became white and glittering. This change passed over him. Here is a cluster of wonders. Grapes from Canaan were never so sweet to my taste. This is one of the most remarkable and wondrous scenes recorded in all the Bible.

How could such a change pass over him and not destroy his identity? "Pe-
ter said unto Jesus, Master it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias." How they know him, I can't understand, but this confirms me in the belief that when that change passes on you, your identity will not be destroyed. Again: Peter, how did you know it was Moses and Elias? It is enough for me he did know them and called them by name. But Moses, you and Elias lived six hundred years apart. Where did you get acquainted? Look at this wondrous scene. There is another wonder; They knew not only one another, but Jesus, Peter, James and John did also know them. This teaches us that there will be no strangers in heaven. You will know Moses, Isaac, Jacob and all the prophets and holy men that have gone before.

There is an impenetrable veil over the Savior's life for eighteen years, from his twelfth to his thirtieth year. I infer that he was subject to his parents during this time. Look at the child when he disputed with the learned doctors, and then only twelve years old. Again, he worked under his father, who was a carpenter. Don't you want to talk to Mary and ask her what he said and did during that eighteen years? The wisest man has a poor idea of the glories of the upper world.

They enter into the convention. They needed no light—no candle if they staid all night. How shall I know what was said on that grand occasion? Read what he did and suffered after that, till he rose from the dead. Then will you know what they talked about. Moses said: Lord, you have done and said a great deal, but your suffering is the theme. You will be betrayed. Can't I do my work without being betrayed? No. You will have to be bound. Why? That sinners may be loosed. They go on. Will I have to be condemned by an earthly Judge? Yes. Couldn't I save sinners without? No. You must go before Pilot, be taken to the pillory and arrows long and deep shall be made in your devoted flesh. Couldn't you save without that whip? No. "By his stripes we are healed." Look at the blood trickling down his back—his feet and hands nailed to the rugged wood, and his side pierced with the Roman spear. Why all this? I fear these things for you. But you turn away and reject him. My friends, if you go to hell, you go over all this.

To resume: When taken to Pilot, you will be worn out with hunger and want of sleep, and be exhausted. Then, you will go to the garden of Gethsemane and have to pray alone. The disciples will have left you. Couldn't you save without praying alone? No, never! He is unable to bear his cross alone. The Cyrenian is summoned to carry it. There he is nailed to the cross—he is laid down on the grass—there comes his executioner with hammers and a basket of spikes. A few females stand near. His mother stands at a distance. The disciples had all left. She witnessed the whole scene of the sufferings of her only son. The Jews would not let her have his wearing apparel. The hard hearted Jews divided it among them. There was sectarianism in full bloom.

Again: You will notice they told him further. Says Elias, when he laid his honors down, "You will be nailed to that cross, and it will be lifted up." More than this: There will be two thieves—you will be in the middle, to show that you are the vilest. He was numbered with transgressors. Lord,
THE TRANSFIGURATION OF CHRIST.

could not you have saved us without being with thieves? No. Without this you can never rise around the throne of God, with the shining bands that surround it. Further, when on the cross you shall thirst, and they will give you a sponge mixed in vinegar and gall. They plaited a crown of thorns and put it on his head in cruel mockery. Couldn’t you have saved us without this? No. If I don’t wear it, you can never wear a crown of glory. But, says Moses, When your friends in your extremity shall forsake you, your Father will be absent for a little while. Hear him exclaim: “Father, why hast thou forsaken me?” My Son, if I don’t forsake you, you can never save sinners. What a solemn night’s convention on Mt. Tabor. Now, Lord, your hands and your temples will be bleeding, and from your side shall gush forth water and blood. Yes, but if I don’t shed my blood, your sins can never be cleansed. While he hung in agony, and God had forsaken him, he yields up his spirit.

Ah yes, my friends, the best news I ever heard, is that Jesus died for sinners! Oh! how ought we to love him who has done and suffered so much for us?

But, says Elias, That is not all yet. You will have to be taken down and buried. Why? The saints long since dead and buried, can never get up until you shall have invaded the dark dominions of Death, and snatched the scepter from the grim monster. It has been decreed that you shall be the first that shall rise. You must encounter Death and the Grave single-handed, and if you don’t gain this victory, none can ever rise. You shall be the first to rise from the dead, to die no more. When you are laid in the tomb of Joseph, the hope of the whole world will be confined there. If ever there was a time when the angels never struck a note, it was then. Says Gabriel, I told Mary that she should bear a son. Then said another, I announced his birth. Yes, says a multitude, We sang and shouted together, “Glory to God in the highest. Peace on earth and good will to men.”

But this is not all. After you rise, you will have to instruct your disciples, and give these words to them: Go and preach my gospel, that they may tell the story of the cross to the world. He that believeth and is immersed shall be saved. After I shall have been whipped, scourged, and crowned with thorns and nailed to the cross, all shall be yours. This should fill all heaven with glory that such benefits are accessible to us—that we may be raised from sin, and our bodies from the grave.

When you go up there, the doors will be closed. By your own blood you will have to enter. See him ascend, mount a chariot, and by his own blood enter there. He was shut up in the tomb, that he might enter heaven for the poor, lost sons of men. They go through all his sufferings and then the convention is about to break up. A bright cloud descends the slopes of Tabor, and God says, Elias, stand aside; Moses stand there. Here is a proposition: “This is my beloved Son, in whom I am pleased: hear ye him.”

Do you not see that God resolved all into one: “This is my beloved Son?”

Now, you have nothing more to do than to obey him. If he tells you to repent, you must do so. If he tells you to confess him, you must do so. Why? “That I may confess you before my Father.” If he tells you to be immersed, you must do so. This is the
only oracle God ever pronounced by his naked voice: This is my beloved Son, obey him. Here in this book you have his commandments. I shall not detail them. You are to obey his Son—not that you, convention or association—but to obey him. You see the great necessity, when we all assemble in the upper world, and lay all our honors down at his feet, to cry out: Thou art worthy to receive honor and glory. Then trust him and no other.

I shall now close these remarks with the hope of delivering another lecture to-night, for the last time till you meet me in that upper and brighter world. Oh! that there were an Apollos here to arouse you.

Will you come out from all human establishments called religious, and embrace him who has done and suffered so much for you? Think of the horrors of the second death. Think of your ingratitude to God. Rise up and come, homeless wanderer, and identify yourself with the followers of the meek and lowly Savior. He waits to be gracious, and no good thing will he withhold from those that walk uprightly.

THE GOSPEL OF CHRIST.

In Peter's discourse on the day of Pentecost, the entire Gospel was set forth in its facts, commands and blessings. We have here the matters of fact, or the things to be believed; matters of obedience, or the things to be done; and matters of enjoyment, or the things to be possessed as blessings.

Under the head of matters of faith, we have three facts: 1. The death; 2. The burial; 3. The resurrection and ascension of Christ. These three grand and thrilling facts Paul, in 1st Cor. 15th chapter, calls the Gospel. It was these three fundamental facts which the apostle himself had received, which he preached as the Gospel, which the Corinthians believed, by which they were saved, and in which they stood. When belief had been produced in the minds of the multitude on the day of Pentecost, by the preaching of those gospel facts, convicted of sin, pierced to the heart, they cry out, "Men and brethren, what shall we do?" Quick as the lightning's flash, in words all aglow with the light and life of heaven, the preacher responds, "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." We thus learn that under the head of matters of obedience there are also three items: 1. Belief; 2. Repentance; 3. Baptism. Furthermore, we learn here that all who, on the day of Pentecost, embracing the Gospel believed those three facts, obeyed those three commands, came into possession of three blessings: 1. Remission of all past sins; 2. The gift of the Holy Spirit; 3. The hope of eternal life. Now all persons on the day of Pentecost, and throughout the entire period covered by the apostolic ministry, who believed those three facts, obeyed those three commands, and thereby came in possession of those three blessings, were as living stones built together upon the foundation first laid in Zion, and hence formed the true spiritual building, or Church of Christ. They were recognized by the apostles as Christians, and were addressed as saints, as members of the household of faith, as pardoned, saved and justified. All such formed the one spiritual body of Christ, enjoyed the gift of the one Spirit, were animated with the one hope of eternal life, acknowledged as their only lawgiver the one Lord, were established upon the one faith, had obeyed the one baptism, and worshiped the one God and Father of all. But what did those three thousand Christians on the day of Pentecost, or those after them, know about Calvinism, Arminianism, or any other isms which in after times have caused so much ill feeling, strife and division among the disciples of Christ, and which now serve as middle walls of separation between the different religious parties? What, we ask, did they know about those learned nothings which have been spun out of the subtle brains of earth's vain dreamers? Nothing; absolutely nothing. They were as blissfully ignorant of all those things as they were of Mormonism, modern Spiritualism, or German Transcendentalism. That those isms which now keep Christians separated from each other in different parties are non-essentials and form no part of the one faith of the Gospel, we
can compel those persons to admit who hold them. We ask the Presbyterian whether or not he regards his Methodist brother as a Christian. He replies, O yes! for he says he would not be so uncharitable as to hold that none are Christians save those who are of his own peculiar way of thinking. But does the Methodist man believe in your Presbyterianism? No sir, not a word of it. And yet you say he is a Christian. But can he be a Christian without believing the Gospel? No. Then, according to your own admission, your Presbyterianism is not the Gospel, nor any part of it. Again, we ask the Methodist whether or not he regards the Presbyterian as a Christian. O yes! he says; for he would not be so uncharitable as to say that none are Christians save those of his own peculiar way of thinking. But does the Presbyterian man believe in your Methodism? No, sir; not a word of it. And yet you say he is a Christian. But can a man be a Christian without believing the Gospel? No. Then, according to your own admission, your Methodism is not the Gospel, nor any part of it. Thus we can advance from one of these parties to another until we have completed the list and made each one in turn admit that they hold to something which is not the Gospel. Now it is the ism peculiar to each denomination which makes the party, which gives it its individuality and which keeps it separate from all the rest. Hence destroy those isms, or consign them to where they properly belong as mere matters of opinion which a man may or may not hold and still be a Christian, and you destroy the party. Now suppose we form a church after the Jerusalem model, as thus left by the inspired apostles, receiving into it all persons who embrace the pure Gospel as embraced on the day of Pentecost in its facts, its commands and its blessings. Will not all those who a heart-faith in Christ be a Christian, and you destroy the party. Christ. The highest authorities in church history fully sustain us in this position. Mosheim, who is one of our highest tribunals in all matters of fact relating to the first Christians, says: "In the earliest times of the Church, all who professed firmly to believe that Jesus was the only Redeemer of the world, and who in consequence of this profession promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required; and a more accurate instruction in the doctrines of Christianity was to be administered to them after their reception of that sacrament." — (p. 25). Again, Orchard, a minister in the Baptist church, England, and a staunch defender of Baptist practice and principles, in his history of the Baptists, on page 65 says: "In apos-
tolic days; a simple expression of faith was required of each candidate (for baptism)—Acts viii: 37,—but in after periods, to accommodate the ignorance of catechumens, short sentences were drawn up for the candidate to utter. In this extract the writer refers to Acts x: 37, where the baptism of the Ethiopian nobleman by Philip, the evangelist, is recorded: "See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, then mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." Such, then, was the practice of the church in this matter of receiving persons into her communion, before the divine simplicity of the religion of Christ was obscured and marred by the glosses of men. Again, Mosheim, as quoted by Orchard, on the 14th page of his Baptist History, says: "Whoever acknowledged Christ as the Savior of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church." How many of our Baptist brethren in this country are now following this practice of the pure Apostolic Church, as thus clearly pointed out by one of their leading historians? We would commend to them a careful reading of their own historian, Orchard. He will not only enlighten them with regard to the practice of the early church in receiving members into her communion, but also with regard to many other important matters to which they will do well to take heed. J. M. L.

A READER OF THE PIONEER ASKS TO HAVE HIS DIFFICULTIES REMOVED.—No. 2.

I ask any sect or church in christendom to compare its history, teaching, ordinances, spirit, age and other things with the first seven chapters in the Acts of Apostles. Is there any likeness between this first christian assembly and any sect now in existence? What is the likeness? Is it in preaching or teaching? What sect preaches as Peter did? Do not all sects put the Holy Spirit before faith in order to produce faith, or, in homely phrase, put the cart before the horse? Peter said to penitent sinners, repent and be immersed for the remission of sins, and you shall receive the Holy Spirit. All sects have reversed this preaching—and how will they escape the anathema in Galatians i: 1 to 9. Rev. xxii: God shall take his part out of the book of life. Acts v: 52. The Holy Spirit, whom God gives to them that obey him. No, says christians of all denominations, to them that disobey him, to regenerate them to produce faith. Christ said, John xiv: 17, "The Spirit of Truth, whom the world cannot receive. Sects of all denominations say, whom the world must receive. This is the teaching of the whole New Testament. I ask you, sir, how do you reconcile these palpable contradictions? On the subject of baptism I can summon fifty learned pedo-baptist witnesses who say baptize means immerse. These men say, no, it means the mode of pouring, sprinkling or baptism by immersion, three modes of one thing. The mode of sitting by standing, the mode of sitting by walking, and the mode of sitting by lying down, this is the divinity of the sects. They first say no one knows what was commanded; then, secondly, it is non-essential. In this way you may destroy all the laws and governments of earth. What shall we do, or how will you, my friend, save the founder of Methodism from the curse in Rev. xxii, when he says in his sermons, Vol. 2, page 39, "He that believes shall be saved; he that believes not shall be damned," and left out baptize in the commission. Baptize is in the commission by Matthew and Mark, and after faith in both. In the commission of the founder of Methodism, and of every preacher in that sect, and of many sectarian preachers in christen-
dom, their commission reads practically;
Go into all the world and sprinkle or
pour water as the mode of baptism, on
a child whose mother is weak enough
to let you do it—and then when these
baptized infants grow up, go and preach
to them, depraved mortals, the Holy
Spirit, to regenerate total depravity.
Now, sir, I wish you to tell me how
these men who thus pervert the Gospel
of Christ, are to escape the damnation
of hell? Matthew xxviii: 38. Are they
better than the Pharisees? If treason
and altering charters of Kings, and con-
stitutions, and forgery, is punishable
with death, why should not these men
be damned? But these men boast of
being liberal with changing the ordinances
of God for a popish tradition? That
it may be seen that this is the Metho-
distic gospel above cited, I will quote
from a popular work among that people,
which says: "He that believes and is
baptized, that is, believes as a baptized
person, the believing one, having been
baptized, shall be saved;" Chapman on
Baptism, pages 818-19; "i.e. be baptized
before believing shall be saved. We
admit of no appeal from this so far as
the teaching of language is concerned."
Page 319. There then is the paido-
baptist gospel of all christendom with a
witness. Go and sprinkle children,
speechless babies, and baptism is a sign
of regeneration, remission of sins to
those who have no sins, and when
these babes grow up and become totally
deprecated, after being regenerated in
infancy, then they must be baptized
with the Holy Spirit and fire, to rege-
genrate them the second time. How are
these men to escape the damnation of
hell?
Every creed in christendom has pub-
lished that baptism is for remission of
sins, and yet not one preacher in chris-
tendom practices it. Save your people,
after publishing it, and they are one and
all down on your people, so far as I have
heard them, for doing what they have
published and what they are afraid to
do. Is not this as bad as for a man to
make gods to himself, and they are no
gods? Jer. xvi: 20. Is there anything
so mean, base, vile and wicked that sec-
marian priests will not do for a living?
Is not all this as stupid as to say to a
stock thou art my father, and to a stone
thou art my mother Jer. ii: 27.
These men talk of Bishops. This is
another instance in which these men
have stolen the livery of heaven in which
to serve their master the Devil. The
Bishops of the New Testament were
chosen by the congregation of which
they were members. Modern would-be
anti-christian Bishops are appointed by
their superiors. Are these sects com-
posed of unbaptized persons, mourners,
seekers, children, are they christian
churches, such as we read of in the
Acts? There were a plurality of Bish-
ops in one church located in one place in
Philippi. Phil. i: 1, 2. Are there a
plurality of Popish, Episcopal or Metho-
distic Bishops in one church located in
one place. These anti-christian Bish-
ops spread their wings like eagles over
states and nations, and resemble the
New Testament bishops as much as
they do Mahomet. The overseers of
the New Testament churches were con-
fin'd in their operations to one church.
The first bishop we read of in the New
Testament, the type of these modern
bishops, was bishop Judas. Acts i: 20,
"His bishoprick let another take." Judas is the ancestor or predecessor of
all anti-christian bishops. These sects
have caught their Baptist brethren in
their nets, by first cutting off believing
baptism by sprinkling, and getting the
Baptists regenerated, pardoned and saved by the Spirit, before faith and baptism; then there is no need of baptism. The paidoës having no baptism as the Baptists teach, they have no pardon of sins, nor the Holy Spirit. As the Holy Spirit was given to the ancient Christians after immersion, no man has any reason to believe he has received the Holy Spirit before immersion, unless God has changed his original plan. To whom was it said, his spirit bears witness with our spirit? Rom. viii: 1 to 4. It was said to those who had been buried with Christ in baptism. Rom. vi: 25. It was not said to modern paido-baptist sects, who have no baptism, nor no Holy Spirit without immersion. All in the apostolic epistles belong to questions, which many of these journals seem to answer unhappily in the affirmative. But these answers are the simple record of faith, and many of them are word for word the same as if he said faith can save him. All sects say faith can save him. James says, Abraham was justified by works. All anti-christian sects say, by faith only. All anti-christian sects say, a man is justified by faith. James says, not by faith only. Adam believed and obeyed God and stood for a while; he then disobeyed God and disobeyed him, and fell into the snare of the Devil. Noah believed and obeyed God and was saved; so did all the Patriarchs and pious Jews. The sum of all that God said to them was, obey my will and I will be your God, and you shall be my people. Jer. vii: 23. Obedience is better than sacrifice, Under the gospel God requires men to believe in Jesus Christ, repent and be immersed for the pardon of sins and the reception of the Holy Spirit, and then to live holy, humble, prayerful and obedient lives. A man never did any thing in this world by faith alone. We cannot make a crop of corn by faith alone. We cannot practice law, medicine nor merchandise by faith alone. It is a nonsensical, foolish dogma. I wish you to tell me one thing a man can do by faith alone. This is one of my difficulties.

AN ENQUIRER AFTER TRUTH.

For the Pioneer.

Does think, Opinion, or Belief, make a thing right? Or are they either safe rules by which to serve God?

Finding it impossible to reconcile my readings of the bible with much published in the various sectarian journals, I am disposed to ask the above questions, which many of these journals seem to answer unhesitatingly in the affirmative. But are these answers the simple record of ignorance, or are they repetitions of the old Demetrian cry found in Acts xix: 25? Is it not by such proceedings that they merely hope to soothe and pacify an inquiring and conscience-stricken world and find a call for their vocations? I know that it seems strange to many that every other person cannot fully agree with them in their sentiments and opinions, though in fact these sentiments and opinions have no reasons for their basis and can not be justly accounted for, unless it be that some other person believed so or has so taught.

I am however perfectly willing to grant such persons all the rights that I could or would claim if surrounded by the same circumstances, while I may justly require that every doctrine requiring the belief and adherence of any, shall first be proven to be true. Luke tells us that the Bereans were more noble than those of Thessalonica, in that they searched the scriptures
daily to see if these things were so. 
Acts xvii: 11.

In life we claim to be governed by three laws, known as the laws of the land, the laws of nature, and the laws of God. Writers on each assert that they must and do agree in every essential; and the most generally received authorities on the laws of the land state, that as the inferior always gives way to the superior, no law of man can have any force or bearing if the laws of nature as clearly defined, or those of God as given in his communications to man.

While these laws of the land are made by men possessed of the common imperfections of humanity, they are declared to be so many rules of action by which all claiming to be citizens must be governed. Nor are any asked their opinions or permitted to plead an ignorance of them, when accused of their violation. It matters not what one may honestly have thought or believed, for the only questions are what are the facts? has the law been violated? if so, the judge must pronounce the sentence, without regard to his feelings or those of others. Were this not so, it would be the most absurd folly for the criminal or knave to be well informed in the law, while courts could never convict, and justice would be unknown. On this account legislators make, and require their laws or rules of action to be published, and require with much justness that all who are or may be interested shall take the responsibility of knowing their meanings.

When we approach the laws of Nature that surround every creature of God from infancy to the grave, we find them fully as unbending and as unmerciful as the laws of the land. They must be studied by all as so many rules of action, emanating from the Creator of all things, for the government of all created things—are strict and undeviating to such an extent, that every change or variation of them has ever been regarded as a miracle. There the thoughts, opinions and beliefs of the wisest and most powerful must conform to and strictly agree with the law, or prove utterly fallacious.

What matters it that an insane or idiotic being, whose aims and character are spotless and pure, should believe himself able, and even called upon, to fly to the throne of his merciful and pitying God. Should that belief induce him to cast himself from the pinnacle of the temple, it does not vary or change his fate, nor save his life.

What matters it if some still, small voice should tell me to rise and walk, if it restores not the powers that nature requires to support my body?

But it is when we come to faithfully examine the laws of God, as uttered by himself, his prophets and apostles, that we find "in him is no variableness, neither shadow of turning;" that "he is the same, yesterday, to-day and for ever." The many examples and illustrations there given conclusively prove that, though his mercy far exceeds the vainest thoughts of man, and though his love is unbounded, he possesses other attributes that are equally high; that though he has died to redeem the lowest of fallen man; that redemption is only offered on the unyielding condition of obedience, without which there can be no such thing as justice—which alone gives rise to law.

Let the reader turn to Acts xvii: 32, and read the injunction there given, "Remember Lot's wife," and then duly consider the circumstances that gave rise to its utterance, when he will find
that it applies to the present and all future generations.

But, says one, "I am governed by my heart, and certainly feel that I am right." But says Jeremiah, xvii: 9, "The heart is deceitful above all things!" The Hindoo, the Mormon and the Infidel, with tens of thousands of others, are equally faithful and safe in this respect. But on turning to 1 Samuel xv, we find that Saul ceased to be king of Israel because he strictly followed the dictates of his heart in trying to serve God, from the simple reason that these dictates were not according to the commands of him whom he was aiming to serve.

Thus Uzziah was punished with death by the hand of God, and the whole camp of Israel was in a moment changed from songs of rejoicing to weeping and lamentation, because he attempted to save the ark from falling, when God had commanded that it should not be touched while in motion; yet none can for a moment doubt his purity of purpose.

Thus it is that every mortal, whose life is a span, must suffer untold troubles, pains and woes while life shall last, and finally yield up this life and visit the grave with that relentless monster death, as the result of the disobedience of our first parents to the command, "Thou shalt not eat of the fruit of the tree of knowledge."

Here the hope of every child of God renews, as the resurrection of Christ is to him an unfailing evidence that he, too, shall rise with a body freed from corruption, and redeemed from all the woes of earth. But this redemption comes only as incorruptible fruit of obedience, and not as the result of opinions or isms.

THOMAS.
but the preacher is put off with the remark that the paying men were not at meeting the last day, when they expected they would be called upon to pay the preacher for his services. They received his labors and now he may take care of himself. This is often done. And it is a shame to any class of men, especially to Christian men.

I have long believed that we have too many papers; that we start too many new papers and neglect the old ones; not because I have any special interest in any one of them, or am envious of any one of them, for since I tried one in 1830, at my own charges, when I was young, and we had very few people to keep me, I have had sense enough not to try a second one. I believe that four periodicals owned by our people in America, and liberally patronized, would accomplish more good than as many as we have. How many papers have our people started, and which have failed for want of money, since 1830? We had, better concentrate our means on three or four papers, than to be every year wasting our means in starting new papers. There is certainly more wisdom in such a course. The new papers are started without the consent and advice of the brotherhood, and then if they do not support them it is charged to the covetousness of the brotherhood. I do not so regard it. I think we often forget that all the expenses for many purposes has to come out of the laboring class of our brotherhood, and that after we give them credit for building places of worship, sustaining our schools, Sunday schools and colleges, and paying for preaching, and for so many papers, and so many calls constantly made upon them for many purposes, they are not chargeable with as much covetousness as the pulpit and press put upon them. Then the tasks are grievous to be borne.

I have long thought that both the pulpit and the press bear too heavily upon the subject of riches; that they do not distinguish between the possession of riches and their abuse. There is no virtue in either poverty or riches. The Lord makes poor and he makes rich. This passage is frequently perverted, that money is the root of all evil. I once saved a rich man from self-murder by commenting upon that passage. The apostle does not say so. He says that the love of money is a root of all these evil things. Sin is the root of all our evils, and not money. There is no sin of which it may not be, as of which it has been, the impulsive motive. He does affirm that either money or the love of money is the bitter root from which springs all the evils that afflict men. The teaching of the pulpit and the press on the subject of riches is erroneous, mischiefous and inconsistent. If money is so trashy, and the pursuit of it so pernicious, why is it that we never go to meeting on Lord’s day without having a plate handed round, which tells plainly enough whether you give a dime or a dollar, thus shaming the humble poor, and tempting the rich to be ostentatious. When our practice contradicts our teaching, the people of the world feel a contempt for a theory and practice so contradictory. At one time we are told that wealth is a tankers; at another time we are told what a blessed thing it is to give, and what a great amount of good may be done by the proper use of money. These inconsistencies perplex and confuse the minds of our auditors. Money may not be very necessary to country people who make their own provisions, but the people of Palmyra, who have many things to buy at high prices,
know that a little of it is very convenient, at least I know it. I ask the men who preach so much against money, if a little of it is not needed to buy a rich cushioned seat near the pulpit or altar? I ask those men who fulminate so loudly from the pulpit against riches, if they do not change from place to place to get a louder call? I heard of one of these thunderers once who gave one of his pupils as a theme to write on, to tell him the difference between a general call to preach and a special call. The answer was, fifteen hundred dollars— he was getting five hundred where he was, and he was going to leave there and get two thousand. What are people to do in large cities without money, where a pew costs a thousand dollars? How are church expenses to be defrayed without money? How are these costly cathedrals to be built—from one to five hundred thousand—without money? How are these salaries of the men who thunder so loudly against money, to be paid from one to ten thousand dollars per annum? Did we ever hear of one of these men who thunder so loudly against money, refusing a large salary when offered him? Who hears so much preached against riches, that he is led to believe that it is a sin for a man to try to acquire property honorably? Many persons regard a rich man and a villain as the same being. How are Christians to support the government and the church without money? How can roads and improvements be made without money? If the rich Christians were to give all their money to the poor, as many think they ought to do, it would only change hands, there would still be the same amount of property in the country. How are Christians to carry on their trades without money, and how are they to support their families without money? It cannot be done. Away then with so much preaching against money. Charge them that are rich not to be high minded, nor trust in uncertain riches, but in God.

JACOB CREAT.

MISSIONARY SOCIETIES, OPERATION, CO-OPERATION, CHURCH, CHURCH-ES, BTC.

The cry is still heard against Missionary Societies. "We are for the men that oppose these human institutions," say some. Now, in all kindness let it be asked, who are they that say thus? Do they wish it understood that the keeping of the commandments, as delivered by the Lord and his apostles, is done by those only who oppose the united effort of the church to save the world? Who are the men and the churches that organize and sustain missionary societies? The churches chiefly that are foremost in these good works, are those that do most to sustain the cause in their own neighborhoods. The foremost man in their support are of those who have sacrificed most.

But the friends of Missionary societies are gravely told for the hundredth time that the Church is to convert the world. Where is that church located that is to perform this glorious work? Is it in some remote county in Missouri, or Kentucky, or Indiana, or Ohio? Is it not the Church of which the apostles and prophets were the foundation. Where is the Church, par excellence, that is to convert the world? Did the Savior die alone for them; and did all the apostles belong to it? It is not pleasant to believe that there is a spirit of narrowness and selfishness down at the bottom of all this opposition incompatible with a benevolence such as characterized the Church in the days of the apostles. Why should brethren fear the united efforts of half a million of men in Christ? A lack of brotherly love can make them distrustful. Catholicism, through its Propaganda, may turn empires over to the Pope without for one moment disturbing the Romish faith. The Baptists, through their missionary society, may convert 100,000 heathen to their faith without affecting their
doctrines. The Presbyterians, Methodists, etc., etc., may do similar things, and their confessions of faith remain untouched; but we, poor souls, have a faith so uncertain (in our minds) that two little churches dare not co-operate, especially if they should call their effort a missionary society, without calling down the indignation of the scribes who invoke heaven to save us from "chimeras dire" in the shape of popes, councils, synods, creeds, bishops, priests, and all that belongs to sectarianism and Romanism.

All this outcry serves the purpose of preventing timid souls from coming up to the work of the Lord. The stingy and miserly are encouraged by it to hoard their filthy lucre. If some man, who is devoting his whole time to the work of the ministry, holds a meeting beyond the limits of the church where he labors regularly, and gains fifty or one hundred persons to the cause, immediately this is heralded as a triumph for the "Church plan." Touching the plan of spreading the gospel, there are but two ways by which it can be done, viz: The individual, or the "co-operative" plan. The individual plan is that in which a single individual operates. The co-operative plan is that in which a number of individuals work together. There may be ten or ten thousand of them. The rule which makes it right for ten men to work together, will not make it wrong for ten thousand to do so. Each one of the ten thousand has the same interest in the success of the gospel, that each one of the ten has. The cause is a common one justly to all of them.

Have these "anti-society men" thought how their ideas of the church plan would have worked in ancient Antioch, where the church had 100,000 members? These little societies of disciples in modern times that we call churches, would have been lost among such a multitude as composed the church there, at Rome, at Corinth, or at Ephesus. The triumphs gained in heathen lands by Judæan and others of his faith, are ascribed to the Baptist church. What has been done by Presbyterian missionaries, is ascribed to the Presbyterian church. The money used in those missions was collected from numerous localities. Yet the results, as just observed, are ascribed to the entire body. Have Baptists, Presbyterians, Methodists, etc., ideas of the unity of the church nearer than we, who have been pleading for years for Christian Union? Or shall we by coldness and indifference to the cause of Christ, exhaust our strength, and waste the time, money and opportunities God has given us in opposing a work for which the Savior died, and the apostles earnestly labored and suffered? Have we a man among us who will dare to pray that God would defeat the efforts that are made to preach the gospel to the weak and destitute?

A few years of united, systematic, energetic work in this country, would gain a glorious triumph for our blessed Lord. Brethren, shall we not have it? Shall not the Lord own this entire country?

J. M. HENRY.

WEBSTER’S DICTIONARY.—CAMPBELLITE.

Several writers have recently denounced Webster’s Unabridged Dictionary, for the following definition:

CAMPBELLITE,—[From the Rev. Alexander Campbell, of Virginia.] (EccL 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 among the different individuals who have borne the name. —Hayward.—Webster’s Quarto Dictionary, 1867.

It is scarcely just to complain of the compilers of a dictionary until they have been put in possession of our objections. There is such a word in existence as Campbellite. It is the business of Lexicographers to give the meaning of the word, as it is currently employed. Their definition does not misrepresent us more than the word itself. But it is due to us that the compilers should state that it is a nickname, and held by us to be a term of reproach. This they will doubtless do, when informed of the facts. We will send a marked copy of this number to the publishers.

QUERY.—What are we to understand from John’s language—c. I. v. 29—"Behold the Lamb of God, which taketh away the sin of the world." Is some particular sin referred to? If so, what sin? If all sins are included what will we do with Universalism?

INQUIRER AFTER TRUTH.

Answer: The sin or sins either as you may interpret it. For that purpose he came into the world that the world through him might be saved. He is the only savior, the only one through whom sins can be taken away. His work however is conditional, he takes
away the sin of the world only on conditions. This is in harmony with the scriptures throughout.

"Let not a widow be taken into the number, under three score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9-10. Your views on the above are solicited.

B. M. F.

Answer: At this instant I cannot answer to my satisfaction, and have no authors outside of the Bible to consult, except Dr. Clark. We pass the inquiry for the present over to some one else. Any one able to give bro. F. the desired information, can do so through our pages.

A MORTIFYING AFFAIR.

We are grieved to learn that the church in Detroit is split into three pieces, and that a law-suit for the church property has resulted. Who is responsible for all this shame and disgrace? We regarded it as a grand achievement when bro. W. T. Moore succeeded in uniting the followers of Christ, in Detroit, so far at least that they all met together and worshipped. We entertain not a doubt but that union might have been perfected and perpetuated with anything like kind, careful and wise procedure on the part of those more immediately responsible. A few worldly-minded and factious men may do more harm than many good men can do good. We do hope, that those for the gospel, for honestly serving God and keeping his commandments, will have nothing to do with the wrangling and lawing, but procure some quiet place where they can meet and worship according to the Scriptures; thus meet and worship, that they may save themselves and their children.—Review.

We extract the following from private letters from our beloved brother, J. M. Henry:

NEW ALBANY, IN., March 19, 1868.

DEAR BRO. WRIGHT:—Yours of the 9th inst., was received three days since. For three weeks I have been preaching every night. Up to last night we have had 28 additions—one Catholic, two Episcopalians, one Presbyterian, several Methodists, one United Brethren, two restored, the remainder from the world. I have never seen such an excitement on the subject of religion in my life. Five Methodist and three Presbyterian churches have been at work for about two months. They have collected about 800 or 900 persons into their organizations. Such scenes as are enacted here nightly at the Methodist altars are a disgrace to civilization, and their preaching is a burlesque on the gospel of Christ. My health has been very poor for the last week, but is now improving. Pray for our success in winning souls to the Savior. This is my reason for not having written something for the Pioneer.

Fraternally,

J. M. HENRY.

NEW ALBANY, IN., March 23, 1868.

DEAR BROTHER WRIGHT:—Our meeting still continues. Thirty-two have been added thus far. The Methodists and Presbyterians have had 1000 or 1200 additions and are still going on. A Presbyterian preacher had to immerse two the other night. We are giving them much trouble. Bro. T. P. Haley will preach for us to-night. This is my first aid in preaching for four weeks. I have spoken 34 times, and obtained the above number. The cause has not in many years been in as favorable a condition here as now.

What do you think of Presbyterian union Christian conventions? A greater farce has scarcely ever been exhibited. Old and new schools will not unite as parties in Calvinism is the way. I say this as seeing from Presbyterians, Methodists, Episcopalians, Drs. O. and S., and the American Presbyterian, N. S. The belief of sectarianism almost alarms me, God grant it a speedy death; and an oblivious grave.

My love to your family and all the church.

Fraternally yours,

J. M. HENRY.

OBITUARY.

Died, in Howard county, Missouri, on the 29th day of March, 1868, Sister Nancy Broadus, aged 84 years and 23 days. Sister Broadus was born in 1784, in Madison, Co. Ky., and removed to this State about 1834. She united with the Baptist church when quite young. On coming to this State she united with the Christian church, lived a pious and devoted servant of the Lord, and died in the triumphs of faith. She was exceptionally fond of reading the word of God, and had committed much of it to memory. The Pioneer was always a welcome visitor to her, and I am informed she read the contents of each number several times. But she has finished her course on earth. Faithful until death, she has gone to enjoy the crown of eternal life. We sympathize with the bereaved, but we cannot sorrow as those who have no hope. "Blessed are they that die in the Lord." J. H. CARTER.
A LIVE CHURCH.

In all our churches it is of the utmost importance that every new convert should be immediately put to work. Every male convert should be urged and solicited to do something in the social meetings. Their presence is the first thing demanded. They should learn to pray at once. If they can only say: "O Lord, make me useful in thy cause, for Christ's sake, amen?" this is enough. They should be "doers of the word." The talents and gifts of the church should not lie idle a single day. The membership, the rank and file, must awaken to a sense of duty and obligation or we shall die out. We must not wait for a learned ministry. We have that and will have it. No fears on this head. We want all the available help we have in the field. This is the way to make preachers. Put all the young men, the middle-aged men, to work! work! work! "Every one at it, always at it." Some can sing; let them sing—sing the best they can. Some can read. Cultivate this gift. It is a noble one, and is much needed. Read select portions of Scripture from a copy of the word always at hand. Read correctly, distinctly, and with a knowledge of what is read. Speak for Jesus; not long, prosy speeches; when done, stop. But speak. It is wonderful how this talent grows. When the heart is hot—burns—the words will leap forth at the right time, and hit the right place. If you are full of fire the sparks will be seen and felt. A burdened heart will always find a ready tongue. If you can't speak five minutes, speak three; and if you hesitate, and blunder, spoil the king's English, break down, why, then, sit down. Don't brood over it and think that you are ruined. Read, study, meditate, pray, and try again at the next meeting. Senators, peers, lawyers—the best of preachers have been in the same fix. Nearly everyone who has ever attempted to speak in public have failed—sadly failed. Courage, my brother! "Despise the shame." Big boy-preachers never grow. They have their growth. They are prodigiously small, and "grow beautifully less." Talk of Jesus and his salvation with your friends and neighbors; and when you "stand up for Jesus," talk, don't be eloquent. Don't try to preach, or teach, or exhort, just talk. Try this fifty times, and if you make no improvement and gain no power, why, then, you are an exception.

Newman Hall said that, to make himself a ready speaker (he formerly read his sermons), he daily, for one year, entered into his study, opened his Bible, took the first passage that arrested his attention, and began to speak on it, about it, and of it. He succeeded. He doubtless spoiled many a text, and, perhaps, said some things that he never has excelled. Try both methods. I have
felt the value of these improvisations. I have more than once, when a young preacher, have been caught preaching aloud on the road, on horseback. The stranger may have thought that I was crazed, but I was not. "Be filled with the spirit," the water will flow even in the desert; attend the "Young Men's Christian Association," pray, sing, speak. When you have "said your say," quit. You can't get more out of a lemon than is in it. If you squeeze it too hard the juice will be bitter.

Your church has ten or a dozen young men in it who are doing nothing for Christ. Awake! be valiant for the Lord. Make something of yourselves. Be wise to win souls. If you lack wisdom, ask of God. He will give it you in larger measure than you deem. Don't wait for others. Act each one for himself. You need not expect that the whole church, or a majority will favor you, or even sympathize or encourage you in the work. They are in the rub of custom—of conventionalism. They are established. Like the wagon that was sunk up to the hubs in the mud, the owner was trying to get it out, and felt much puzzled to know what to do; his son said: "Father, I think the wagon is established." The majority of our members are established just in this way—sunk up to their eyes and ears in the mud. Now, you ten men, or twelve, more or less, don't you be established in this way. Keep out of the ruts. Move on in the "good old paths." This is the way John Smith, John Rogers, Ben Franklin, Isaac Erret, Harrison Jones and others, made themselves preachers. Only one in a hundred can go to Hiram, to Lexington, to Bethany. Follow Christ. He has need of you. The doctors who are seeking after great names, always digging into Greek roots, reading every thing and doing nothing, what are they fit for? Some of them to-day, confess that their lives are failures. They get what they sought for—in part, but they gather no harvest. We want all the available talents of the church at work. There is a great dearth of preachers. Every church wants a star!—most of them of the first magnitude. We haven't many stars. We may have lamps—keep them filled with oil, and well trimmed, and they will give light to the house. We want men "Mighty in the Scriptures" who can "rush through a troop and leap over a wall." We need common preachers for the common people, to preach "the common salvation." Who will say," I will be one of them." God will take care of you. Begin low, humble yourselves. Get down in the valley, keep there. The way to get up in the church is to descend. Be the heart of all—the servant of all. You will find your place. It may be not what you wish, but what your leader wishes. Crucify the flesh. You have gifts, but you don't know where or what they are. Some of you have a religious voice. Yes, a religious voice—you don't know it; God wants that voice. There is more power in it than in twenty volumes of technical theology. Some of you have a marvelous gift in prayer. You are not conscious of it, others are. Better not know it. But pray—pray always—pray with all prayer. God wants that praying brother. Some of you have the gift of exhortation, your words go directly to the heart—the conscience. You can move the people. Cultivate this gift. Some of you can teach. What you know, you know well; you don't know much, but teach what you know. Christ wants teachers. Some of you can preach. You have never
tried, but it's in you. "Preach the word," not of the word—not by the word—but about the word—preach the word.

Go out on the Lord's day, to the school-houses, private houses, barns, anywhere, everywhere. Two by two—men of different gifts. Keep at it. Make it your life-work. There is enough talent buried in the church to-day to convert the world. That talent hid in a napkin, the Lord will ask you about it soon.

What a sorry account you will have to give in that day! Dig it up. Unearth it. A talent of silver or gold is worth a good deal. What use is it when buried—the napkin itself is worth something—but it will soon rot. "Be up and doing."

JAMES CHALLEN.

MOHAMMED.

It is difficult for the world to come to a correct decision with regard to such characters as Caesar, Bonaparte, Cromwell, and Mohammed. Glory throws a false and delusive light around her votaries, which dazzles, bewilders, and even blinds the beholder. Transcendent genius, though perverted, extraordinary success and brilliant deeds, forestall the judgment and cause us to admire and applaud, without stopping to enquire whether good or evil is thereby produced.

"It is success that colors all in life; success makes fools admired, makes villains honest.

All the proud virtues of this vaunting world Pave on success and power however acquired."

There has lived in this world, from time to time, a class of men who, spurred on by a daring ambition, have acquired the name of conquerors. These the world persists in calling great. But if we had the spear of Ithuriel by which to unmask these monsters, we should see them start up in guilty apprehension before us, "only great in that strange spell, a name." Such characters remind me of Milton's image of sin, as she sat by hell-gate. As they are borne along in their triumphal chariots, they seem fair to the view, but, upon a nearer approach, we find that what appeared to be a glory and a beauty,

"ends foul in many a scaly fold, Voluminous and vast, a serpent armed with Mortal sting."

The laurels that deck their temples are stained with blood. The thrones on which they sit are environed with the souls of their slain victims, which cry to heaven for vengeance. Their course at every step has been marked in blood, and their history is the history of blood, carnage and devastation. We freely admit that their success is marvelous, yet the means by which they succeeded tarnish all their glory and stifle the voice of praise. Truth compels us to re-echo the sentiment of the poet, that it is "phrase absurd to call a villain great." Truth and candor compel us to place among this class of characters Mohammed, the false prophet of Mecca. To the name of a great and enlightened statesman and benefactor of his race, this man has no claim. The admiring historians tell us that Mohammed was liberal and affable. But an exhibition of these qualities in his case does not merit our admiration, when we remember that he had private and selfish ends to gain. They merely point to an ambitious and interested policy.

Truly could he afford to be liberal, when he plundered the civilized world to gratify his avarice. It was by promising his followers the wealth of the world that he engaged them in his cause.

True, he wielded a tremendous power over men, but the religious spirit which he kindled in the hearts of his followers
was a flame of fanaticism, which left nothing in its train save ruin and desolation. The conquests of these fierce invaders and fanatics form one of the darkest and bloodiest pictures in the book of time. Over the fairest portions of the earth, Palestine, Syria and Asia Minor, did this bloody religion cast its baleful shadow. Those countries long before this had become the peaceful conquests of the Apostles of the meek and lowly Savior. They were Christian nations, whose symbol was the cross and whose creed was the Bible. But the fierce invader, lured on by thirst of plunder, came, and Damascus, Aleppo, Antioch and Jerusalem fell, drenched in torrents of Christian blood, and the ruthless cimeter fleshed itself to the full on their helpless inhabitants. The truth was cast to the ground, its light extinguished, the abomination of desolation was seen in the holy city, and the Crescent gleamed over the heights of Jerusalem, the once proud seat of David and Solomon. The churches established by the Apostles, like stars, fell from the firmament, and a dark night which seems to know no end closed over those happy seats of religion and civilization. Then, "Oh Sacred Truth! thy triumph ceased a while, And Hope, thy sister, ceased with thee to smile." Hence Mohammed should be viewed, not as one who established among barbarous nations a better system of things than he found, but as one who impiously dared to set himself up as a rival of Jesus Christ, who dared to depose him among the nations and to ascend the throne himself, and claim, as a prophet of the Most High, the obedience and homage of mankind. Since the utmost parts of the earth belong to Jesus, he who dares to establish in the world a rival religion in any way antagonistic and hostile to Christianity, is guilty of encroaching upon the territory and assuming the high prerogatives of Heaven's King. Mohammed, therefore, by imposing upon the nations of the East a false religion, for which he claimed the sanction of Heaven and thereby putting an end to the progress of truth, inflicted a great and lasting evil on Christianity—an evil which has brooded, like the pall of death, for twelve hundred years over all the East, an evil which at this time, beneath the full blaze of the nineteenth century, holds in its iron grasp 178,000,000 of human beings—an evil which has been the dark plague-spot of the earth wherever it has infused its deadly poison, dwarfing the intellect and blunting the moral feelings of man until it has well nigh reduced him to a level with the brute.

The history of the world does not afford a greater contrast than that which exists between the means by which Mohammed and Christ succeeded. One was established by physical force, the other by spiritual power; one by the sword of steel, the other by the sword of the Spirit. "The sword," exclaimed the military apostle, "is the key of heaven and hell." The Koran, tribute, or the sword, were the three inexorable conditions of Mohammed. During his own reign he organized twenty-four military expeditions, nine of which he commanded in person. Behold this fierce invader, clad in armor and dyed in blood, riding in savage triumph over the thousands of mangled, bleeding victims who fell by his victorious sword. See the cities he set on fire, and with the accumulated wealth and loss of ages reduced to heaps of mouldering ruins. Behold whole countries, popu-
AN ADDRESS ON SUNDAY SCHOOLS.

lons and fertile, ravaged and destroyed, and the miserable inhabitants, pale and agonizing, fleeing for refuge to the mountains and caves of the earth, and then after having contemplated this picture of woe and suffering, turn and behold the glorious triumphs of the Prince of Peace, fadeless victories and imperishable laurels, won by the omnipotent power of love, and then tell me, student of history, if one of these religions is not from hell, the other from heaven.

But the evil that men do lives after them. And though the False Prophet has been reposing for ages in his tomb at Mecca, yet his spirit still lives on earth in the institutions and the religion of his country, potent for evil. His spirit still lives in that universal torpor of mind and soul which has settled down over all the East. Other nations start into life and join in the grand march of civilization; but the land of the East, around which cluster the holiest memories of man, has only her grave. The crown has fallen from her head, her scepter is broken, her glory has departed. Other nations greet with shouts of exultation the "day-spring from on high," but the few solitary watchmen in this down-trodden and oppressed country can discern no dawning light which gives promise of an approaching day.

But the most sad and melancholy sight in this country, where there is so much to sadden the heart of the philanthropist, is the wretched and degraded condition of woman. In this country she is bought and sold like a beast of burden, and is the abject slave of her lord and master. The marriage tie is a mere rope of sand, which may be dissolved by the whims of her heartless husband. Her education, intellectually and religi-

An ADDRESS ON SUNDAY SCHOOLS.

Some years ago there lived a pious and philanthropic man, by the name of Robert Raikes. He beheld with pain the poor little ragged boys and girls of the city in which he lived, wandering about in street, alley and brothel, utterly neglected and uncared for. He forthwith determined to establish a school especially for them—on Lord's day—not professing any thing further than by keeping them together, and kindly imparting to them a little instruction, to shield from the evils surrounding them.

But the work grew mighty and the field greatly enlarged before him. Fi-
nally the Bible became the centre of attraction in the school. Youthful minds became seriously affected in looking into the greatest and best of books—little tongues in lisping the name of Jesus made happy hearts, and the very rough way of life was made smooth. This continued until the more discerning among Protestants and Roman Catholics now regard the Sunday School as a most powerful engine for pushing forward what they conceive to be the truth.

The Sunday School, so called, is now to be found wherever the blessings of civilization and the Bible are enjoyed.

Is the Sunday School a beneficial institution? Pardon me for propounding this question. I answer for myself—I trust also for all Christians—Sunday Schools we must have and must keep them up, or we must surrender the rising generation to sectarianism, partyism, Roman Catholicism—all must be surrendered except our own children—and even some of them may be decoyed from us.

But why so speak? Because Protestants of every name, and Roman Catholics of every school, have inaugurated Sunday Schools in every city, village and hamlet in the land, and with a zeal worthy higher principles, nobler aims, are they making these schools a success, gathering the young, as they do, from every point of the compass, promising them patient, punctual, faithful teachers, which pledge is invariably redeemed.

Without Sunday Schools of our own, our children are attracted to these. We may control them to a certain extent—but they will wander off—then they will either go to these schools, or be picked up and taken there. And since children, when kindly treated, love the Sunday School, be assured that no pains will be spared to keep them there, and keep them in love with lessons, songs and teachers.

But what will follow? may be asked. We purpose no disrespect, but feel that we are warranted by facts, in saying that the child trained in a Protestant Sunday School, will have a protestant conscience—a conscience Calvinistic or Arminian, Trinitarian or Unitarian—just as may be the faith and predilections of the teacher. So of the child attending the Roman Catholic School. It will grow up with a Roman Catholic conscience, with every fibre, ligament, muscle, bone, and sinew, permeated and steeped in the doctrines or the so-called Holy Mother Church. Then neither in life nor death will any change be manifested.

If, then, the child, the youth, the man, should possess a conscience such as will approve that and only that contained in the Word of God, without addition or subtraction, free from tradition, creed or formula, the education of the youth of our country must be supervised by those who are themselves free from all of these extraneous influences of human origin and of evil tendency.

Hence we argue that Sunday Schools established on a proper basis—conducted according to correct principles—are not only beneficial but essential. We must have them, from the peculiar circumstances surrounding us—they are from these circumstances forced upon us. And notwithstanding parental guardianship, I know that where we have no Sunday Schools and the sects have them, one-half or three-fourths of our children—children whose parents are members of the Church of Christ, are found in these schools.

But who are to be instructed in the
"THE CONVERSION OF THE WORLD."

Sunday School? The answer on every lip is the youth of our land. This is correct. But stop, think one moment. These youths will soon, very soon, take our places in church and state. They will soon be our Lawyers, our Doctors, Merchants, Preachers, Elders, Deacons—they will lead, they will govern—the destiny of Church and State will be resigned by us into their hands. How very necessary that we should think of the character of the being intrusted to us, and should look at the power we possess of moulding his character.

The impression which that teacher made on a certain pupil last Lord's day, will linger in his sunny memories as a happy dream, nor will all the realities of a wicked world, flitting across his vision, ever erase the deep impression made. It is fixed. There will it remain forever. Happy that it works no ill, but, on the contrary, is full of promptings in favor of the right, the just, the good.

But take another case. The impression made on that tender, loving, confiding heart to-day, has been, as it were, burned into the soul by that teacher. But, alas, error has been imparted instead of truth. The twig was very tender, was easily bent—hence the direction is wrong, is downward, and may continue thus sloping to the grave. Teacher and pupil may never meet until long after Sabbath bells have ceased to ring, and happy songs have ceased to be sung. But meet they will, and face to face; not as in other days in the clang and clatter of the Sunday School, of innocency, but as prisoners at the bar, of that bar before which the problem of human destiny, of all human destinies, is solved forever.

Teacher, remember your work—remember the immortal mind is the material on which you work, and that you will be held to strict account for what you do.

W. C. ROGERS.

"THE CONVERSION OF THE WORLD."

BRO. D. T. WRIGHT—Dear Sir: The reason for the caption of this article is this, I have seen the expression, "the conversion of the world," in all our leading periodicals, such as the Pioneer, Review, Advocate, Banner of Faith, Harbinger, and the Am. Bible Union. My object is to ask of these writers, what do you mean by this expression? Do you mean what the expression imports in its plainest and common acceptation, that a time will arrive before the Second Advent of our Savior, when the whole race of men will be christians? These lines are to call the attention of these periodicals to this subject, and to ask for an explanation from some one of them. I also ask for the scripture proof, when every member of the human family will be a christian. They speak as often and as fluently of the "conversion of the world," as if it was as certain and as fixed as the coming of Christ to judge the world. As I am in doubt on this subject, I ask for more light. Will these writers please afford me more light, and give their reasons for their belief of the "conversion of the world" before the second advent of our Savior.

Arguing from the past to the future, how many of the antideluvians entered the Ark of Noah? Eight persons, and no more. 2 Peter ii: 5. How many persons in the five cities of the plain did Abraham find when he stood before God and plead for Sodom and Gomorrah? Not ten righteous persons could he find. Gen. xviii. How many of the six hundred thousand Israelites went
Only two, Caleb and Joshua, of that generation entered. See numbers. How many of the immersed Jews of John's converts were witness to Christ's resurrection? Five hundred of the whole nation. See 1 Cor. xv. What proportion of the Jewish nation were made christians by the preaching of the Apostles in Acts? What number of Jews have been christians in the last 1800 years? What proportion of the Jews are christians today, compared with the infidel Jews? The number of the Jews of the present day is thought to be nearly the same that it was in our Savior's day, about nine millions. How many christians of that number? What are the evidences of to-day that a greater number of the Jews will be christians in the future than in the past time? The most powerful preachers that ever preached were the Apostles. See Acts throughout, and epistles. I know that some persons and most writers, apply the twenty-fourth chapter of Matthew to the destruction of this material universe by fire. But the questions and answers show that it means literally and primarily the destruction of the Jewish polity, state and nation, and not of the material universe, except by implication and inference. All Adventists apply it to the second advent, first and primarily, I believe.

I know it is said that the "Lord is able to make all men christians, notwithstanding the apparent difficulties." In answer to this I say, the Lord could have made all men christians, as far as abstract power is concerned, without the Bible or the death of Christ, or any other means, such as his church. He can give us light without the sun so far as power is concerned, but he does not do it. He can give us food without the earth or the mind and body of man, but he has not done it, only in the case of the Israelites miraculously. So far as I know God can give us knowledge without books, parents or teachers, but I never knew him to do it. He could make us christians without prophets, apostles, ordinances or any thing of the kind. But I have not heard of any christians made in this way by Calvinists or Universalists. I know that sectarianists of the true stripe, both Calvinists and Armenians, preach and teach that in this country of Bibles and churches God makes christians by something which they are pleased to misname the operations of the Holy Spirit. But when these same sects wish a christian made in the old apostolic way, they send Bibles and men to heathen lands, which proves that they believe practically as we do, that faith comes from hearing the word of God, but theoretically, in civilized countries, it comes from an "operation of the Holy Spirit." We had as well look for oak trees without acorns, as to look for faith without gospel seed, which is the word of God. Matthew 13th and Luke 8th chapters.

What are the prospects at this present time that the Greek church, consisting of seventy or seventy-five millions of half heathens, will become christians? What are the signs at present that Mohametans, consisting of one hundred and fifty millions, will cease to call us christian dogs, and cease to call Mohamet the true prophet of God? It is said that nineteen thirtieths of the human race are heathens, after the gospel has been published eighteen centuries; others say five sixths or four-fifths of them. I would ask if the present unparalleled increase of the papists in this country is any indication that they will become christians
INNOCENT AMUSEMENTS: at some future time? Will all the people of this country become Christians? Is the history of this country for the last ten years, any proof that we shall become Christians at some future day? Is it not a common remark that all crimes are daily augmenting, such as murders, perjuries, thieving, swearing, drunkenness, adulteries, fornications, lying, a disregard of sacred things, wars and cruelties of every description. Almost every paper is filled with horrid crimes.

Sectarians believe that God will pour out His Spirit on the wicked and convert them, or give some additional force to the gospel, but they have offered no scriptural proof of this as yet; and then the fact that this has not been done for the last eighteen centuries, is presumptive proof that it will not be done in future. If men are made Christians by any force besides the force of reason and truth, it will deprive them of responsibility, and they cannot be rewarded for it, nor blamed if it is not done. The conversions that are now made do not remove men from the old sectarian horse-mill trends; they begin with the sect and end with it. When all men are converted, will they be Jews, Mohammedans, Papists, or sects, or what will they be? If, as one of the periodicals named above states, a certain old smutty Joker is a head and shoulders above our Savior! would it not be better for us to be converted to the greater person than to be converted to the less person, and then our conversions would be like a multitude of others, converted to men and not to God. If it is said that the prophecies speak of a better day than the present, the reply is, that those persons who cite these prophecies to prove that all persons will be Christians before the advent of Christ, ought to show that they prove that thing, and not take for granted the thing to be proven. Why may they not, with much more propriety, be applicable to the time subsequent to the second Advent, than to the time prior to it? But as my object in this essay is not to argue the matter, but to ask for an explanation of the phrase "the conversion of the world," I pause for a reply from those who use the expression, and who believe that all persons will be Christians before the Second Advent of Christ.

Yours, truly. JACOB CREATH.

INNOCENT AMUSEMENTS.

Brethren and sisters, have you read the very excellent article of J. Franklin, in the Review, of Feb. 11th? After admiring the brother's fine remarks, what do you think of Mr. Beecher, that shallow-minded, superficial observer of human nature, and the way to elevate and refine it? It would seem he is "hauling home" much of the driftwood he has caught from the polluted streams of fallen humanity, and is going to build a "Young Men's Christian Association Rooms" with it. Won't it be magnificent? "The first-class drinking and gambling saloons" will not compare with it. It is worthy the wisdom and morality taught by Mr. Beecher, saying nothing of the refined decoration which may be added by Mr. Tyng.

What frolicking spirit has taken possession of sectarian Christians! Wonder how long it will take them to "spree" it out in "innocent amusements." How readily their willing feet keep time to the favorite tune of the shrewd old fiddler. "All this will I give you, if you will fall down and worship me."
Brethren and sisters, let us be watchful and prayerful, lest we be found whirling down the giddy dance with them. Strange that professed christians, who profess to receive wisdom and enjoyment from a higher source than earth, should seek after the trifling, ruinous pleasures of the world. The question comes up, natural enough, have they the spirit of Christ, who are continually sighing after "innocent amusements?"

What is to be done to stay the tide of worldliness which threatens to swallow up the religious world? Nothing will do it but the preaching of the Gospel of Christ, without adding to or taking from it, and teaching christians to "live soberly, righteously and godly in the present world," and not to join in all the "revelings" of the ungodly. Every follower of Christ should use his talents and his means in restoring to men the knowledge of the true worship of God. One way to do this, is to support the publications which present the Gospel, and nothing but the Gospel, to the people. Friends, do you take the Pioneer? You say you do. Well, that is right. Now, see how many more you can get to take it, and help and encourage bro. Wright, and those other brethren with him, who are endeavoring to teach men the way of salvation, and verily you will not lose your reward.

JENNETTE HARDING.
London, Nebraska, 
Feb. 12, 1868.

IN AND OUT.
John 10—9. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Go in and out where? Go in and out of the Church? No. Go in and out of the commandments? No. Go in one apartment of the sheep-fold, and out of that into another apartment of the same sheep-fold? No. What then is meant by in and out?

Well, let us look at the facts. Jesus speaks by a parable, and a parable is a fact in figure. John 10—2. But he that entereth in by the door (Word of God) is the shepherd (Jesus) of the sheep. To him the porter (John) openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

What does this figure mean? Nothing, but that Jesus entered into the fleshly institution of the Law by circumcision the eighth day, and into the continual spiritual priesthood on the day that he was thirty years old. He now sets up the true daily sacrifice (spiritual devotion) in place of the Lamb, which was offered in the fleshly institution. Thus spiritual worship was instituted in the place of legal.

John, the porter opens the way, and Jesus enters the sheep-fold, calls his disciples by his name, (Matt. 10—1 to 16,) puts them forth, (out of the fleshly institution into the spiritual) and then leads; hence the declaration in the 9th verse—

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (Peace.) Into the fleshly institution, and out of that into the spiritual institution, by the door (Christ) the word;—the power and wisdom of God.

10th verse. "And other sheep I have, who are not of this fold, (institution,) them also I must bring, and they shall hear my voice; and there shall be one fold, (instituted,) and one shepherd."

All gathered out of the old fold, and put into the new fold. All meet on the common ground of faith in Jesus Christ as the way to God. I say, Christ the way through the grave to God, His word the way into the church, for he is our life, in the church and in the grave; yes, more than this, for God has made Christ; unto us wisdom and righteousness, and sanctification, and redemption! Cor. 1—30.

What more can men ask? How harmonious are all the parts of God's revealed will, when understood; how glorious, how superlatively grand and gracious. It fills the soul with wonder, adoration, praise and peace; love to
THE SUFFERINGS OF CHRIST.

God and men, sweeps through the soul like a rushing flame; sweeping the fog and mist of ignorance from before the eyes, and rolling the mighty rocks of self, hatred, pride, falsehood, bigotry, vanity and vain glory, from the desire of the soul, and filling it with a halo of glory indescribable.

This is the peace of God; the earnest of our inheritance; the presence of God in the soul; the sanctifying grace of God.

R. BARD.

Remarks.—We have not the time now to notice Bro. Bard's ideas here advanced, but would simply remind him that Christ was never a priest while on earth; the priesthood was not changed when he was thirty years old; but after his suffering and ascension to Heaven. The Kingdom of Heaven was preached from the commencement of John's ministry, and men eagerly pressed into it, that is for the time being they heard John gladly and embracing what he taught as true, and were baptized of him in the Jordan. But into the kingdom properly, not one of them entered—no, not even John himself. No one ever entered the kingdom till the Pentecost, after the Savior's ascension.

D. T. W.

THE SUFFERINGS OF CHRIST.

By J. M. H

Yesterday I received a note from one of my hearers of the night before, in which the following language occurs—"Notwithstanding that my mind was much relieved last evening, yet there remains some dark points about this necessity, that I would like to see closed up. For years to me a religion based upon those two prominent articles in the Christian creed—viz.: The fall of man, and a vicarious atonement, has been a puzzling subject. How (a man with impunity, having transgressed the law,) can he be righteous? the guilty be treated as not guilty, and the integrity of the law remain unimpaired, I cannot comprehend, much less can I understand, how will the the sufferings of Christ fill the breach."

The fall of man and Christ's death for him, are not to be treated as theories. They are simply questions of history. Did man sin? Did Christ die for him? The Scriptures teach these things. Is the record true? If the record is correct, the only thing for us to do is to learn, and do what the record requires. If the record is denied, then how shall we account for sin in the world? How account for the death of Christ? God made man a being endowed with the power of choice, and a subject of law. To have made him so that he could not sin, would have been to make him another creature than he is—not man. Men may object to the Bible account of sin, but who has furnished a solution of moral evil in the world, and its introduction? Not the modern philosophers, for they are but copyists of long exploded theories. The world is under no obligation to the devil for the introduction of sin into it. God's purpose in creating man made the death of Christ necessary after sin entered the world. Because God made man so that he could sin, he did not compel him to sin. He made him so that he could be righteous, but he did not compel him to be righteous.

The word religion means to bind again. You speak of a religion whose chief articles are, "the fall of man, and vicarious atonement." Unless there has been a separation between man and God, there can be no religion between them. Sin separates between good and sinful men here in this state of being. How much more then may it separate between an infinitely holy God and sinful man.

Man's condition in this world is one of pain, disappointment and death. How can he be recovered from such a condition, so as to fill him with joy and pleasure? By being led to forsake sin, and follow righteousness. The word of God is the standard of righteousness. Is the Bible God's word? This is a question of fact to be determined by testimony. Christ suffered, the just for the unjust, to bring us to God. He is the propitiation for all sins, that God may be just in justifying the believer in Jesus. You ask—"How can man be righteous who has transgressed law?" He never can be, unless he is pardoned. This is one thing that is proposed to be done for him on conditions prescribed in the gospel. All men have sinned, and do sin, yet God for Christ's sake forgives them, and receives them into his family who obey Christ. The means of our knowing this, is the word of God. Is it true?

The Christian creed consists not in the belief of doctrines, but belief in Jesus Christ with all the heart, upon the testimony of the
Bro. W. C. Rog-p.rs and myself are about equal, it seems, in mistakes. I have a desire to be his equal, also, in Christian love for him, and for the maintenance of our gracious Lord's authority in all things as at the first.

Thirteen envelops will not answer for twelve months, but they will for three months, one being used on every Lord's-day. Their distribution every three months by the overseers (or pastor) affords an opportunity to see each member of the church at least that often.

Brother Rog-prs seems to object to "subscribing to meet the necessities." He objects, also to the ad valorem system, not because it is unlawful, but because it is inexpedient. May we not object to it both because it is unlawful and inexpedient? Bro. R. shows, satisfactorily, I think, that A and B are not equally to contribute to the church, though each is worth $20,000. Hence the necessity for canvassing the church to ascertain how much each one can or should give. Certainty in reference to the amount that will be contributed, gives a degree of confidence in the financial conduct of the church that is greatly needed.

If I understand brother R., he thinks that I am to give as I have been prospered during the week. That may be so. Is it not, however, a fact, that few men know how much they have been prospered during the week? A man hears the gospel to-day, and obeys it, who is worth $100,000. If he acquired all that property honestly, he received it of the Lord. Suppose he retires from business, locks up his money, and says, "the Lord has not prospered me last week, one cent," how will the rule of giving according to weekly prosperity apply in his case? The law says, "give according to the ability."

Brother R. fears evil surmising in case of assessment. Oh no, my brother, not when the party "subscribes." If through covetousness he does not subscribe enough, let him surmise evil if he will. The church of God has no use for covetous men, and those who surmise evil. But no fears need be entertained in this matter, where good men as Christians are, bear rule. The divine philosophy of giving often seems to be to enable us to give more than we give seldom. We need much more familiarity with the subject of Christian beneficence. You utter an important truth, dear brother, when you say, "No people can long prosper who give little to the Lord. We must give liberally, or the Lord will not bless us. I would say to preachers, work hard; and to the brethren everywhere, give liberally."

I trust, brother R., you will give the readers of the Pioneer more on the duty of being liberal, which your knowledge of our lack, and the teaching of God's blessed book qualify you to do.

May the Lord grant us to "see light in his light," that we may have fellowship with his Son. J. M. HENRY.

SYSTEMATIC CONTRIBUTION.

Bro. D. T. Wright: Please announce that I will deliver the Discourse on the LIFE AND CHARACTER OF ELDER JOHN SMITH, on Sunday, the 17th May, next, at Somerset meeting-house, Montgomery county, Ky. Truly, JNO. AUG. WILLIAMS. March 28, 1868.
MEETING FOR CONSULTATION.

At the meeting of the brethren in Sedalia, Mo., during the first week of March, the undersigned were appointed a committee to correspond with the preachers in the different parts of the State, with a view to having a meeting of our preachers and elders of Missouri at some suitable place during the Spring and Summer.

All who attended the Sedalia meeting felt greatly benefitted by it. The only regret was that more of the brethren were not present to share with us the pleasure and profit of that occasion. Similar meetings are being held by our brethren in other States, and every year they are becoming invested with a deeper interest to those who visit them, and are more largely attended, and more useful to the cause of Christ. Such meetings are needed in Missouri, just at this time especially. Many and changes have been wrought in our State during the last few years. Many of our former preachers have gone from us. Some to their graves and some to other fields of labor, and many new preachers have come into the State. We are all in a great measure unacquainted with each other, and are consequently without that fraternal feeling, warm sympathy and active co-operation which must ever exist among brethren who would feel strong for their work.

Come up, brethren, and let us see each other; let us learn to know and love one another more for our work's sake; let us consult together for the interest of the Savior's kingdom, "The Apostles and Elders came together to consider," and why should not we?

It is not proposed to effect any organization, to adopt any constitution, to enact any laws, or even to pass any resolutions, but we wish to "consider" the things pertaining to the interest of our Master's cause in this our great and growing State.

We will not venture to designate the time or place for holding the meeting until we can hear from the brethren generally, and obtain their views upon the subject. We suggest, however, that the place should be as central and as accessible to all the brethren as possible, and that the time should be at such a season as will most nearly accommodate all those who may desire to attend. The committee therefore propose that the meeting be held in Columbia, beginning on Tuesday, before the fourth Lord's day in June. We request every preacher in the State to write to some one of the undersigned, and indicate his views of the propriety of this meeting, and of the best time and place for it.

After we shall have heard from the brethren generally, we will announce definitely for the meeting.

Let us hear from you, brethren, without delay. You can address either of us as follows: G. W. Longan, Dresden, Mo.; H. H. Haley, Kansas City; A. B. Jones, Liberty, Mo.

REMARKS.—The above came to hand after the matter in this number was nearly all up and about ready to go to press. We are glad to receive it so timely, as another mail would have delayed it till our next issue. We are gratified, too, to see a preference for Columbia as the place. While the brethren here desire the meeting, yet they will cheerfully acquiesce in the location the committee may determine upon. We invite the special attention of all our preachers in the State, to the committee's request to address them as to their choice of time and place. Let the brethren write to the committee, and not to the Pioneer; they have the decision to make. Let each submit to their decision. We shall look forward with pleasant anticipations to this meeting. Let every brother who can, determine at once, the Lord willing, to be there, and let us have a happy meeting in the Lord, one that will strengthen us in the great work we are engaged in for the good of our fellow men. May God dispose us and all the surroundings to the consummation of a grand and glorious meeting.

D. T. W.

THE PROPOSED MEETING.

DEAR BROTHER WRIGHT—I noticed in the last number of the Pioneer your answer to bro. Longan's request concerning the most suitable place and time, in your judgment for the proposed meeting. I am now ready to make mine, as it is the desire of the committee appointed to locate and fix the time of the meeting, that the brethren generally should give free and full expression upon the matter.

I received a letter a few days since, from bro. A. B. Jones, who is one of the committee, informing me of the contemplated meeting, and desiring to have an expression of the wishes of the brethren here in regard to it. Accordingly I brought the matter public-
ly before the congregation, yesterday, and very cheerfully, hopefully and unanimously was it agreed that I should immediately write bro. Jones, that we are willing and anxious to have the meeting here, at any time it may seem best in the judgment of the committee. Now, bro. Wright, it is very natural that you should desire to have the meeting at Chillicothe. I was not at all surprised at your reply to bro. Longan’s request. It is also very natural that I should be as anxious to have the meeting here at Columbia. But in justly deciding this point we must not be guided by our selfish preferences, but must have due regard to the two points stated in bro. Longan’s letter, viz:—centrality and accessibility. There can be no objection to Columbia in regard to either of these very important matters. It is sufficiently central, and as to its accessibility, it is well known, I presume, throughout the State, that for some time the branch road from the N. M. R. R. has been completed, and it is also easy of access by river, with only a few miles staging. Even if no material difference as to these points existed between the two places,—Chillicothe and Columbia,—I feel that it would be due us here to give us the preference, inasmuch as the “State Consultation Meeting” was held at Chillicothe last October. The desire for a just and equal distribution of privileges and enjoyments, I feel would suggest this much. It has been eight years since such a meeting was held at this place, and the brethren here are very anxious to have the meeting, and will be greatly disappointed because of the action already taken by them, if it is not appointed at Columbia.

We do not propose to name the most suitable time, but by suggesting the advantages and the disadvantages of certain times, to leave the decision to the wise judgment of the committee. As to the conveniences here for the accommodation of all the brethren who may attend, and as to the warm and generous hearts ready and anxious to welcome them, I feel it entirely unnecessary to say a word. These suggestions have been made in a recent letter to bro. Jones, as one of the committee. I look forward to the contemplated meeting, whereon and whenever it may be, with the fond anticipation of much joy. There are many zealous advocates of the Master’s cause in this State, whose names have become familiar to me, but whose faces I have never seen. With such, I have a great desire to meet and strike hands,—to see them face to face and to know them. There are those with whom I have been associated in days gone by, I long to meet them again. But in anticipating these enjoyments, I am here reminded very forcibly of two noble souls that will be missed, who have been accustomed to add interest to such occasions by their cheering presence,—Brothers John Smith and Alfred Wilson will not be there—They have gone to their reward. Together they passed to that better Land; as they so greatly loved each other here, with love more intense do their spirits now mingle there, Beloved men! Ye are now at rest from all your labors, but your patience of hope and your labors of love do follow you, and your hearts are benefited and comforted thereby. Let us emulate their noble examples, that we may live as devoted followers of Christ; that we may die the death of the righteous, that we may meet with them in the general assembly of the first born above; in that great meeting whose times and place God has appointed for the faithful in Christ Jesus.

Fraternally, J. W. MOUNTJOY.
Columbia, Mo., March 30, 1868.

REMARKS.—We cheerfully withdraw our suggestions for the meeting here, and shall be pleased for it to be held at Columbia in accordance with the wishes of the brethren there. Centrally that has the advantage over this point, and is now about as accessible. The brethren there are abundantly able to entertain the meeting, and we hope it will be determined on for the place.

It would have been better not to have said anything through the Pioneer as to the place, till the committee determined it. They were appointed for this purpose and of course the wishes of the appointing brethren should have been respected. It was an oversight in ourselves in not noticing this. The greatest unanimity and harmony possible should be sought in all our meetings, and especially so in one like that here contemplated. We shall heartily acquiesce in the committee’s decision, and shall, the Lord willing, try to attend. We should like that our readers hear from them as early as possible. If it would not be asking too much, we should like for the information of those who take no other paper, to be furnished with the decision as early as prac—
A REQUEST FROM A SUBSCRIBER.

143'
table. We can give local news, if sent
us directly, much earlier than we can when
we have to copy from papers abroad. The
Pioneer is issued every week, and it is very
seldom that an item of news sent us for pub-
cation, ever lays over more than one week
after it is received. We try to have every
thing of the kind in the paper which may be
on hand up to the time of going to press.

But we must not complain. We trust that
each works for the greatest amount of good,
and that is right. We want such a meeting
as contemplated, a meeting largely attended,
hence our anxiety for as early and extensive
a notice of it as possible. Whatever we can
do to increase its interest and efficiency for
good, shall be done heartily.

D. T. W.

A REQUEST FROM A SUBSCRI-
BER.

Will some one of your correspondents
or readers furnish us with the passages
in the New Testament for Infant Com-
munion? Give us the reasons why in-
frants should not come to the Lord's ta-
ble, as they are church members. As
our Baptist brethren and our people
have discussed infant baptism sufficient-
ly, had our discussions in future better
not be on Infant Communion? There
are as many scriptures and reasons for
the communion of infants as for their
baptism. Our Savior certainly did not
make infant baptism so plain as it is to
all paedo-baptists and leave infant com-
munion in the dark. They certainly do
not expect to save infants by a few drops
of water, without the death of Christ?
The whole of infant baptism is that a
few drops of water changes a mass of
total depravity into regeneration, and
saves the depraved infants from Hell.
That is all of it.

D. T. Wright.

SPURRED UP.

We make the following extract from a pri-
ivate letter written us from Platte City, Mo.
PLATTE CITY, Mo., April 1, 1863.
Bro. Wright:-Religiously we are getting
along about as usual. Shall perhaps for a
while at least have a little more interest in
Sunday schools than we have for some time
back. On last Lord's day, Mr. Paxton, the
resident superintendent of the American Sun-
day School Union, stated publicly that he had
been its superintendent for the last 18 years,
and that as soon as the Methodists and Pres-
byterians got into their new building, the
Sunday School would be conducted upon
strictly denominational principles, and that
its teaching and tendency would be to make
Methodists and Presbyterians; and that he
thought the time had come when the Baptists
and Reformers should each have a Sunday
school. That same evening at our social
meeting, a motion was made and unan-
imously adopted that we meet at the Christian
church at 9 o'clock, on the next Lord's day
morning. The brethren met at the time and
organized a Sunday school with 61 pupils, 12
teachers, and two officers—making 75 in all,
and raised between $75 and $100 for a libra-
ry. I hope we will succeed well and prosper.

Truly Yours,
REPORTS FROM THE BRETHREN.

Pawnee City, Neb., March 23, 1868.

Dear Bro. Wright—Yours of the 9th inst., is to hand. I start East in the morning on a tour to recruit my health. I have labored little too hard this winter for my strength. I may visit Chillicothe before I return; shall be happy to make your personal acquaintance.

We close a meeting here to-day, with twelve additions, eight by immersion, one by letter, one reclaimed, and two from the M. E. Church, who had been immersed.

Your brother in Christ,

D. R. Dungan.

Hope Bro. Dungan will give us a call. Shall be pleased to have his company at my own house. The brethren here will give him a hearty welcome and a good hearing. We are sorry that his health is failing. He and the beloved brother R. C. Barrow have done a noble work in Nebraska. They have preached the gospel successfully there, and brought many into the kingdom of God's dear Son. May the Lord spare their lives for still greater usefulness.

D. T. W.

Graham, Nodaway County, Missouri, March 30, 1868.

Dear Bro. Wright—A meeting still continues at this place. There is a membership here of about 150: Elder Trapp, Pastor, and a worthy brother. We had one baptism yesterday, and have three additions to-day. The meeting continues. I send you the following list of subscribers, and the money for the same.

Your brother in Christ,

Wesley Wright.

Bro. Wright will please accept our thanks for these subscribers. Hope he may often treat us in the same way, and that many others will do likewise.

D. T. W.

New Albany, Ind., March 26, 1868.

Dear Bro. Wright: Our meeting still continues with unabated interest. This is the fifth week since its commencement. We have gained thirty-six to our number. There are many opposers, but God is sustaining us. Perhaps no such success has ever been had in this city in the face of such misrepresentation. Blessed be the Lord.

J. M. Henry.

Laclede, Mo., March 31, 1868.

Bro. D. T. Wright: I have just closed a meeting at Linneus, commenced last Wednesday, and continued till this morning,—six days—resulting in five additions, one by confession and baptism. Your brother in the Lord,

C. P. Hollis.

Mexico, Mo., March 30, 1868.

Bro. Wright: Dear Sir,—I was at Santa Fe, Monroe county, on yesterday, the 5th Lord's-day. Had one confession and immersion—six took membership. On the 4th Lord's-day I was in Montgomery; had a good hearing. As ever, yours in the Gospel faith,

J. W. Coons.

OBITUARY.

Died, At the residence of his parents in Chillicothe, Mo., on the 13th of March, 1868, William B. Miller, Jr., in the 18th year of his age, and son of William B. and Margaret Miller.

This dear young brother was a devoted disciple of the Lord Jesus Christ. He made the good confession, was immersed by bro. James Gilliland, of Carroll county, Mo., and united with the church in August, 1867. Having removed to this place, he united with the congregation here, during the protracted meeting held by bro. Roberts, in February last. Ever after making a profession of Christianity he lived a pious and godly life, and died as he had lived—a Christian—which is the noblest and most exalted and honorable position any one can attain on this earth. He has "gone to that bourne from whence no traveler returns"—to that place of rest where all is joy, peace and happiness—to that place where the Savior has gone to prepare for all those who love and serve him, that where He is there they may be also.

Young brother Miller was an exemplary young man. Before he became a disciple, he was a steady, moral, upright honest boy. He was devotedly attached to his father and mother, and they loved him with all a parent's love. What is their loss is His eternal gain. He is at last safely housed in the Paradise of God; he is freed from all the trials and troubles of this life. As a son he was dutiful and affectionate to the last, and as a brother, kind and true. But he is gone! Yet a consoling thought should soothe the anguish of the wounded hearts of parents, relatives and friends:—"Being dead to us he yet liveth with the Lord." He was born in Howard county, Mo., August 21, 1850.

Death is a sad visitor; but when it lays its hand upon the young man, almost ready to enter upon the great stage of life, in the vigor of youth, then it is doubly sad.

L. J. E.

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The Four Gospels Contrasted with Catholicism and Protestantism or Sectarianism.

Bro. D. T. Wright: I will suggest a number of things as they occur to me. Let me request your correspondents, if they please, when they write obituary notices, to give the residence, county and State where the person died. How often do we read that such a person died at home, or at her son-in-law's or mother-in-law's, on such a day or month, and no name of the place, County or State given. Do not forget this, brethren.

I am led to this comparison of the gospel with the two reigning isms of the day, by the sayings of two of the celebrated Infidels in the history of the world, to wit: Byron and Bonaparte I. The former says "Christianity is the purest and most liberal religion in the world, but the numerous teachers who are continually worrying mankind with their denominations and their doctrines, are the greatest enemies of religion. I have read with more attention than half of them the book of Christianity, and I admire the liberal and truly charitable principles which Christ has laid down." This answer is to a lady who prayed for him, from Riga, Dec. 8, 1821. The latter, Bonaparte, said, as reported in the Journal of Las Casas: "How is it possible that conviction can find its way to our hearts, when we hear the absurd language and witness the acts of iniquity of the greatest number of those whose business it is to preach to us? I am surrounded with priests who preach incessantly that their reign is not of this world, and yet they lay hands on every thing they can get. The Pope is the head of that religion from heaven, and he only thinks of this world. He, the Emperor, ended the conversation by desiring my son to bring him the New Testament, and taking it from the beginning he read as far as the conclusion of the sermon of Jesus on the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling."

I believe that if Thomas Paine could have seen the difference between Popery in France and the New Testament, he would not have written his age of falsehood and Atheism. But he looked at the gospel through the Priests of France, and when he wrote against their dovrilry, he thought he was writing against the gospel. The wickedness of papists and sectarians hides the light of the gospel from mankind, like the clouds do the brightness of the sun. There is as great a difference between the pure gospel in the New Testament and popery and protestantism, as there is between the splendor of the meridian sun and midnight darkness. These two isms only serve to hide and retard the gospel. The sun is one thing, the clouds that intervene between us and the sun
is another thing. The gospel is one thing, perversion and corruptions are another thing. What an awful account have those persons to give who corrupt and obscure the gospel in their acts and teaching? Only think of the countless millions sent to perdition by the sees, ancient and modern, in the last fifteen centuries. Let us all stop and reflect, if by our acts and teachings untold millions have not blundered blindfolded over me to endless perdition? Wo to the world, said the Great Teacher, because of (skindala) stumbling blocks, temptations to sin, laid in the way of others, by the impiety, avarice, malice, envy and bad acts of the professors of the gospel. Let any one compare the great machine called "The Church," embracing Catholics and Protestants—a machine contrived by crafty and ambitious men, to enchain themselves and to rule and enslave the masses of the people, under the banner of Religion, through ignorance, superstition and prejudice, with the gospel of the New Testament. The Papist trusts in "The Church," and in his masses, confessions, and seven sacraments, for safety. The Protestants trust in their orthodoxy, joint-stocks, prayer meetings, preachings and lectures. The papist clings to the accumulated errors of ages, and clutches Jesus Christ for the sake of "The Church." (Clergy?) The protestant clings to his creed, his theology, and rejects the flesh, blood and bones of the gospel. They both proclaim, theoretically, His crucifixion, death, resurrection and ascension, but they do not preach nor practice what he did. The practice of his precepts is what we need. His precepts are not fairly incorporated into either popery or sectarianism. The New Testament is of no more authority with a papist than the Pope's Bull, and not so much. Christ is no wiser than the Pope, they are both infallible. Mankind compare the practices of papists and sects with the teaching of Christ. Christ is preached but not obeyed. Christ did as certainly join faith in himself, repentance, immersion, pardon of sin, and the reception of the Holy Spirit together, as he spoke the gospel. If those things are so, then all who separate them or neglect them are as certainly under the power, guilt, condemnation and punishment of sin, as he spoke the gospel. He made faith in himself and a birth of water or immersion necessary to admission into his church or kingdom, and made his kingdom the highroad from earth to heaven. If we can reach heaven without going through his church on earth, then of what use is his kingdom? None. If creeds are as good as the Bible, of what use is the Bible? None. If they are contained in the Bible, then they are as useless as a fifth wheel to a wagon. If they disagree with the Bible they are wicked and ought to be burned.

Let any person compare the teaching of Jesus Christ in the four gospels, with popery and protestantism, and he will surely see the difference. Read the sermon on the Mount, in Matthew 5th, 6th, and 7th chapters; and Luke, 6th chapter, on happiness; Matthew, 10th chapter, the call of the Apostles; Matt. 18th chap., forgiveness of injuries; 22d chap., the love of God and man; John 13th, 14th, 15th and 16th. The new commandment I give unto you, that you love one another as I have loved you, which is more than all burnt offerings and sacrifices. Acts first four chapters, the Old Christians had all things in common. Read Christ's plan of Union, in the 17th chapter of John, which is by uniting all who believe on
him through the word or testimony of the apostles in the New Testament. What an insult to God for any man to offer any other plan of union? It is the only plan that can unite all good men. It is the only plan of union that can become universal. All other plans are either dead or dying. All other plans are too new, too narrow, too selfish, too much like men. Protestantism or Sectarianism is selfishness, devotion to Mammon, a base intellect, a race for wealth and power, hot discussions, trifles, rivalry, in which is mingled many elements of evil, with the love of God and man. The world says it is discord, error, priest craft, covetousness, heartless competition, domination of capital, pauperism and crime. The history of the late war is the history of popery and protestantism. Popery once sunk the world into a long night of ignorance, superstition and crime of every description, called the dark Ages, because the papists withdrew the light of God's word from the human mind. Gross darkness then covered the human mind. Protestants have invited mankind to read the Bible and judge for themselves. They have done so, are doing so—they will not adopt sectarian dogmas for the gospel. They have condemned the staunchest sects. They are not of God. They have decided that sects can find no warrant in God's word for their divisions, or else the Bible is no Revelation. Yours truly,

JACOB CREAT.

From the Harbinger.

"STRIE AND DIVISION AMONG THE CAMPBELLITES."

In a recent number of his Quarterly, Land has a lengthy article, from which it would seem that a large party among the Disciples of the West are virtually renouncing Campbellism. He says:

"The sturdiy love for the primitive faith, which characterized the early preachers of the Reformation, is cooling in men who still linger in our ranks and call us brethren. They are yet with us, but they are not of us. Their name is not legion; still they are numerous enough to do no little mischief, if allowed to remain. These men are known and watched; and while the wish is to save them, save them for their own sakes and for the sake of the cause, still the belief is deepening that it will not be done. They may be easily known."

He then goes on to tell how this refractory party may be known. We quote his language:

"They have an enormous fondness for sects and sectarians, and scowl on no one so indignantly as on the brother who dares to speak against them. With them, sectarians are all Christians; and it is a favorite saying among them that 'we are as sectarian as any other people.' They seldom speak of their brethren except to disparage them; and never of the other parties of the day except to brand them. In plain English, these men see nothing good in the great brotherhood to whom they are an offence, nor anything bad in the sects with whom their affinities really are. There is a peculiar dialect which characterizes these men. 'The Reformation is a failure,' is one of their favorite sayings. Not quite true, gentlemen. You are the failure; it is not the cause we plead. Again, and specially, I do not believe that baptism is for the remission of sins. This is said with weighty emphasis. Why, then, do you continue to fraternize with a people who do believe it? Your departure
will give us pleasure, not pain. 'We must quit opposing the sects; they are as good as we are.' This is another of the pet expressions which ripen in the lips of these men. But we shall not abandon our opposition so long as the Bible remains the law of our action. On this you may count with confidence. Further: 'We must quit preaching our distinctive doctrines;' and again, 'our religion lacks style.'

We quote the above from the column of "Items" in a recent number of the Religious Herald. The compiler has, in this case, magnified a mole-hill into a mountain. Perhaps he has been too eager to see "strife and division among the Campbellites." We do not understand Brother Laird to assert any such broad conclusion. He is speaking of "certain men who linger in our ranks," not of any great "party," as the heading of the "Item" would infer. The fact is there is no such "party," nor is there any sign or fear of division among us. There never was a more united and indissoluble people than we are. We have our differences; we have some impostors; some erratic and disaffected preachers; some croakers, a few, perhaps, who are disposed to "bend the pregnant hinge of the knee" to popular sectarianism; but what of this? Were there not such persons in the apostolic church? Do not the Apostles speak of such, and warn the true worshippers against them? Do they not say, that they must be rebuked and that their mouths must be stopped? Are there no croakers in the Baptist church? Hear the "Examiner and Chronicle" on such. It says:

"We believe it is the duty of every Baptist to stand by his colors—to be everywhere and always a self-respecting, earnest and consistent defender of the faith which he has avowed; and if there is one man that we have less patience with than another, it is that Baptist who is an inveterate croaker about what his denomination is—in its ministry, membership, and beneficence, and all else that goes to make up a denominational existence. The influence of these croaking brethren is, we are glad to know, never strong, but so far as it goes it is bad, only bad, and that continually. They are our denominational dyspeptics—seeing every hopeful thing through a dismal haze, and turning their eyes instinctively upon the darker shades of every picture presented to them. From the influence of this Baptist dyspepsia we trust that our blessed Lord will keep us free."

This is quoted by the Herald; but it is no sign of strife and division among the Baptists! Why not? Has the experience of the Baptists proved them less liable to division than are these Campbellites. Who that is acquainted with the many sects of the Baptists now found in the United States, dares say so? We commend the Editor of this "Item" column of the Herald to refresh his memory of Semple's history of Virginia Baptists, before he again seeks to thrust at us because we have some men of doubtful soundness among us. The long strife of the "Separatists" and the "Regulars," and the many struggles of the early associations against the various tendencies to division, which the Baptists so zealously and successfully conducted, might make him a little more hopeful of our case, than he seems disposed to be.

We profess to be pretty well acquainted with the internal workings of our movement, and do not think that we are insensible to the signs of division among us; yet we are free to declare, that at
ADDRESS ON SUNDAY SCHOOLS.

This present writing, with a full survey of the whole field and all its foreshadowings, we have not one serious or warranted apprehension of division anywhere in our ranks. If "these men," of whom the Quarterly speaks, are not truly "of us,"—a little more time will show it, and the effect will be that we shall throw them off, by the power of our own life, and they will go to their place. There is no sure sign of a vigorous life and healthy organization, than the power to throw off, with ease and without self-injury, whatever is foreign or uncongenial to the constitution. This power is ours, in an eminent degree. No preacher can sustain himself long among us, who is not heartily with us. We need no counsel or association to legislate him out of our ranks. The brethren simply drop him. The churches will not have him to preach for them. He rises to the surface like dross, and is thrown off, as a foreign substance, with which there is no affinity, and there can be no permanent union. This is the fruit of the unity of the Spirit in the bond of peace.

We are sorry that the Baptists are so eager to see signs of evil towards us. Our heart's desire and prayer to God is, that we may be united in love and Christian fellowship. But how can it be, while this greedy appetite for our injury is so zealously cherished and fostered by the leaders in their ranks? Does it not look as if they are seeking through sheer prejudice to prevent the growth of a better and more fraternal feeling among us? Thoughtful and candid men will be constrained to conclude that this is the unworthy spirit of this method of opposition. We recognize for the Baptists, as much as for ourselves, the privilege and the duty to manfully, conscientiously and earnestly contend for all that they believe to be essential to a pure and genuine Christianity; but this we regret is not the nature of their opposition to us.

If they would fairly and courteously discuss our differences—and let both sides see the arguments of both, no one could object;—but this they will not do. Is the truth afraid of the light? Can it not stand fair investigation? Is there no way of openly refuting our errors? Or must we be assailed only by jeers and overcome by prejudice? We rejoice to know that these weapons of ignorance and priestcraft are fast losing their power with the people, and that even though investigation must be confined to one side, so far as the press is concerned, it cannot be altogether kept from the eyes of many searchers after truth on the other, and that with them at least its convincing power must be felt.

W. K. P.

ADDRESS ON SUNDAY SCHOOLS. NO. II.

3. There is a religious body whose hold is now being loosened on the Old World, while it is becoming day by day stronger in the New. I am not a prophet, nor can I boast of prophetic ancestry; but I may be permitted to say, the signs of the times are pregnant with evil to come. "Coming events cast their shadows before." The shores of the Old World are now lined with persons seeking passage to the New—to our own country. Thousands of emigrants, mostly Roman Catholics, are landing on our own shores, settling at every point of the compass, largely in the Great West. That Roman Catholicism is rapidly increasing in our country—especially in the Great West—is an undeniable fact. It is well known that Roman Catholics work as one
ADDRESS ON SUNDAY SCHOOLS.

Man. Hence they readily build up schools, colleges and churches. Their schools, male and female, are well filled. Their churches are crowded. Churches and schools are liberally patronized by Protestants. I would prefer, so far as I am concerned, seeing a child of mine decently put away in the ground, than to be educated in a Roman Catholic school. While I thus speak, I must say that I admire their unity, their self-denying spirit, their wonderful devotion to what they conceive to be right.

Is it not possible that at no distant day, they will in certain cities, districts and states, educate our children? Will, as they have done in this and other lands, burn the Bibles and supplant it by tradition—setting aside the authority of Christ by that of the holy mother church? Noiselessly they move forward in one direction—seeking power; silently but surely they attain the end proposed. All difficulties are overcome, all obstacles are surmounted—their purposes must, shall be, be accomplished. While Protestants are sleeping, wronging or dividing; they are active, vigilant, pushing forward the work before them.

But how do they succeed? How do they accomplish their purposes? The secret of their unparalleled success is patent to every thinking mind. They begin at the right place, and work with unflagging energy while others are asleep.

When Cataline attempted to overthrow the liberties of Rome, he began by poisoning the minds of the Roman youth. The city and nation reeled, as a drunken man, from the blow dealt by this arch destroyer. They never recovered. So of the Roman church. She prepares for the future by taking care of the present. She counts on all of her own children, and 90 per cent. of all educated by her. She is rarely, if ever, mistaken in her forecasting or shrewd calculations. There are those who marshal the youth; those who teach them; those who instil their views into the plant minds; those who furnish an example of devotion—books are at hand, written by master minds, to bewitch and lead astray—in a short period their task is performed—and it never demands a repetition.

It is right to learn wisdom, even from an enemy. What, do you ask, should be done by the church of Christ, under the circumstances above mentioned? Could I gather round me, this day, all who love the Savior, in our common country, I would say to them with emphasis, Neglect not the young. Let the aged and middle-aged be converted; let them be thoroughly instructed in the way of life; but fail not to place the feet of the young in the way everlasting. Write on the young, tender, impresible heart, the words of Jesus. Write them so that they will never be eradicated, through storm, or cloud, or sunshine. Could I be permitted to speak to each church in our country, I would say to them, Organize, forthwith, a Sunday-school. Doing this, the church may be hopeful of the coming generation—neglecting it, the church will lose those who prospectively, rightfully belong to her.

Could I whisper a word in the ear of my co-laborers in the ministry, I would say, Cry aloud, spare not; until you see a Sunday-school in every church, well organized and actively at work. By and by you will reap a rich harvest of souls from this good work.

Could I gather together the Christian mothers and fathers of this and all oth-
PREACHING FUNERALS.

From the Review.

"PREACHING FUNERALS."

I recently listened to a preacher of extended experience and reputation, who, speaking of some other matter, said it was a thing, "like preaching funerals, all outside the Bible." I began to reflect: In conversation with various preachers, this subject has come up, and all lament over the difficulties connected with the case—all wish that there was no such custom. None are willing to preach such discourses without the distinct avowal, that they do not hope to benefit the dead, but preach for the living. When the deceased is an incorrigible sinner, as frequently happens, the assertion assumes a peculiar emphasis, which all the people assembled perfectly understand to mean that they suppose the person has gone to perdition. When the deceased has been a faithful christian, the living are warned and encouraged by their example.

This difficulty is greatly complicated by the sectarian theologians, who hold to abstract spiritual regeneration. They hunt up some remark made by the deceased during his last hours, which they can construe into a "bright evidence" that "he went off happy." The bereaved friends, in their affliction, greatly desire to be comforted in regard to the condition of their dead; and, in such circumstances, naturally incline toward the preachers who can do it best. This pays a high premium for a strain and perversion of the truth. The first, but not the least, concession in this direction, is to conceal so much of the truth as pertains to the case. The next step is to exalt the virtues of the deceased. The next is to intimate that such virtues will be rewarded in the future state, notwithstanding the fact that

er christian churches, I would say to them: Always, when in your power, go with your child to the Sunday-school, and thus encourage him in preparing for the perils, dangers and temptations of life. You may be weary, yet go. You may have those round you, with whom it would be very pleasant to converse, yet go. Aged and infirm, bowed with the weight of years and the many cares of life, still we ask you to go; give your presence if nothing more—such will prove a great blessing.

Again, we may learn wisdom from others. Go, if you choose, to the Baptist, Methodist, Presbyterian or Roman Catholic Sunday-schools, in this place or elsewhere. The bible is not taught in its purity and simplicity as with us. It is not regarded, as with us, the arbiter in the settlement of every question connected with the faith and practice of the people of God. The books used by them are not such as we would willingly put into the hands of our children. Many other matters we would not commend. But one thing obtains with them, and not with us, in which they are right, and we doubtless wrong: many, both male and female, of the aged and middle-aged, regularly attend—I say regularly attend—and take part in the exercises. Brethren, ought not a change to be wrought at this point? Be not silent, but speak out—speak out—until your voices are heard, and your influence shall be felt in this direction.

I pray God that all—preachers and people, young and old, aged and middle-aged—may measure, to some extent, the height and depth, the length and breadth, of their influence and their responsibility, and may prepare themselves and others for usefulness here and bliss beyond the grave.

W. C. ROGERS.
the gospel so clearly states that those who neglect the great salvation shall not escape the just recompense of reward." The Scriptures say that they who know not God and obey not the gospel, shall be punished with everlasting destruction." When persons call on a preacher to "preach the funeral" of one of their friends, what would they think of him if he should plainly declare this fact, when every hearer knew perfectly well that the deceased was of that class? Who are the preachers that do this? There are none. The custom is to preach on such a subject as will not comprehend the case in hand. Is not that stultifying one's self? Brethren, have you not caught yourselves doing this and continuing to avoid such subjects for weeks afterward, because the friends are in attendance upon your ministration of the word, and may be hurt by thinking of their own impenitent dead?

It does appear to me that "preaching funerals" is an unmitigated evil. The plea that it is a time when the feelings of the people are tender, and therefore a good time to impress them with the word of truth, will do very well when preaching over a faithful christian. But now-a-days preachers are more frequently called to preach over those who die impenitent, and then they dare not preach the word of truth suited to the occasion.

What is such preaching for? Under the Popish doctrine of purgatorial redemption, through the mediation of a priest on earth, these services over the dead were significant. But we repudiate that doctrine. Why then do we "preach funerals?" For the same reason that the mourners wear black crepe and lustering: because it's the fashion! Beyond this there is nothing at all in it. But fashion rules the world; and as it is fashionable to have funeral sermons, preachers are called on to preach them when the deceased and all the relatives are impenitent sinners.

What is to be done about it? Ah! yes! That is just what hundreds of preachers want to know. They are dreadfully hampered by a custom which they fully realize has nothing in it but an empty form, and know not how to help themselves. So many of them are the slaves of fashion, of course will have to go right on until the fashion changes. But there are a few good, true men, who assert their independence and will do what is right in the face of all the forms and customs of society. A suggestion to this class may be of use. Preachers are, to a large degree, the framers of public opinion. They should teach the people better. Just as long as preachers will consent to pronounce a non-committal oration over the corpses of impenitent sinners, so long will they be called on to do it. When we go before the brethren and plainly tell them the difficulties in the case, they will heartily second our efforts at a reform. The teachers, by just setting themselves against it, refusing to do what they realize to be wrong, and making it clear to the disciples that it is a worse than useless custom, can very easily make an end of it.

There are some smaller matters to be considered; such as, the time of the preacher, which he can not afford to misspend, even though paid for it; the difficulty of keeping up a variety in discoursing so much on one subject; the expense to the poor who must try to have a fine coffin, hearse, and mourning garments to make the parade connected with the sermonizing, etc.

The subject is worthy of attention,
THE REPLICATION OF ELDER JACOB CREATH.

and I hope the friends of Jesus will not shrink from it because it is so interwoven with the customs and forms of society.

J. F.

For the Pioneer.

THE REPLICATION OF ELDER JACOB CREATH,
OF PALMYRA, MISSOURI.


Bro. John T. Wash: Dear Sir—

Some time ago, I received a pamphlet of forty-eight pages, with the above title, from you. I do not know who the author of the pamphlet is. Whether he concealed his name from shame or fear, or some other cause, I do not know. We have so many sorts of christians these days, that it is rather difficult to tell what sort of a christian it was that wrote the pamphlet alluded to. The word christian is ambiguous as used by the moderns. I should have preferred that the author of it had signed his real name to it, as it is generally considered a species of cowardice for an author to appear under an assumed name, especially when assailing so large, so respectable, so learned, and so influential a body of men as Masons are. On page 25, this author says: "They (Masons) will not tell, and no one else can!" On page 23, the author says: "And if, on uniting with the Order, they have found anything of doubtful propriety, or inconsistent with the doctrines of christianity, they dare not make any disclosures?"

There is more to the same purpose. Then, according to the confession of this author, if he had been a Mason he would not have written this pamphlet, and if he is not a Mason he does not know what Masonry is, and is therefore striking in the dark—he is writing on a subject of which he is ignorant, as Paine did when he wrote against the bible, when he acknowledged he had never read the bible through, and that he could not find a copy in Paris at the time he wrote his Age of—infidelity and falsehood, falsely called—Reason. This author says, page 23, "Indeed they (Masons) have assumed obligations which forbid disclosures. 'The dead tell no tales.'" A question might arise, whether an author deserves to be listened to, when he writes on a subject of which he acknowledges he is ignorant, and when he buts at something he cannot see. I always take pleasure in hearing any person speak on a subject which he understands, however humble he and the thing spoken of may be; but when a man begins to speak to me of something he knows nothing of, I lose my curiosity to hear him. This might suffice as a full and satisfactory answer to the pamphlet; because, if the author was a Mason, in writing this pamphlet he broke through obligations that bind all honorable men, and therefore is unworthy to be believed; and if he is not a Mason, he is ignorant of masonry, and for that confession of his own ignorance, does not deserve a hearing, unless a man deserves to be heard speaking ignorantly.

Again, objections to a thing are not arguments. Every great and good thing has been objected to—the bible and all that is in it, and all discoveries and sciences, and all great and good men have been objected to. Our Savior is not an exception. This pamphlet seems to be a rehash of all the old stale objections to masonry which have been peddled, and resold and answered a thousand times, and which answers have never been fairly met nor disposed of. The first object of the author of
this anonymous pamphlet appears to be to prove that masonry is a compound of atheism, deism, theism, polytheism, natural religion, paganism, Egyptian, Syrian, Indian, Grecian, Roman, Ebenezer and other mysteries and symbols, and if it has all these materials in it, it is as bad as Noah's ark. Masons, as a body of men, never attack other bodies of men. This pamphlet will do the author of it no good, nor the cause he advocates any good. If masonry be as ancient as this pamphlet says it is, and as widespread, and has weathered all sorts of storms for more than four thousand years, and is yet on the increase, this pamphlet will not demolish it. I doubt whether this pamphlet will cause one man to leave masonry. After attempting to prove that masonry is a compound of all isms, ancient and modern, that are infidel and bad, he then attempts to prove that it is a religion. On page 17, he says, "but all this proves that masonry is a religion." And that masonry has a vocabulary and a terminology, page 14. Suppose we grant it, and what of it? Is not paganism, Mahometanism, Catholicism and all sectarianisms, a compound of Judaism, paganism, traditions and Christianity—as God never gave man but two religions, Judaism and Christianity, which are contained in the Old and New Testament Scriptures. Have not all languages a peculiar terminology? and have not all religions a peculiar terminology, which causes them all to differ one from another, and from the religions of the bible? Why then object to that, in masonry, which it has in common with all other religions, and even in common with the religions of the bible—a peculiar terminology? All sciences and trades have a peculiar terminology, which distinguishes them one from another. All human beings differ from one another; all animals, all vegetable, then masonry has something in common with all other good things, and must therefore be a good thing, as it has some good of all the good things in it; as it is a combination of all religions, ancient and modern, and of many wise, good and great men of all ages and countries. It would be strange if such a strange thing as masonry had not some good in it. Why should any man object to masonry that it is a religion? Is this Christian an enemy to religion? A religion, too, which "discovers to us the power, the wisdom and the goodness of the Grand Artificer of the universe; a religion which is of a divine and moral nature?" page 19. Surely, a christian that can object to all these good things, is a strange sort of a christian. But he objects to it because it is a religion of human wisdom. So are all other religions except two, the Jewish and Christian, which stand upon the pages of the Old and New Testaments. The author says, page 36, while he (Christian) knows nothing of, and cares nothing for, the mysterious forms of the Order, he can, "with the word of God, expose the antagonism between masonry and christianity." How can he expose that he knows nothing of? Does a christian have nothing to do with anything that is antagonistic to christianity? He should not, if he opposes masonry on that account. If masonry is opposed and exposed because it is a human institution, what becomes of the so-called benevolent institutions of the day? How many of them will be left unexposed? Before I close this essay, I will simply advert to the great point of the pamphlet, and that is, Can a Christian be a
Mason? I say he has the right to do so, while he remains a moral, responsible, and an accountable being. It is a private right, between him and his Maker, of which no man can deprive him. If in becoming or continuing a Mason, he violates any of the laws of Christianity, punish him for the violation, otherwise you cannot punish him for being a Mason. He has the same right and authority to be a Mason, that he has to be a member of a Bible, missionary, temperance or tract society; a member of a convention, religious, political, social or moral; a member of an association, a presbytery, a synod, a conference, a yearly meeting; or any other human society. I do not advise any person or forbid any person to be a Mason; I leave him to the exercise of his own private judgment. He has a better right to be a Mason than I have to forbid to do it. Where is the man or the body of men that has the right to say that another freeborn citizen shall not be a Mason? We had better let the Masons attend to Masonry, and we attend to Christianity. Christians do not like for Masons to meddle with Christianity and forbid persons to become Christians, nor do Masons like for Christians to meddle with their business. Yours, truly, JACOB CREAT.

I request bro. Walsh to copy this essay into his paper. J. CREAT.

WHAT SHALL I DO TO BE SAVED?

NO. III.

The discourses preached on this subject take a wide range. Anything that touches on "first principles" is supposed to elucidate that subject. The day of Pentecost, the conversion of Saul and Cornelius, the Jailor and Lydia, are all passed in review, or made the topic of special discourse to demonstrate the uniformity of scriptural direction on this great question. These, interspersed with more special topics of faith, repentance and baptism, most generally potenailly discussed, consume the time of all protracted meetings, and many months of the year of the "regular" preacher. So that, from one cause or another, the church is allowed to die, or to live on these husks. It is not denied that the subject of faith may be so treated as to feed the church, and so may repentance; for these principles are still the conditions of pardon to the saint. He cannot live without faith; but then faith in the Christian is regarded as a thing quite different from faith in the sinner. In the one it is estimated the principle of life; in the other only a term of pardon, and regarded as only simple belief in a naked and abstract proposition. The vine and the wool of discourses in general on this subject draw their strength and color from the presence—either real or presumed—of the sectarian. Faith is rarely spoken of to the Christian as the vital principle of the new life—as that great transforming power which abases the world and enthrones the Lord Jesus in the soul, and leads the whole person, body, soul and spirit, captive at his will.

And so with repentance. Is not this as essential to the salvation of the saint as of the sinner? and yet who has ever heard a discourse on repentance addressed to saints? "The temple of the Lord, the temple of the Lord are we," and what need have we of such things? We are saved—talk these things to the sinner and the sectarian. And yet who were nearer ruin than those Jews, or more certain of destruction than such Christians?

It is a favorite theme with many preachers, and with some counted the big discourse, that injunction of Paul to his son Timothy: "Strive to show yourself approved before God—a workman of whom he need not be ashamed, rightly dividing (or distributing) the word of truth." The big discourse is exhausted in showing the confusion of sectarianism, and their ignorance of the tenor, scope, and drift of the various books of the Old and New Testaments. The general division may indeed be made, of discipling and teaching; but then it is discipling that receives all the attention. The church is informed that there is such a division; that there is a portion of the sacred record especially and particularly adapted to the saints, and then left to search it out.
There is one singular fact in the history of the Jews, which is of deep importance and significance to the Christian. They were continually running into idolatry during their whole history, from their settlement in Canaan to their captivity in Babylon. They were whipped and scourged by God in various ways; but all to no purpose. Their sin was inveterate, and their punishment finally culminated in the total extinction of ten tribes, and the captivity for seventy years of the other two, Judah and Benjamin. After their restoration from the seventy years' captivity, it is said that the nation was never again guilty of idolatry. This is now regarded as a fact; and the reason assigned for the fact is that which bears immediately on what I have been saying. The reason given for this fact is, that before the captivity there were but few copies of the laws, and, as a consequence, the people were not instructed out of the law. The voice of prophet and seer was not able to restrain the people from running after the gods of the neighboring nations. Their leaders, perverse and ambitious, ignorant and reckless, led the people astray. Their influence was greater than seer and prophet, because more in accord with their own feelings and wishes. The true prophet warned and denounced, while the false prophet prophesied "smooth things." But after their captivity the law was restored, and read regularly to the people. For the purposes of instruction and worship, the synagogue was established at this time, where the people assembled every Sabbath, to hear the law read, and to sing psalms in worship. By these means the people were saved from idolatry; and though they were guilty of other grievous sins, idolatry was not one of them.

The significance of this fact to us is, that it demonstrates by actual fact the consequences of leaving the people uninstructed in the revealed will of God. The Jew thought, because he was an acknowledged child of God, by virtue of adoption through Abraham, that he was safe; that God would not cast away his people, whom he had so long acknowledged, and hence concluded that he was in no danger of eternal condemnation. A similar confidence may be the ruin of many a Christian, who forgets that there is before him a salvation to be wrought out with fear and trembling and worked out, too, by essentially the same means, a life of faith.

The institution of the synagogue, as this was seen in the days of Christ, can scarcely be regarded as ante-dating the restoration of Jerusalem. Ezra was the chief man among the returned Jews. He read the law to the people from the copy which he had preserved. The same was done by Nehemiah. When the synagogue became an institution among the Jews, its value as a measure of instructing the people and keeping them in the faith of Abraham, in the true worship of God, was clearly demonstrated. Without it, there is every reason to believe that the people would again have fallen into idolatry, and again been scourged. It was the most effective measure of keeping the people in their allegiance to God.

The church is the great institution under the reign of Christ, now ordained for the edification of the body, and its preservation in the faith. It was modeled after the synagogue, and was designed to subserve the same purpose under Christ, as did the synagogue under Judaism, to keep the Church in the faith. But how can this be done, if there is no instruction of the church, if preachers consume all their time in telling the children of God the manner of becoming the children of God? This may be done, to a great extent, independently of the church; but what would become of the children, if they were not brought into the family and cared for? They would certainly perish; and it is not only the most insane folly, but a most foolish sin. It has nothing to palliate it. It is wholly without defense or reason; and the preacher who is guilty of the sin, demonstrates his unfitness for his work, and his utter unworthiness of consideration or respect. He is unfaithful to God, and to the persons whom he has baptized, if he leave them to the wolves of this world.

It is time that the people were aroused to their own eternal interests, and to the detections of preachers wherever these may exist. Many have proved themselves unfit for leaders; and it is time that the laity, as the people are gracefully described, should look around them and reform the growing abuses.

H. C.

THE ENVELOPE SYSTEM.

Some brethren have recently been agitating slightly the subject of systematic weekly contributions, through the columns of the Pe-
The system has been pretty thoroughly tested for nearly six months in the congregation at Hannibal, and hence I have no hesitancy in speaking of its merits. Our contributions have averaged three times as much weekly as they did formerly, under the "no-system" and such is our confidence in its efficiency, that it is the intention during the coming year to dispense entirely with all subscriptions, and other unscriptural arrangements, and raising all finances by this system.

There will be of course in all congregations those who oppose this system, as there are those who are ever ready to oppose all good words and works; but such are comparatively few. I have not spoken in this paper relative to the manner of operating, supposing the brethren generally to be familiar with that. I may follow this with another article, more specific.

A. P. ATEN.

Hannibal, Mo.

From the Christian Standard.

CAMPBELLITE—WEBSTER'S DICTIONARY.

A few numbers back we published a communication from John Gale, accompanied with some editorial remarks, touching the definition of the term Campellite in Webster's Dictionary. We sent a marked copy of the paper to Messrs. G. & C. Merriam, the publishers of the dictionary, and also a letter explaining the injustice done us by the definition referred to.

We have received in reply a very courteous note from the publishers, fully confirming our previous opinion, that they had not intended any injustice, and would be found ready to make needful corrections. Our opinion is, that while the definition is faulty, the addition which they propose will guard against all misrepresentation. It would be still better if the last sentence of the previous definition were obliterated, and the proposed addition put in its place.

SPRINGFIELD, Mass., March 31, 1868.

MR. ISAAC ERRETT—Dear Sir: We have your favor of the 27th inst. Mr. Gale's remarks are quite just, to the effect that the office of the lexicographer is not to give his own opinion of views entertained by any class of men upon any subject—but properly to define terms and appellations, as understood among men. We, of course, can have no other object than to do justice to those entertaining given views, and accept their own explanation.
of terms or doctrines held by them. The term Campbellite we never understood as employed in reproach, or anything of that sort. It is in popular use, and we were not before aware that it was objected to by those thus designated. This, we are sure, was the view of our editors, one of the prominent of whom has recently deceased. We will call to the subject the attention of the gentlemen in charge of the literary department of our work. It is difficult to make any great alteration in the plates; but a line or two might be erased, and the following added:

"They themselves regulate the term as a nickname, acknowledging no human leadership."

Will this be acceptable?

Respectfully yours,

G. C. MERRIAM.

LETTER FROM BRO. JOURDAN.

PALMYRA, MO., April 5, 1803.

DEAR BRO. WRIGHT:—To-day I preached at home, to a good audience, on the first five verses of the 13th chapter of 2d Corinthians. I appealed to the members of the Church to examine and ascertain whether they were in the faith, and endeavored to show that it was both their duty and interest to understand their true condition before God, upon this important subject. I also demanded of them to prove that they were Christians, as I had as I thought, a right to require of them proof that such was the fact, as they are in that passage called on by the Apostle, to prove their own selves. Indeed, I regard it as right and reasonable, that the children of God should not only be known as Christians, but should be able to prove themselves such. As it seems to be the will of God that his children should be seen, read, and known of all men, and be able at all times in life to give a reason of the hope they have within them, I am much pleased with the remarks of bro. McFarvey upon this subject, in his sermon in the "Living Pulpit." We had the confession of a noble young man, a lawyer by profession, to-day; and his immersion, this evening. The cause we plead will have a strong claim upon him, which I hope he will be able and willing to meet. May the Lord bless and prosper him. As ever, I am yours in love,

W. D. JOURDAN.

BACK NUMBERS.—These have not gone off as rapidly as we anticipated when we began this volume. We printed a larger edition than we are likely to get shut of, and we have a large number yet on hand. Not wishing to keep these as dead capital, we have taken the liberty so far to send each new subscriber the back numbers, giving him a chance for the volume complete. These numbers at the subscription price is but a fraction over three cents each, less than four, and as it will accommodate us for the subscriber to accept of them and let his time begin with the volume we hope there will be no dissatisfaction. We should, however, like for the subscriber to say when he sends for the paper, whether he wants the back numbers.

D. T. W.

LETTER FROM BRO. JOURDAN. EDITORIAL.

We will send "The Young Lady's Friend" gratuitously to all subscribers to the "Excelsior," until the "Excelsior" is issued. We offer the following valuable premiums: A sewing machine, and gold watch for nothing. Every lady can secure these premiums by sending us fifty subscribers for "The Excelsior."
send a $55 Wheeler & Wilson Sewing Machine, without any money advanced. The machine is warranted. For one hundred subscribers at $1 each, a gold watch worth $50, or an $80 Wheeler & Wilson Sewing Machine, or 48 octavo Prince Melodion, worth $30. For twenty subscribers at $1 each, a Webster's Unabridged Dictionary, worth $12, a Guitar, Accordian, Standard Poets, (either one,) or a splendid Album. For five subscribers, Mme. Demorets system of dress cutting or Perfume Packets.

No lady can now have a good reason for not getting a first class machine. No limitation as to time. Send names as you get them from one or more post offices. Send either check, post office order, or registered letter at your risk: .

Commence canvassing the day you receive this circular. If you cannot undertake the work, I authorize you to deputize some one or more who can. I will appoint you my agent to attend to the interests of the new paper in your locality. Induce as many as possible to labor for premiums.

Address all communications to
W. T. HORNER, Buffalo, N. Y.

BOX 2272.

THE CHILDREN'S FRIEND.

To my subscribers.—1. The first volume of the Children's Friend is now complete wanting one number.

2. We are grateful to you for your patronage and earnestly desire you to renew, and if possible increase your subscriptions.

3. We have transferred the publishing to Crump & Miller, who have a new press and entire new font of type.

4. We have made arrangements for new and beautiful illustrations.

5. Churches and schools sending large subscriptions may pay quarterly in advance. Single subscribers and clubs less than twenty-five, must accompany their orders with the cash.

6. We have a number of valuable contributors, and with increased experience we hope to make the paper more acceptable to the readers than ever. Will all whom this may come, make an effort for us, and let us hear from you at once.

Very truly yours in Christ,

T. P. HALEY,
Editor Children's Friend.

We commend bro. T. P. Haley's Sunday-school paper, "Children's Friend," to our brethren as worthy of patronage. Read the foregoing, and send for the paper. Terms, 50 cents single copy. Clubs of ten, 40 cents each.

D. T. W.

The SOUTHERN HOME JOURNAL, Devoted to choice literature biography, history, poetry and news. J. Y. Slater, 298 Baltimore street, Baltimore, Md. Terms, $3 a year, in advance.

Such is the title of one of the most handsome,
MONTHLY, designed for Superintendents and Teachers, but a good paper for any body. It is devoted to the Sunday School cause, just the thing needed by the Disciples of Christ at this time. Let it be liberally sustained. Bro. W. W. Dowling, editor, Indianapolis, Ind.

The Millennial Harbinger, the oldest of all our periodicals. Founded by Alexander Campbell, now in its thirty-ninth volume. It is a monthly of sixty pages, conducted by W. K. Pendleton, President of Bethany College, assisted by Professor C. L. Loos. Long may brother Pendleton be spared to conduct the Harbinger and Bethany College. And when, in the course of nature, he must go hence, may another be found so well qualified to succeed him, as he shows himself to be, to follow in the path of his illustrious predecessor.

The American Christian Review, an eight page, six column weekly, edited by the well known Benjamin Franklin, who is emphatically a man of war. He is always ready to meet the King's enemies in any way they may present themselves. Perhaps no man now living, has done more for primitive Christianity, than the editor of the Review. The Review is independent and uncompromising, and is conducted in a masterly manner. It has perhaps the largest circulation of any of our papers. We bid it God speed. Published at Cincinnati, Ohio.

The Biblical Monthly and Prophetic Examiner, Monthly of thirty-two pages, printed on good paper, got up in good style. Published by John T. Walsh, of Newbern, N. C. It is an excellent paper, and will do great good, if sustained as it ought to be.

The Gospel Advocate, a weekly pamphlet of twenty-four pages, conducted by D. Lipscomb, Nashville. We like it well.


REPORTS FROM THE BRETHREN.

LACLEDE, Mo., April 8, 1868.

Bro. D. T. Wright: Since I last wrote you of the success of the gospel, I met the brethren at Laclede; preached Saturday night, and Lord's day to very large audiences; had two additions, both by confession and baptism. I baptized ten on Lord's day, eight of whom had made confession at my last meeting at that place. Among the number of those baptized was old Col. Holland and his companion, both of the M. E. Church North. The banks of the creek were crowded with as large an audience as I ever saw on such occasions. The truth in this vicinity, as the Lord has left it recorded on the inspired page, is rapidly growing in favor with the people. To the Lord be all the praise. Your brother in the Lord.

C. P. Hollis.
FAREWELL SERMON.
Delivered by Elder JOHN SMITH, of Ky., in the Christian Church, Chillicothe, Mo., on Sunday Evening, October 13, 1867. Reported by Luther T. Collier, Esq., of Chillicothe, Mo., for the Christian Pioneer.

TEXT—Hebrews ix: 11 to 23d verse.

The thought of speaking to you for the last time is a solemn thought and makes me feel sad indeed. I can't avoid it. It is highly probable that this will be the last time you will ever hear me attempt to address you on the subject of your salvation.

Failing to understand the difference between the covenants God has given to men, is the cause of a great many mistakes among the people. It asked what is the cause of the most prominent mistakes in the world, I would say they originated in the different dispensations, and God's manner of forgiving sins under each. As soon as the priesthood changed, there was of necessity a change of the law. A great many people would as soon go to Samson's jaw-bone as to the second chapter of Acts. Let me here remark that I shall make some pretty strong statements, and may say something to make you remember me by.

Do you not know that many things God enjoined among the Jews would damn us if we did them now? Now, notice one thing: certain principles are eternal and never change. And here is one: There must be the shedding of blood, and without this there never was any remission.

Was it not acceptable to God for Jews to circumcise their male children? They had altars, priests and sacrifices. The great mistake of the Jews was that their religion was to continue forever, when it was only to continue until the reformation. What does Paul say? "If you are circumcised, it shall profit you nothing." It would damn us if we did the same thing now.

I once had an interview with a Catholic priest and witnessed their worship. I asked him the meaning of their different robes and silly little Catholics rattling their bells under his coat tail. He pretended to derive his authority for all this flummery from the Old Testament.

So I had an interview with a Shaker, and he went to Jeremiah: "Then shall your young men rejoice and dance."

A leading Mormon wrote many articles under the head of the plurality system. "Look at Abram" says he, "and David, a man after God's heart, and Ahab, and a great many others, to prove this doctrine."

According to the Christian Dispensation: "Let every man have his own wife." But he blended these dispensations into one. Here let me say one thing: thing right and as pretty as I can. Talk to a Pedo-baptist about infant membership and he goes right back to Abraham. He don't find it in the New Testament at all. Now I affirm that the Mormons can prove their plurality.
doctrine the strongest by more clear examples than any one can prove infant membership. These are plain statements and given in honesty of heart, and without any unkind feeling to any human being.

In some years past I have been more anxious to find out my errors than ever before. There are many faults secreted in ourselves, and I want to get clear of every error on every subject before I pass away. Really I have a notion to tell right here, and may be I shall tread on the toes of some of my brethren in so doing: three ladies in Scott county Ky., considered rather aristocratic, took a notion that they must have an organ in the gallery, and they came to Georgetown. Two of them were married and one was single, and they talked to the brethren and concluded to purchase an organ without its costing the church a cent if they were willing. They talked to the brethren and inquired, "What does brother Smith think about it?" They came to my house and were seated. One took up the subject and said: "Look at the congregations they draw." Said I, "Madam, do you not know that Israel ruined themselves by desiring a king and rejecting God?" I gave several reasons why I did not approve of the measure. One of them said: "Bro. Smith, David used the organ." "Yes," said I, "David had a good many wives, too." "Now suppose you tell Mr. Johnson he can have a dozen more wives." She indignantly replied, "No, he won't, he shall have none but me!" Well these good women had never thought of the difference in dispensations.

We sometimes speak of God, the Father, Son and Holy Spirit in their divine characters, and at other times in their official character. In redemption each had a different office to fill. Now, God can't forgive sin. The Lord Jesus does not—can not pardon sin. In the first ages of the world, the patriarchal and Jewish, the Father forgave sins in his own proper person. But time rolled round, and in the fulness of time, God sent his Son into the world and transferred the power to his Son. The proclamation was made everywhere. The Son of man had power on earth to forgive sins.

Can't I go to God and get pardoned as I used to? No. You must approach Him through his Son. The Son went on forgiving sins till he ascended to heaven. He called his disciples and breathed on them, Receive the Holy Spirit. Whosoever sins ye remit, they shall be remitted, and whosoever sins ye retain, they are retained. The whole plan of forgiveness is committed to you. From that day to this, He has never pardoned any sins except in connection with the apostles. Paul said, "Lord, what wilt thou have me to do?" I can't tell you. "Now go into the city and there it shall be told you." Now, Lord, why couldn't you tell him? If he had he would have violated the arrangement committed to his holy apostles.

The object of these remarks is to exalt the character of the word of God. Saul was convinced, went into the city and prayed three days, and no more thought that he asked God to forgive than that he was a maniac.

I collect all the facts and allow no inference to go contrary there to. Saul was a man of towering intellect, splendid attainments, and strong common sense. In the next place: Saul knew God had never forgiven the sins of any one without requiring something to be done. That is the reason they enquired
FAREWELL SERMON.

What must we do? Paul was blind and prayed three days. Did he ask the Lord to forgive his sins? No. He knew he had something to do. What did he pray? 'Lord, you have promised it should be told me what I should do.' That was what he was praying. When Annanias told him, he went forth and did. One remark about Cornelius. Why did not that angel tell him? Because that power was given to the apostles. Send to Joppa and bring Peter, "He will tell you words," &c.

Has Jesus from that day to this ever pardoned any man regardless of the teachings of the apostles? I affirm he never has. Whenever the people believe and receive the apostles, they believe and receive Jesus and the Father. There you are to go. There are the authorized ambassadors of Jesus Christ, and from this Book, you find not how God can pardon regardless of his Son, or his Son regardless of the teachings of the apostles. When the apostles tell you, Christ tells you and God tells you. Talk about this and read about it, and understand it. Christianity is to be perpetuated by teaching, as we said today.

Now notice: In the text it is declared that "where a testament is, there must of necessity be the death of the testator." No man was ever forgiven in the Jewish or Patriarchal age, by the New Testament, because the testator was not dead. The sceptic says: You say you are pardoned by the blood of Christ—was any of it saved? How do you get to it? Ask how the Jews got to the blood of the first testament. By the blood of calves and goats. Whoever complied with any of the old covenants, received all the benefit that was in that blood. The blood of Jesus was shed to seal the new covenant. He entered heaven by his own blood, and the new covenant made was the embodiment of all the virtue that was in that blood.

We advance and remark: While Christ was in person on the earth, he had the right to say to the leper, "Be thou cleansed," or to the thief on the cross: "Thy sins are forgiven thee."

While a man lives it is his province to give his son $100 for a certain purpose. If his daughter says: "Father, I want $200," it is his right to give that sum to his daughter. But he writes his last will and testament. He dies—his will is made a matter of record and is put in the hands of his Executor. Here, then comes Lizzie, who says: "I want $100 of my father's property. He gave to William and Mary each $100. Why not to me?" While he was living, he had the right to do so, but now he is dead, you must go by the will. Would he be a faithful executor if he disposed of property contrary to the last will and testament of the testator? Would he not be liable as a transgressor of the law? Take the figure and apply it.

The Lord Jesus could beseech forgiveness on any one while living, because the testament had no force. While the testator was alive, he could say to Mary: "Your sins, which are many, are all forgiven thee." But the time of his death draws near. He makes his last will and testament and puts it into the hands of the Apostles: The blessings of salvation you are to offer to the world, and in no other way than I command. In order that salvation might be obtained he appointed ordinances and connected motive with every action commanded.

Here is one of the evils of the day: "Can't I be saved without this as well as with it? Here is a bit of blank paper, what is it worth? Nothing. Now
write on it: "On the 25th of December next, I promise to pay O. W. one thousand dollars in current money," and duly signed. Now I will give just that amount for it. You show me a bit of paper naming $1, another bit of paper naming $10, and still another $100; what makes the difference? because these amounts are promised.

When he sent his commandments forth into the world, he did not send a bundle of blanks. "Except ye repent, ye shall perish." When you believe the gospel, you are required to confess the Savior. Can't I do without it as well as with it? No. Why? "He that will I confess before my Father in heaven." I won't take any thing less. When he has confessed, he is to be immersed. What good can water do? None at all. Let me write: "Go ye into all the world and preach the gospel. He that believeth and is immersed shall be saved." Now it is worth salvation from sin and I'll take nothing less for it. Preceded by faith and repentance it is made worth the salvation of the soul from sin.

Then, after immersion, you must be united with the church. It is the pillar and ground of the truth. Forsake not the assembling of yourselves together. "Where two or three assemble in my name, there am I in their midst and that to bless them?"

Continue in prayer. "What good does it do? "If ye, being evil, know how to give good gifts to your children, how much more should your heavenly Father give good things to them that ask Him?"

I saw you take, to-day, a small crumb of bread, and then a little taste of wine. What is that worth? In itself it is worth nothing. Don't tell them to do it till I write: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Now I won't you to remember what these things are worth when I am gone, and never slight one of them. But I can't detail and dwell on all these ordinances.

But, say one, take them all together, are they not mere forms? If they are, then don't offer them. But it is written in this book: "Blessed are they that do his commandments." Well, what is this worth? They shall have right to the tree of life, and an entrance into the gates of the eternal city.

One asks: You urge me to be faithful, what is this worth? He writes thus: "Be faithful till death, and I'll give you a crown of life." Then it is worth a crown of life. What is it worth to obey the Lord from the heart? Let me write: "He is the author of eternal salvation to all that obey him." Then it is worth eternal salvation. This is my Son, obey Him.

Now, my brethren and sisters, notice that it is your privilege to go and see the motive for every command. You will find it a rich affair, and the spirit of all grace has made it so. The promise of God constitutes all the grace, virtue and value there is in any of his commandments. He has made Heaven, with all its unwithering joys, as the reward. Look at his will and see what is promised? Nothing of any value unless he places the value on it. There is his promise, and it will never fail.

We must now close and bid you farewell. Is there a daughter here who inquires: "Has he willed any thing to me?" No, not one thing, while you live in disobedience. Place yourself
WHAT SHALL I DO TO BE SAVED?

so that you can claim the promise and receive the blessing. Don't you want to live forever? Is not this a glorious thought? Jesus says: “I am the author of eternal salvation to all who will obey me.” God says: “Obey my Son and salvation is yours.” Then don't die in your sins. The fountain of life is open to all and free to all. Assume, then, the character which shall bring you in possession of all these promises, and secure your happiness and glory hereafter. Live the life of the righteous here and die like him. Such is your privilege. Let me ask you, why will you die? Death is not far off. Oh! the horrors of the second death is just before you. All who obey not, are punished with this second death. Then I beseech you in the name of my Master to serve the Lord. Come out from the wicked: I will be a father unto you and ye shall be my sons, and daughters, saith God. Oh! the unbounded honor to be a son or daughter of the King Eternal! Then come forward and confess the Lord of Life and Glory.

WHAT SHALL I DO TO BE SAVED?—NO. IV.

The more I see of preachers, the less respect I have for them as a class. In every age of the church, they have proved themselves unworthy of their high trusts, and unequal to their high responsibilities. By them have all the corruptions which have festered in and doffled the church been promoted and encouraged. When one word would have nipped the evils in the bud, that word was not spoken. When earnest entreaty, or sharp rebuke, would have saved a church from running into forbidden paths, they were either silent or approving; either timid or half consenting. In every age they have arrogated to themselves powers and privileges, which an ignorant or subversive church had not the intelligence or courage to withstand. By their silence or direct influence, have all corruption found in them their beginning or their advocates. The moderate and healthy distinction conferred on them as rulers or directors in the church, they have aggrandized and enlarged, whenever occasion and opportunity were presented. As a body, they have withstood the lashings of the honest and honorable among them, and denouncing them as heretics, have excited the people against them, and then led the church to ruin. In their arrogant pretensions, and self-constituted importance and privileges, the papa
cy had its germ and root. And since the great effort of protestantism, the ambitions of them have been the chief instruments in bringing about the present divisions, and now continue the great obstacles to their destruction. They are chief instruments of perpetuating the present divisions. Like absolute monarchs, whom the people have come gradually to regard as reigning by a divine right, they sway an absolute scepter. Their voice is potent in every affair of the church. Their will becomes the great ruling power; and so submissive, ignorant, or indifferent have the people become, that they reign with undisputed sway.

These remarks apply to the whole class of the clergy, both protestant and catholic. I wish I could think that not one of them was applicable to any among us. But such is not the case. All that is necessary to make Ephraim kick, is that he should wax fat. We may denounce the cause of others, and imagine our own selves free. I would that I could believe that our preachers
The history of the church should be the study of every preacher, in order to discover the germinal principles of evils and corruptions, that their germs may be destroyed before they have had time to take root and grow. This is not heresy hunting; but simply that watching for the souls of saints imperatively inculcated in the scriptures. The man stationed on the walls of a city to give warning of danger, was held guilty of all blood shed by the enemy, if the watchman failed to give timely warning of the danger. This was an enactment of God. Are not preachers, by virtue of the position and influence now so generally accorded them, the watchmen on the walls of Zion? or are the watchmen the despised elders, without influence or more than a nominal position, the scapegoats of preachers and ignorant churches? The man that consents to be an elder under such circumstances, has to abase himself, and forget his own proper self-respect.

I reckon I shall get to the point after awhile, and show my readers what all this has to do with the subject at the head of these papers. I have been talking about the salvation of the saint, and the immense responsibilities of the preachers in regard to this matter, on account of their position and influence; and the manner in which they have met these responsibilities. And in discussing these topics, I was naturally led into a search for the reason of this state of things. One of these I have stated to be their topics of discourse, and the objects they always seem to have before them. Another reason has been but alluded to, and now I shall state it more explicitly. The reason I allude to, is that growing sentiment among preachers to regard themselves as a
distinct class of officers in the church. The distinction they claim is that they are not elders, and cannot therefore be held to discharge the duties of the eldership, which they designate categorically as ruling and teaching. They wish to be recognized as evangelists, or simply preachers of the gospel. This term is taken, because it happens to be a little more popular than the modern sectarian word minister; yet this word describes their thought or conception of their relation to the church, better than the word evangelist. Modern sectarianism has erected in the church an office they call the ministry, and the officer or person who is engaged in this ministry they call a minister, and concede to him powers, privileges and position, distinct from those of the eldership. The minister, the elder and the deacon, are all orders of clergy. To these are added others of a higher grade, in the Romish and English churches. The scriptures on the other hand speak of but two, the elder and deacon.

The words ministry and minister occur in the New Testament, in Greek diakonia and diakonos, the latter translated deacon in the epistle of Timothy, where the officer is named. The ministry is but the service the deacon renders. The word diakonos is also used in a general sense, of servant or minister, one who serves another. But the modern use of this word minister is altogether different. He is now a master, a superior order of clergy, and altogether removed from common mortals. It is in its modern, sectarian use, that the word is coming in use among us, carrying with it all its latent and patent abominations. Many of our preachers are as facile in the use of these 'words ministry and minister, as any clergyman, and a few, I fear, are claiming for themselves the same distinction that is accorded to the minister in sectarian organizations. H. C.

BAPTISM IN THE HOLY SPIRIT.

In the sacred oracles we have four different baptisms, if we make the element with which the baptism is effected the principle of classification. We have the baptism in water, in fire, in suffering, and the baptism in the Holy Spirit. We are for the present concerned only with the last mentioned of these baptisms. What is the baptism in the Holy Spirit? Was it confined exclusively to the apostolic age? Does it belong to the category of miracles, or, surviving the age of miracles, is it something which is repeated as a part of the experience of all christians? The preaching and prayers of many of the religious teachers of the present day, proceed upon the assumption that the baptism in the Holy Spirit is something which is still necessary to the conversion of the sinner to God. Attaching little or no importance to baptism in water, "one thing needful" amid the phrensy and excitement of a modern revival, is a baptism in the Spirit. For this the mourner is taught by his blind guides to seek and pray, while the master spirit of all this tumult and wild uproar, as he rides in the whirlwind and directs the storm, assails with vociferations the throne of grace, and invokes upon the people a baptism of the Spirit and fire. In opposition to all this we take the position that the baptism of the Holy Spirit was something promised by Christ to his apostles, and had immediate reference to the organization of the church, and belongs therefore to the category of miracles. In a
baptism either in water or Spirit, we have five things, viz: the administrator, the element, the subject, the action and the design.

1. Taking up this first item, we then ask who was the administrator of the baptism in the Holy Spirit? That Christ himself was the administrator will not be called in question. This is clearly indicated in John i: 33, “And I knew him not,” says the Baptist, “but he that sent me to baptize in water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he who baptizes in the Holy Spirit.” When did Christ baptize in the Holy Spirit? Not during his earthly ministry; for in John vii: 33, we are told that “the Holy Spirit was not yet given, because that Jesus was not yet glorified.” Accordingly as indicating the near approach of the Savior’s glorification, and the miraculous outpouring of the Spirit as consequent thereon, he says to his apostles in his valedictory address: “I will pray the Father, and he shall give you another Comforter, that ye may abide with you forever;” John xiv: 16. After his resurrection from the dead, and just before his ascension into heaven, he said to the same twelve: “Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high;” Luke xxiv: 49. Still again, Christ, contrasting the baptism of John with his own, says, “John truly baptized with water, but ye shall be baptized with the Holy Spirit, not many days hence;” Acts i: 15. We find that this baptism in the Holy Spirit, which Christ calls the promise of the Father, was administered on the day of Pentecost, after the ascension and glorification of the Son of God in heaven—“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” Acts ii: 1-5.

2. Having now seen that Christ was the administrator of this baptism, and also when and where it took place, we next inquire into the nature of the element with which it was effected. This has already been virtually determined in ascertaining who the administrator was. The element of the baptism in question as to nature or essence, is spirit; as to character, office and personality, he is the Holy Spirit. He is not, therefore, a mere emanation, or a vague and impersonal influence from God, but he is in the highest and fullest sense a person, possessed of wisdom, power, volition, and all the other attributes of personality. Clothed with all the divine attributes, he constitutes the third person in the Godhead, equal in divinity and glory with God the Father and Christ the Son.

3. Passing on to the heart of our subject, we ask to whom did Christ promise this baptism in the Holy Spirit? Who were to be the subjects of it? The word of God is very clear and explicit in informing us as to who were the recipients of this divine promise when for the first time it was conferred on the sons of men. The second chapter of Acts tells us that the hundred and twenty disciples, consisting of the apostles and those immediately asso-
BAPTISM IN THE HOLY SPIRIT.

We see that none but the disciples, the friends of the Lord Jesus, were on this occasion baptized in the Holy Spirit. The only effect this miraculous display had on the minds of the unbelieving multitude, was to make them mock, deride and accuse the apostles with being drunk. The phenomena attending the conversion of Cornelius and his friends, forms the only remaining case on record which can with any propriety be called a baptism in the Holy Spirit. In the 10th chapter of Acts we are told that while Peter was preaching the gospel to his first Gentile audience, "the Holy Spirit fell on them who heard the word. And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit, for they heard them speak with tongues, and magnify God." Peter afterward, when giving an account of this event, says, "As I began to speak, the Holy Spirit fell on them, as on us at the beginning;" Acts xi: 15. The language of Peter here justifies us in regarding the outpouring of the Spirit on the first Gentile converts as similar in its essential features to the miraculous descent of this divine agent at the beginning, when the first Christian church was established. Though Peter, with the other apostles, had now for eight years become familiar with the Spirit as their Comforter, and the author of miraculous gifts, yet not till at the house of Cornelius did he see any manifestation of this divine agent which he could regard as similar to the one on the day of Pentecost. There are in the word of God no data from which we can logically infer that such a visible, miraculous outpouring of the Spirit as that which marked the setting up of the kingdom, and the time when the first Gentile converts were made, was ever afterward repeated. We see that miracle on both occasions was the accompaniment of this baptism. By this baptism in the Holy Spirit, the miraculous gift of tongues was conferred. On the day of Pentecost, the subjects of this baptism "began to speak with other tongues as the Spirit gave them utterance." The Jewish Christians who accompanied Peter to the house of Cornelius, heard the Gentile converts "speak with tongues, and magnify God." It was this miraculous gift of tongues conferred on the first Gentile converts which identified this outpouring of the Spirit at the house of Cornelius with that on the day of Pentecost, and which suggested to Peter the promise of Christ relative to the baptism in the Holy Spirit. Peter referring to this event, says, "Then remembered I the word of the Lord, how he said, John indeed baptized in water, but ye shall be baptized in the Holy Spirit;" Acts xi: 16. That miraculous spiritual gifts in great abundance and variety were bestowed on the first Christians, both Jews and Gentiles, is freely admitted. "To one is given by the Spirit the word of wisdom; to another, faith, by the same Spirit; to another, the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another different kinds of tongues; to another the interpretation of tongues;" I. Cor. xii: 8-11. But those gifts were bestowed, not directly and immediately by the baptism of the Spirit, but indirectly by the imposition of the apostles' hands.
The longer I live, the more plainly I see the great necessity of adhering closely to first principles, which are few, simple and comprehensive, and all-important in all sciences, especially so in the greatest of all sciences, Christianity, or the gospel: The Bible alone is the religion of a Christian. The Old Testament alone contains Judaism or the Jew's religion. The New Testament alone contains the religion of Jesus Christ. The great truth revealed in the Old Testament is that there is only one living, true and everlasting Jehovah, the cause of all that exists and that comes to pass. The law of Moses is nothing more than the full and complete exhibition of this great truth, which lies deep at the foundation of all revelation and religion, Patriarchal, Jewish or Christian. The great proposition, the central idea of the New Testament, the first and last thing in it, is that Jesus Christ is the Son of the living and blessed God; that he died for our sins on the Roman cross; he was buried in the sepulchre of Joseph of Arimathæa, and that he arose from the dead on the third day, and was crowned Lord of all in heaven. Faith in God and Him, derived from the word of God, and an abandonment of all sin, all false worship, and an immersion into Jesus Christ, in order to pardon of all past sins, and the reception of the Holy Spirit, and then walking blamelessly in all the ordinances and precepts of Jesus Christ, according to the New Testament. These great truths in their order have produced the most wonderful revolution in the history of our race, both in ancient and modern times, which history records. What wonders has God wrought through these truths in the last forty years!—What opposition has been arrayed a-

From what has now been advanced, we see that the baptism of the Spirit belongs to the category of miracles; that the miraculous element is the differential attribute by which it was identified and known. If there were only one other case on record called the baptism of the Spirit, unattended by miracle, then it would be logically correct to assume that the miraculous element belonged, not to the essentials but to the accidents of such a baptism. But since there is no such case on record, we are shut up and confined to Pentecost and the house of Cornelius. But both those cases were attended by miracle; hence we are not allowed to assume that anything is spiritual baptism which lacks the miraculous element. If any person now claims to have been baptized in the Holy Spirit, he ought to be able to work miracles, to speak in foreign tongues, and thus prove that his claims are well founded.

J. M. L.

For the Pioneer.

AS IS THE MOTHER SO IS HER DAUGHTER.

BRO. D. T. WRIGHT—DEAR SIR: The Jews and all nations have their proverbs, and the one which forms the caption to this piece is a Jewish proverb found in Ezekiel, ch. 16: 44, which was used in his day, with others, such as: As is the cause so is the effect; as is the breeding, so is the practice. A silken purse cannot be made out of a swine's ear. What is bred in the bone seldom comes out of the flesh. Physician, cure thyself. The fathers have eaten sour grapes, and the children's teeth are on edge. All such proverbs show the necessity of early precepts supported by suitable example. The Jews used these proverbs, besides those found in Solomon's collection.
against these great facts? What victories have been achieved by these truths over Judaism, Catholicism, Protestantism or sectarianism, and infidelity in all its forms. If we have not succeeded beyond anything known to history since the apostolic age, it has not been for want of marshaling all the forces of earth and hell against us. Our greatest opposition, like that of the apostles, has been from false religions, and false brethren; men who crept in among us, to spy out our liberties; enemies of the cross of Christ, who serve their own bellies or appetites.

I wish here to record my testimony in favor of the principles we have advocated, and I neither approve of my own sins, nor of the sins of our people. I will also bear testimony against anti-Christ in all its shapes, as well as for Christ, as did Paul, Peter and John.—As we are often asked to tell what we believe, I have told a part of my belief above. I will now tell another part of my faith. I believe that all human creeds, confessions of opinions, dogmas, and doctrines, and traditions, are anti-Christian. If they are in the Bible, then they are useless; if they are not in the Bible, they are wicked; and ought to be destroyed immediately. I do most solemnly believe that the Roman Catholic Church, falsely called the Holy Catholic Church, is the Man of Sin of Paul, 2 Thess. 2 chap., and the Babylon in the Revelation of God to Jesus Christ, the greatest and most powerful foe to Jesus Christ known to the Bible. I do most solemnly believe, in the presence of God, that all sects, churches, or denominations that have any other faith and practice than the Bible, is a daughter of the mother of sects, Revelations 17th chapter. I believe that all and every sect or church that practices infant baptism is a legitimate daughter of the Mother of Harlots, the Man of Sin and Son of Perdition. I believe that infant baptism is a human, Romish tradition, the key to hell, the work of the beast in the Revelation, as I do not know of any other religious mark put upon the forehead besides infant baptism.

I believe that God will do to those who put that mark on the forehead what he has said he will do in Revelations xiv: 9th to 12th verses, which I request all who put the mark of the Beast in the forehead to turn to and read it, so that they may not plead ignorance of it. I believe that there is one church or kingdom of Jesus Christ and no more. I believe that one church or congregation is the highest authority known to the New Testament. I believe that all the people under the gospel ought to be one people, John 17th chapter. I believe that all Christians ought to break bread every first day of the week, Acts xx: 7. The Christians came together on the first day of the week to break bread, and not to hear tirades and religious harangues as the clergy now do. I believe that the gospel of the clergy or of antichrist reads practically thus: Go into all the world and sprinkle or pour water on the faces or heads of helpless babes—put the mark of the Beast on them, and when they grow up and believe in the Pope and clergy, and get religion, and join the sect, that put the mark of the Beast on him or her, they tell them they are born again and shall go to heaven when they die. This is a lie told in the name of the Sacred Three, for which they will be damned, 2 Thess. ii: 12, "That they all might be damned who believed not the truth, (or gospel,) but had pleasure in unrighteousness."

The Gospel of God is, Jesus Christ
LABOR—PATIENCE.

Did an impartial observer declare what our defects as a religious organization are, he could hardly fail to pronounce us impatient. A church announces that they will hold a series of meetings, to convert their neighbors and friends to the Lord. A good preacher is engaged to preach, and if at the end of a week sinners are not confessing the Savior, the conclusion is, with many in the church, either that the preacher is not the right one to conduct the meeting, or that nothing can be done now. If immediate results are not reached, many are inclined to think no good is done. The preacher, too, shares in this sentiment, for he is often ensnared by the desire to be thought a great preacher. A great preacher, with many, is the man who can produce a great excitement, and induce great numbers to enlist professedly in the service of Christ. Whoever attentively considers the results of spasmodic efforts of churches and preachers will perceive great declension following such work. Substantial growth throughout the dominion of God, as far as we can observe, is slow and steady. This excitably, unsteady course has been pursued among us until the true normal condition of the gospel, and its divine influence, are almost lost. We have churches enough, and preachers enough, and wealth enough, and members enough, to accomplish more in the next ten years than we have done in the last forty years. But the plan of working so as to glorify a few men as great preachers, because they go from place to place holding big meetings, will never do what needs to be done. How many churches are willing to sustain laborers among them to edify them in love? How many preachers are willing that the world shall know nothing of them, except as faithful workers in strengthening the things that remain, "that are ready to die?" Where is the strong desire to perfect holiness in the fear of God? Thank God! there are many in the aggregate, but comparatively they are not many.

This condition of things is similar to chronic chills and fever. Preachers become impatient of going in and out before the same people, and impatient of the prayerful study of the word of God, in order to develop the Christian life in the members of the church. He longs for novelty, it may be for notoriety as a preacher. He fails to interest the peo-
people, because he is reiterating his oft repeated discourses, and comes to the conclusion that he is not in his sphere. The people are not interested in him, because he is not increasing their numbers as they thought he would, when they employed him at the close of a protracted meeting. He leaves to repeat, perhaps, the same things at another point.

He has made a mistake in the nature of the work. He should have so loved and worked as to make the church feel his necessity to their own good. He needed patience in the beginning of his work. Patience to build up a character in the church and community. Patience to instruct the church in all its duties and relations to God and the world. Patience toward sinners and sectarians, especially toward the latter. Many of these intend to do right, but the perversion of their minds by false teaching, are in many cases so great that long time is often necessary to enable them to see the difference between the gospel and the ingenious perversion of it.

Many churches are under the influence of the notion that the preacher and his preaching are to accomplish all in a series of meetings. Let everyone understand it to be his or her duty to work too. Converse freely with their neighbors about the Savior and his great salvation. This must be done in love and compassion for those in sin. Be not too anxious for immediate results. "Labor and wait;" "In patience possess ye your souls," said our Lord. The husbandman sows the precious seed, and patiently awaits its growth. The minister of the gospel must be patient toward all men, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth.

Let him devise work for the brethren, and he will be loved by them, and useful to them. May all abound in the work of faith and labor of love.

J. M. HENRY.

A PAGAN TEMPLE.—The Chinese have erected in Portland, Oregon, a Temple, and consecrated it to the worship of their Idol God. Pagan idolatry is now formally established in the United States.

INCREASE.—The Christian Standard has reported in its columns from January to April present, about five thousand conversions, mainly from ten States.
HOME CHRISTIANITY.

It is said that early impressions are the most lasting. This is true. The deep memories of the man reach back to the child, and entwine themselves around the place called home; and he feasts his heart upon those memories, which "Time but the impression deeper makes, As streams their channels deeper wear." 

Reverting to the period when the romance of the young mind was weaving its mystic vision of days to come, the associations of home speak louder to the heart than the roar of the years through which he as a man is passing. It takes but a trifle to bear back the heart to its home where all the blandishments of disinterested love were forever mirrored upon the mind. It is the voyager who reviews with gentle heart those memories and they are dearer to him than Ambition's hope. Such being the case how important is it that there should be christianity at home. Many parents do nothing to advance the religious culture of their children, and the fewest number of them ever bestow as much labor or care to accomplish this end as they do to promote their worldly interests. There is too much indifference on this subject. Parents often wonder why their children soon run into immoralities when they fail to cultivate their moral faculties by religious instruction, and especially by example. The family is a little world in miniature. There the child is trained for his own future home, and generally speaking, what the child is in the family he will be in his own home, and what he is in the family is owing to parental training. That we may arouse the consciousness of parents on this subject, we will let the scriptures show in what light God has presented their duty. God foretold his judgments upon the Jews, and commanded that they should be taught to their children, that they might be led to turn to him and escape his wrath. (Joel 1-2, 3.) 

In Deut. 6-4, 7, he commands them to teach their children the religious duties he had delivered them, "when lying down and when rising up"—that is, morning and evening, or at all times. In Deut. xi-9, he charges them to lay up in their minds the truths taught them, that they might teach them to their children, "when sitting in the house, and when walking by the way." In Psalm lxviii-5, 8, he commands them to make known to their children the law that he has established in Israel, "that they might set their hope in God, and not forget the works of God; but keep his commandments." 

Paganism teaches us something here. The prophet said, in reference to the heathen practices, imitated by the Jews—"Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of Heaven and to pour out drink-offerings to other gods." Jer. 8-17, 18. Let us be instructed by this bad example, and show a zeal for the true God, equal to that which the apostate Jew showed for his false ones. All hands at work for God. How solemn the obligation which imposes upon its followers to propagate it. Until children see parents lead a christian life in earnest, we must expect many of them to grow up wicked and vicious. How sweet and sacred the hour when a family not by constraint, but willingly gathers around the altar of prayer. The beauty of holiness invests each member with a loveliness which nothing else can impart. The mind is moved by the affectionate heart, and the heart in return is guided by the intelligent mind. Let the child see that your christianity is an element which enters into all relations, duties and engagements and it will penetrate his heart, and spread its heavenly influence there; and then no unseemly struggle will arise between the child and parental authority. Here is something to engage and interest the mind, and the child will have no desire to seek elsewhere that which he supposes will conduce to his happiness. Then it is a glorious sight.
to see the whole family hastening with willing feet to join the Christian assembly in the house of God, where the blending delights of worship flow "from heart to heart."

Solomon said—(Prov. xxii 6,) "train up a child in the way he should go, and when he is old he will not depart from it." There is much meaning in the word "train." How carefully you train your horse for the fair.—But this training of the child is too often left to the little teaching he receives in the Sunday school, and he often would be as well off without any, as the trash which he sometimes receives there. We adopt the language of bro. Creath, used some years ago—"Pour out thy fury upon the heathen that know thee not, and on the families that call not on thy name." (Jer. x.—25.) How many families would escape? Some few that the preachers visit occasionally. They invite him to pray at night through politeness, as they ask him to wash his face and hands in the morning. But the important injunction of the Apostle, (Eph. 6, 4,) covers the whole ground.—"Bring them up in the nurture and admonition of the Lord." Nurture means education. Hence the parent must educate the child in the Lord; and the Bible is the great text-book which God has given for that purpose. In childhood, the foundation is laid for an honorable and Christian life; and by following the command of the Apostle all that was lovely, and artless and simple, in the charms of the child, will be transferred to the dignity and honor of age. Then your sons will be as plants grown up in their youth; and your daughters as corner-stones, polished after the similitude of a palace."

In such a family there is a foretaste of the unwavering felicities of Heaven. The circle of its enjoyment is ever beautifying and enlarging. The parents reign in the hearts of their children by love, and God over all. And when those parents "shuffle off this mortal coil," their teachings in the unalterable, changeless past, rise up in the active present, and lead to a faithful performance of duty, in preparation for the better life. And as the man-child grows old and learns, the memories of enjoyed scenes still fill his mind and warm his heart, and the gush of home-love flows through his being; and the pure tear, a messenger from the heart, pearls its way from his eye. Let us have more Christianity at home, and there will not be half the wickedness that there is among the children of professed Christians.

J. A. BERRY.

TESTS OF CHARACTER.

A great many admirable actions are overlooked by us because they are so little and common. Take, for instance, the mother, who has had broken slumbers if any at all, with the nursing babe whose wants must not be disregarded; she would fear sleep a little while when the breakfast hour comes, but patiently and uncomplainingly she takes her timely seat at the table. Though exhausted and weary, serves them all with a refreshing cup of coffee or tea before she sips it herself, and often the cup is handed back to be refilled before she has had time to taste her own. Do you hear her complain—this weary mother—that her breakfast is cold before she has time to eat it? And this not for one, but for every morning, perhaps, in the year. Do you call this a small thing? Try it and see. O, how does woman shame us by her forbearance and fortitude in what are called little things! Ah, it is these little things that are tests of character; it is by these "little" self-denials, borne with such self-forgetfulness, that the humblest home is made beautiful to the eyes of angels, though we fail to see it, alas! until the chair is vacant, and the hand which kept in motion all this domestic machinery is powerless and cold.

Bro. J. M. Henry, of New Albany, Ind., writes under a late date, that the meeting in the Christian Church is still continuing. Sixty have been added since the meeting commenced, forty by confession and baptism, the others having been previously baptized.

D. T. W.

KENTUCKY UNIVERSITY.—There are in attendance during the present session of this excellent and rapidly growing institution about six hundred and fifty students. Seventy five in the College of the Bible, and two hundred in the Agricultural College. Two hundred poor young men are receiving their tuition free at the University, and have their rooms without charge.

A GOOD EXAMPLE.—A subscriber to the Christian Standard in renewing his subscription lately to that paper for one year, sent $10, with instructions to bro. Errett to send the Standard for the balance of the money to such persons as in his judgment it would most benefit. A good example. Should like for it to be imitated or followed in the Pioneer.
EDITORIAL ITEMS.—REPORTS.—OBITUARIES.

THE BAPTISTS OF CHILLCOTHE.—Some time ago the Baptist church of this city mutually agreed to separate and form two churches, to be known as the First and Second Baptist Church of Chillicothe. An effort a few months back was made to abolish the separation, and all come together again, as before the division, but failed. It is however gratifying to learn that a similar effort is at this time being made with a view to the union of the two churches.

BAPTIST MEETING IN CHILLCOTHE.—The First Baptist Church in this place has been holding a meeting for something near a month or upwards. Several have been added to the church. Eld. A. P. Williams has been preaching for them for two weeks past, and we understand will continue over Lord's day.

FOR ELD. JAMES GILLILAND.

W. L. Winters, Marion, Iowa, sends $1 00
J. H. and W. E., Haynesville, Mo., 2 50

NO PROMISE TO THE UNBAPTIZED.—An interesting question we see in the Western Recorder, of the 18th, has been sprung by a Baptist brother, Coulson, “That the New Testament contains no promise to the unbaptized as such.” The editor is suspected by one of his brethren as favoring the affirmative, and his defence we do not see clears him of the charge. He tries to maintain consistency for himself, and in his quotations of scripture makes a strong point against the unbaptized. The discussion upon the whole is an interesting one, and will, we trust, do some good.

B. T. W.

BROOKFIELD.—We have a few brethren there, but no church, I think. Will not these brethren get together, meet every Lord’s day, and try to get some brother to preach for them. John Richards, wife and daughter, all three, obtained letters of commendation from them. Joseph Coulson, wife and daughter, all three, obtained letters of commendation from them. John Richards, wife and daughter, all three, obtained letters of commendation from them. Joseph Coulson, wife and daughter, all three, obtained letters of commendation from them.

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REPORTS FROM THE BRETHREN.

LACED, Mo., April 15, 1868.

Bro. D. T. Wright,—Dear Sir:—Last Lord’s day and Saturday night, before I preached at Union, in the east part of Chariton county, resulting in four additions all by brother preaching. They are getting along in good style here; our meetings are well attended. We have the best Sunday School it has been my fortune to attend during life, numbering about one hundred and seventy-five. But that is not the best feature, we have the parents in the school, Doctors, Lawyers, Merchants and Mechanics; in a word, the mind and influence of our pleasant little town, is to be seen every Lord’s day morning in the “Sunday School,” full of interest, all contributing to the interest of the school. Who can beat that? By the way, I penned the above for your eye only, but, upon reflection, you may, if you think it would do any good, “print ’em,” and if you can find a better school, we’ll re-organize and try again.

Yours, fraternal,
A. H. RICE.

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DIED,—At the residence of J. W. McMillen, Esq., March 28, 1868, Henry W. McMillen, aged 15 years and 10 months.

DIED,—At the residence of J. W. McMillen, Esq., March 28, 1868, Henry W. McMillen, aged 15 years and 10 months.

These precious children were buried side by side in one grave, and with them many bright hopes of the future. Yet we would not murmur, for we know our God doeth all things well.

This afflictive bereavement fell heavily on this truly Christian family. We sympathize with them in their affliction.

D. T. W.

DIED,—In the City of Chillicothe, Mo., on Sunday morning, April 19th, 1868, Robert Lee, infant son of Samuel L. and Rachael J. Harris, aged 9 months.

This affliction was a most painful one to our beloved brother and sister. We sympathize sincerely with them in the loss of this their tender little babe. Wep not, he has gone home to the Savor. You shall see him again. He is not dead, but only sleeping. Blessed child, may I only sleep as happy.

D. T. W.
BAPTISM IN THE HOLY SPIRIT.

NO. II.

Since, as we have now seen, the baptism of the Holy Spirit belongs to the category of miracles, it follows that when amid the excitement of a modern revival persons pray to God to baptize the people in the Holy Spirit, they are virtually asking him to work a miracle. But why is God asked to work this miracle? It is in order that the sinner may be converted or saved. But God has already given us the gospel as the power for salvation to all who obey it. Thence when persons at the mourner's bench are taught to wait for and expect some additional and superadded power in the form of a spiritual baptism, they are made to ignore and set aside the gospel as a dead and powerless thing—yea, it is to ask God to step aside from his regularly established method of working in saving the soul, and to put forth his power in some extraordinary, abnormal and miraculous way. But God will never answer such a prayer, because the age of miracles has long since passed away. The beautiful and sublime results both in nature and grace are evolved by the harmonious working of laws which God now does not, nor will not, contravene or suspend. Persons who hold to such a philosophy of conversion as the one we are opposing, commit the same mistake Elijah did when he thought that God would reveal himself in the tempest, the fire and the earthquake. But God was not in any of these sublime phenomenon of nature. And when the destructive tempest, the devouring fire, and the rending earthquake had passed away, and all nature was again hushed in profoundest silence, a feeling of Jehovah's blissful nearness now comes over the prophet as he hears a "still, small voice." The tempest, the fire and the earthquake, were but the heralds of Jehovah, while the "still, small voice" was the symbol of his presence.

In order to the complete refutation of this dogma of spiritual baptism, it is only necessary to notice, briefly, 1 Cor. 12: 18, a text much relied on to prove this vain fiction: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." Since it is here affirmed that all Christians, whether Jews or Gentiles, are by the Spirit baptized into the one body of Christ, it is contended that this passage teaches that at the moment in which the soul passes into a saved and justified state, it is made the subject of a spiritual baptism. We think it can be easily shown that no such an idea is contained in this passage. The phrase "by one Spirit" does not indicate the element in which Christians are baptized, as is maintained, but the agency through which they are baptized. Are we told that the original of the preposition here rendered
by" is en, meaning primarily in? We reply that though this is the primary, yet it is by no means the uniform meaning of this preposition, and is hence not necessarily the meaning here. The phrase en pneumatikis, by the Spirit, occurs no less than four times in the preceding part of this same chapter to express the idea of agency. The various miraculous gifts concerning which the apostle speaks in this chapter, had been conferred on the members of the Corinthian church, by the agency of the Holy Spirit, the divine author of all those gifts. With the apostle no man could confess that Jesus is the Lord save by the Holy Spirit, because it is by the testimony of the Spirit speaking through the apostles that we obtain a knowledge of Christ, that we believe in him and confess his name. Still keeping up the idea of agency, the apostle says in the 13th verse of this same chapter, that Christians are by the agency of the Spirit also baptized into the one body of Christ. But, again, since the baptism of the Spirit expresses a mental and moral state, it must be equivalent to the indwelling of the Spirit in the hearts of Christians. When the disciples, on the day of Pentecost, were baptized in the Holy Spirit, we are told that they were all filled with this divine agent. Then since to be baptized in the Spirit is expressive of state, and is hence a present truth, if this were the idea in the passage before us, the present tense instead of the imperfect would have been used. The apostle had just told the same Corinthian Christians that the Spirit had taken up his abode within them. "Know ye not that ye are the temple of God, and that the Spirit of God dwells (oikei, pres.) in you"? True, in the verse under consideration, we have in our common version the present tense, "are baptized," but the original ephaptisthen men being in the Spirit and hence expressing an event as having occurred at some past indefinite time, should be translated "were baptized." But still again the apostle, after having said that the Corinthian Christians had been by the Spirit baptized into the one body, adds that they had also "been made to drink into one Spirit." But what is it to drink into the Spirit but to receive his refreshing influences into the heart. Now we have already seen that when persons were baptized in the Spirit, they were filled with this divine agent; so that to be baptized in the Spirit and to receive the Spirit mean the same thing. If then the apostle meant to convey the idea in the first clause of the verse, that the Corinthian Christians had been baptized in the Spirit, the second clause expresses not an additional idea, but a mere repetition of the same thought; for to be baptized in the Spirit and to drink into the Spirit mean the same things. But the apostle would not use such a tautological style of expression.

But, once again, this baptism, in the passage before us is transitional in its nature. By the Spirit we were baptized into the one body. But what baptism is, that which changes our state, and brings us into new relations, incorporating us as members in the body of Christ? Not spiritual baptism; for in neither one of the two recorded cases did it do this. The hundred and twenty disciples were believers in Christ, and formed the nucleus of the first Christian church before they were baptized in the Holy Spirit, and Cornelius and his household received this baptism before they had been incorporated into the body of Christ. Then what baptism
is this which is here said to put its subjects into the body of Christ? Baptism in water is the only one in the New Testament which is said to do this: "As many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. vi. 3.

And here in the verse before us we are said to be baptized into the body of Christ. Hence it is by water baptism that the penitent believer is said to be baptized into Christ, into his death, into his body, and into his name.

But since you have now proved that Christians are not baptized in the Spirit, are we thence to conclude that they do not receive and enjoy the Spirit in any sense? God forbid that we should teach such a doctrine. After persons are born again and enter into the church, where they are surrounded by a spiritual atmosphere, then the Holy Spirit takes up his abode in their hearts to comfort, to help and to sanctify them by his blissful presence. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Gal. iv. 6. But there is a difference as wide as the poles apart between the baptism of the Spirit and the reception of the Spirit now enjoyed by all Christians.

1. The one, as we have seen, conferred miraculous power; the other does not.

2. The baptism of the Spirit operated chiefly on the intellects of those who received it. Their memories were quickened, their understandings strengthened and their perceptive faculties were so energized as to enable them to know intuitively divine truth. But not so the gift of the Spirit now conferred on all Christians. Its effects are not intellectual, but purely moral, imparting strength to the inner man, sanctifying the soul and making it meet for the inheritance of the saints in light.

3. In the baptism of the Spirit the subjects were passive recipients; all they had to do was to wait for the promise of the Father. But on the other hand the gift of the Spirit is conferred only upon actively obedient subjects. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," said Peter, "and you shall receive the gift of the Holy Spirit." Acts ii. 38.

J. M. L.

BROTHER JOURDAN'S CRITICISM.

Bro. Wright: In the Pioneer of April 8th I see a note from Bro. Jourdan, in which he criticises my use of a passage of scripture, in my sermon for the "Living Pulpit." He closes the note with this gentle and very wise admonition: "How cautious and determined should all persons be, when they call upon the Lord to prove what they say, to be sure they understand the testimony before they use it." This is a rule which I always endeavor to work by, and I assure brother Jourdan that I did not forget it in this instance. I quoted the words of David: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring," Ps. xxxii. 1, as an expression of David's feeling in a season of despondency. Bro. Jourdan says, "It does seem to me that one moment's reflection would enable a Bible reader to see the impropriety of applying that scripture to David, or any other person except our Savior, to whom it applies, beyond a doubt." Possibly just "one moment's
reflection” might bring a man to that conclusion; but longer reflection, and some investigation of fulfilled prophecies would certainly reverse the conclusion. I am constrained to notice this criticism, not merely to vindicate myself from the suspicion of carelessly misapplying scripture in a sermon intended for a published volume, which would be an inexcusable fault, but also to call attention to a fact in reference to prophecy which is very often overlooked by the people.

Bro. Jourdan is certainly right in claiming that this 22d Psalm is Messianic; for some of its expressions were literally fulfilled in the crucifixion of Jesus, and the heart-rending words, "My God, my God, why hast thou forsaken me," were repeated by Jesus on the cross. But at the same time the Psalm expresses David's own feelings on the occasion for which they are written. That he was not merely impersonating Jesus, but speaking primarily of himself, is clear from such sentiments as these: "I cry in the day time, but thou hearest not; and in the night season, and am not silent." "I am a worm, and no man, a reproach of men, and despised of the people." "My praise shall be of thee in the great congregation: I will pay my vows before them that fear him." There are several periods in David's life to which the Psalm would be appropriate, but it is commonly ascribed to the time when he was outlawed by Saul, driven from home and friends, and hunted like a wild beast in the mountains. There are some expressions in it, however, which could not apply fully to him, and which do apply literally to the Messiah; e. g., "They pierced my hands and feet." "They part my garments among them, and cast lots upon my vesture."

The character of the Psalm, then, is this: it describes the state of David's feelings in a time of great danger and despondency, when surrounded by exculant enemies, and apparently forsaken by his God. The spirit which inspired him, taking advantage of the state of his feelings, causes him, in expressing them, to express some of the feelings and describe some of the circumstances of the dying Messiah.

There are many prophecies in the Old Testament of this character. The words of Jeremiah, "A voice was heard in Ramah, lamentation and bitter weeping; Rachael weeping for her children, refused to be comforted for her children because they are not," are no doubt properly applied to the distress at Bethlehem over the slaughter of the infants; but they were first written to express the feelings of Jeremiah and the remnant left in Judah after the Babylonish captivity. See Jer. xxxi: 15-17. So the prophecy, "A virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel." was fulfilled in the birth of Jesus; yet when first spoken by Isaiah, it was intermingled with a sign given to Ahaz by which he might know that the kings of Israel and Syria who were making war on him should soon perish. See Is. vii: 10 -16; Comp. vii: 1-4.

I hope this brief statement will suffice to show bro. Jourdan that I have not misapplied the passage in question. And as for his objection that my use of the passage implies that "our modern people of experience have at least one model in the word of God," I would say that they certainly have in the one particular of despondency a doubt as to the continued presence and favor of God; and this is the full extent of the model as treated of in the sermon re-
though we find mention made of elders or bishops something more than a dozen times in the New Testament, we nowhere find any necessary qualifications for their wives. Also, in the same chapter, 8th verse, we find the qualifications necessary for deacons, and although the office of deacon is not so often alluded to in the New Testament, as that of elder, we find that in immediate connection with the qualifications of deacons, comes up the qualifications of deacons' wives. Why? unless the wife of the deacon has duties to perform that do not devolve upon the wife of the elder?—Paul to the Romans, xvi: 1, says "I commend to you Phoebe, our sister, who is a diakonos, (deaconess or stated servant,) of the church, which is at Cenchrea."

Now it appears that to this deaconess there must have been committed some important business, or otherwise the apostle would not have admonished the brethren to "assist he in whatever business she might have need of them."—The Encyclopedia of Religious Knowledge says that such were generally widows; Pliny, also, in his celebrated epistle to Trajan, 96: is thought to refer to female Christians whom he put to torture, he says: "qua ministra dicebantur," that is, who were called deaconesses. Barr's Biblical Dictionary and Index speaks of the qualifications of widows for offices in the Christian Church, p. 169.—Phillip Doddridge says, "it is generally allowed, that in the primitive church there were deaconesses, i.e. pious women, whose particular business it was to assist in the entertainment and care of itinerant preachers, visit the sick and imprisoned, instruct female catechumens, assist at their baptism," &c.—Paul to the Philippians, iv: 3, says,
"And I entreat thee also, true yokefellow, help those women which labored with me in the gospel." Now, we suppose that these women had been taken or received into the number, who were servants of the church. Now, we don't pretend to argue that they were widows, but if not, they doubtless possessed the same qualifications required of the widow. We think it highly probable that Aquila was deacon and Priscilla a deaconess; there was a congregation of Christians who worshipped at their house, and we only need call your attention to the importance of their labors. Paul says, Rom. xvi. 3, "Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus." After hearing the learned and eloquent Jew, the man mighty in the scriptures, "they took him to them, and instructed him in the way of the Lord more perfectly." In either case, whether widows, or the wives of deacons, there were necessary qualifications before entering upon the duties of their respective offices in the church, in order that reproach might not be brought upon the good cause. I often think when looking over our congregations, when at the baptismal Jordan, and at the bedside of an afflicted sister, or mother, that I can see the necessity of the ministrations of such officers in the church, for which religion and the finer feelings of women's sex, so eminently qualify them.

With great respect, your brother,
J. C. HEBERLING.

Howard County, Mo.

THE BIBLE.

There is, perhaps, no book read more than the Bible, and it appears as though no book generally read was less understood. This, no doubt, has arisen from a combination of causes which exists in relation to no other book in the world. If any other book in the English language had as many commentaries written upon it, had as many systems based upon it, or upon particular constructions of it; if any other book were exhibited in the same dislocated and distracted light, had as many debates about its meaning, and as many different senses attributed to its words, if any other book were read as the scriptures are commonly read, in the same broken, disconnected and careless manner; with the same stock of prejudices and preconceived opinions, there is every reason to believe that it would be as unintelligible and as little understood as the Bible appears to be. We often wonder at the stupidity of the Jews in our Savior's time in relation to his pretensions and claims, and no doubt posterity will wonder at our stupidity and ignorance of a book which we read so often and profess to reverence so highly. There is a greater similarity in the causes and reasons of their and our indiscretion than we are aware. The evil one has the same interest in obscuring this volume as he had in obscuring the evidences of his mission; and the curiosity of man, both natural and acquired, exhibits itself in the same aspect towards the Bible as it did, in reference to the person concerning whom it was all written.

But among the myriads who religiously read the Bible, why is it that so little of the spirit of it, seems to be caught, possessed, and exhibited? I will give one reason, and these more wise may add to it others. Many read the Bible to have a general idea of what it contains, as a necessary part of a polite education; many read it to attain the means of proving the dogmas which they already profess; many read it with the design of being extremely wise
UNIVERSALISM.

BY A. RAINE.

All things which relate to the future destination of mankind, present themselves to the minds of all serious persons, with a degree of interest, solemnity and importance, which can belong to no other subject.

The ever-moving wheels of time are rolling us all onward to that bourne whence no traveler returns! We are all hastening to try the realities of an untried state. Of this we are conscious. But what this state may be, who can tell? None but the Eternal Mind, can illumine our understandings on a subject of such magnitude as the present—None but God can tell us whether there be a state of conscious existence for man after death, and whether this state be happy or miserable. This information He has given by numerous revelations; and we, as wise men, ought to attend to it, and regulate our conduct accordingly.

Many persons, however, are very unwise! With the light of divine revelation in their hands, and the momentous concerns of eternity in prospect, we see thousands floating heedlessly down the current of time as if there were no world but this in which we live—no being who has a right to demand their obedience! We see myriads of noisy mortals, breathing out their ephemeral existence to as little purpose as if they were only made to flutter through life with the most fickle of the insect tribe, and then, like other insects, to drop into unconsciousness.

Why such moral turpitude, such degradation—such giddiness and levity, everywhere abounding? The answer is easy. "We are fearfully and wonderfully made." The original organization of the body and mind of man, renders
him susceptible of unlimited improvement; but at the same time, from the necessity of things, this susceptibility involves a liability to degradation as much below brutality, as it affords facilities for an ascent, step by step, up the ladder of moral improvement, to all the illustrious grandeur of the heavenly prinicipalities.

The brutal tribes because of the very limited extent of their mental powers, are neither capable of great mental elevation nor degradation; and as they are altogether destitute of moral powers, they are likewise, from necessity, incapable of moral improvement or of moral degradation.

Not so with man! His mental and moral powers, under proper circumstances, render him capable of rising above all that is mortal, by their cultivation, and of debasing himself below all that is brutal, by their abuse. Hence we see men in every age and nation, some of whom are perpetually increasing in useful knowledge, and making rapid advances in morality and religion, while others, by debauchery, idleness and intemperance, render themselves the disgrace of human nature.

When, therefore, we speak of the original dignity of man, we only mean his original fitness for high mental and moral attainments, by a correct exercise of his powers. We are of opinion, however, at the same time, that man may, by the abuse of his powers, lose his fitness; and in consequence, become "like a natural brute beast, made to be taken and destroyed, and utterly perish in his own corruption."

In our estimation, a man of sterling integrity, good understanding, cultivated mind and generous heart, whose hope is full of immortality, one who pants daily for that wisdom and honor which comes from God only, is an object so grand, so noble, so interesting, and of such inestimable value in the conception of all the heavenly powers, as to be the delight of God and angels; while on the other hand, the degraded wretch, who only takes pleasure in iniquity, and tramples under his feet the privileges which the Almighty has bestowed upon him, will, after searing his conscience, hardening his heart, and resisting the manifestations of the divine Spirit, during the day or season appointed for salvation, "drown himself in destruction and perdition." Of such men Jesus will be ashamed in the presence of God and his holy angels.

We cannot promise these men future happiness. We are bound to deal plainly with them, and to tell them in the language of inspiration, that those who seek for glory, honor, immortality, shall have eternal life. But to those who are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; upon the Jew first, and also upon the Gentile.

In the moral, as well as in the natural world, constant exertion, and unceasing perseverance are necessary, in order to the attainment to pre-eminence. The indolent religionist, as well as the sluggish farmer, shall starve in harvest and have nothing. God has called us by his gospel to glory and virtue; he has given us "all things that pertain to life and godliness," all the day long has he invited us to his banqueting house, to participate in bounties, in a feast which he has made for "all people," from generation to generation has he caused his truth to shine upon us with the enrapturing splendor of multiplied manifestations and invitations; and after
all these things—these wonders of love and mercy, is it possible that any can be so ungrateful as to impeach the beneficent Creator, for not bestowing salvation upon that part of the human race who do not desire it? As well might the mischievous idler, who has spent the spring and summer in indolence, complain in autumn, because God has not caused his fields to produce without cultivation!

This view of the subject cannot be dispensed with, without imminent danger; for it is the nature of man not to expend labor on those things which he can obtain without it. This is a known principle of human nature; and the danger of teaching that immortality and future happiness will be bestowed on all mankind indiscriminately, is hence most obvious.

The Apostles, and Jesus Christ, presented eternal life to their pupils, as an object after which men ought to seek, and for which they should labor. This was the soul-stirring promise which constrained the primitive Christians to “follow diligently after every good word and work.” Immortality was placed before them as the glorious object after which they were commanded to run, and the meat which “endureth unto everlasting life” was that for which they were taught to labor. In this labor of love they might gain an unfading crown by industry, or lose their own souls, and fall short of every animating prospect, by negligence.

At present, therefore, we will only farther observe, that we should be sorry to cause the intervention of even a transient cloud between any holy man or woman on earth, and those joys which await the righteous in the peaceful mansions of their divine Father.—We cannot, however, cry peace, peace, when there is no peace. We can willingly do nothing which would tend to make men more indolent in matters of religion than they are. In a word, we desire to do everything which the scriptures recommend, as means of stirring up the minds of saints and sinners to zeal in good works. Immortality is indeed lovely, and happy is the man who upon scriptural principles walks in the light of its manifestations. But if it were a thousand times more lovely and more desirable than it is, this would no more justify us in promising its glories to the vicious lounger, than the beauty of the sun, and the benefits derivable from its genial rays, would justify us in preaching perpetual sunshine.—[Christian Record.]

Is our interpretation of the Bible our creed? Your answer, in full, is desired, through the Standard.

J. N. Smith, R. G. White,
Geo. Lobinger, N. M. Bartlett,
C. H. Mitchell, and many others.

We have seldom met with a question better calculated to engender a mischievous strife of words than the foregoing. The term interpretation is capable of several meanings, or, at least, several applications. It is applied to translation. An interpreter is one who translates the meaning out of one language into another. We presume our querists did not intend to ask whether our translation of the Bible is our creed.

Again: the term interpretation is applied to any and every meaning which an individual or a party may attach to a document. We do not suppose that it was meant to inquire, Is the meaning which any person or people may choose to attach to the Scriptures, the creed of such person or party.
But we have a technical meaning of the term. Interpretation is a science. Webster defines Hermeneutics: "The science of interpretation, or of finding the meaning of an author's words and phrases, and of explaining it to others, especially applied to the interpretation of the Scriptures."

Then the term creed is vague. It may mean simply, that which a person believes; or an authoritative statement of doctrine, practice and government, used as a bond of union; or a simple declaration of that which is believed and practiced. It will be seen at a glance what strife could grow out of a loose and indefinite use of this word.

We take it that our querists meant one of two things:

1. Is the Bible interpreted, or the Bible uninterpreted, that which we believe? Or,

2. Is the Bible interpreted, or the Bible uninterpreted, that which we offer as a basis of union among Christians?

We answer: The Bible, subject to just canons of interpretation.

To say that we believe the words of the Bible, without respect to their meaning, is sheer nonsense. To say that we unite on the word of God, meaning thereby, we agree that the Bible says so and so, without reference to what the words mean, is an absurdity. We understand, when we urge the Bible, or rather the New Testament, as an all-sufficient rule of faith and practice, that there are certain canons of interpretation, generally accepted among Biblical critics, without regard to party; and that an honest, unsectarian use of these canons, in the spirit of true discipleship, will lead the followers of Christ to be one in all things in which the Lord intended them to be one. But when we go beyond what the Scriptures legitimately affirm, in the light of such interpretation, and insist on our own inferences from and speculations about the word of God as interpretations, we have reached a sort of interpretation which was never meant among us to be accepted as a creed. The use of interpretation is to lead us to the meaning of the words of Scripture, by giving us a correct knowledge of their literal and topical import, idiomatic peculiarities, etc.

It is possible, to set up an unwritten creed, of inferences, speculations, and dogmas, and make it practically as authoritative as a written creed. There is, indeed, constant danger of this.

But among us, when we have pleaded for union on the Bible alone, it has always been understood that we meant the Bible, subject to established canons of interpretation, or the Bible with a free use of all legitimate aids to a proper understanding of it, allowing the clearly ascertained meaning of the Scriptures to be the sole authority.—[Christian Standard]

BAPTISM.

No English translator, known to me, has at any time translated any word of the Baptist family by the words, sprinkle, pour or purify.

By English translators, we understand those who have made into our vernacular a translation of any of the books of the Apostolic writings, or of the whole volume. In the late London Hexapla, which lies before me, first published by Baxter, London, 1841, there are the six most prominent English versions; viz. that of Wickliff, a.d. 1380; Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Anglo-Rhenish, 1582; Authorized, 1611.

Besides these six versions, of most distinguished fame, I have more than as many others of much respectability; and
some of them, upon the whole, of equal literary merit—such as Doddridge’s, Thompson’s, Wesley’s, Penn’s, the Anonymous, Campbell’s Four Gospels, McKnight’s Epistles, Stuart’s version of the Romans and Hebrews—works of much merit, besides some others of minor fame, not including a Baptist version, which, although I am in many points better pleased with it than with the common, I deem it improper to admit into this class of witnesses. Now, of some fifteen complete versions on my shelf, besides several partial ones, not one has ever translated any word of the Baptist family, by the words, sprinkle, pour or purify.—Campbell on Baptism.

A DIVORCE CASE.

We copy the following from the Christian Record. The subject is one of importance. Something over a year ago, Bro. Christopher published a most valuable essay on this subject, which should still be widely circulated. It was published in the Pioneer, vol. 7, pp. 323-7. I don’t know but it was also published in tract form; if not, it ought to be, and circulated widely. D. T. W.

Bro. Mathes:—Some years ago a man and a young lady of this vicinity married, but after a time for some unknown cause to us they separated, and she obtained a divorce from him and married a member of the Church of Christ. Neither the woman nor the first husband were members of the church. Some time after her marriage with the brother, at the invitation of our Evangelist, she also came forward and confessed her faith in the Son of God, and was immersed by one of the elders of the church. But she was denied membership in the church on the ground of her living in adultery! Her husband was also excluded from the church for the same cause.

Now, it is very important that there should be uniformity among our brethren in all such matters. We therefore desire that you would point out the law of the Lord governing the case.

A Disciple.

Answer.—It is certainly of the very first importance that the law of the Lord upon the subject of divorce and marriage should be well understood, as there is perhaps no church in the land which has not, at some time, been called to act upon cases growing out of this question. There should be uniformity in all the churches in carrying out the law of the Lord. But such uniformity can only obtain when law is well understood. No doubt the brethren referred to in the foregoing, did what they thought was right in the premises, and yet we suppose hundreds of brethren will think as honestly that their action was without the authority of divine law. But what is the law?

In the sermon on the mount Jesus says:—

"But I say unto you that whatsoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matt., xix. 3, 9. Again,

"He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her who is put away doeth commit adultery." Matt., xix. 3, 9. Once more. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and he be pleased to dwell with her, let her not leave him. * * * But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace." 1 Cor., vii. 12-15.

From all these Scriptures, and their parallels, we think the following conclusions are fairly drawn.

1st. That a brother or a sister has no Scriptural right to divorce their companion, except for the one cause,—"fornication."—And if they put away a husband or a wife for any other cause, it is a violation of the divine law, and would justify the exercise of discipline. * And

2d. If, having put away a companion for any other cause, the party so doing should marry another, they commit adultery; because the Lord does not acknowledge the "putting away" as releasing the party from the former marriage vow. And a brother or sister so offending should be dealt with as a disorderly walker.
3d. But if a man divorces his wife for the one cause of fornication, he does not sin; and if he should marry another woman, he has not transgressed the law of the Lord. But in the case cited from Paul, the case is one which perhaps does not exist among us.—

When the gospel was first preached among the heathens it often happened that a husband or a wife embraced it while the other rejected it, and continued in heathenish idolatry.—

Then the question came up, What are such Christians to do? Paul advises such not to put away or leave the infidel party, if he was content to remain and be peaceable. But he says, if such infidel party choose to depart: "Let them depart. A brother or a sister is not under bondage in such cases." That is, a brother or a sister is not compelled to regard the marriage vow as binding upon them when the infidel party voluntarily leaves them on account of their religion.

4th. And such brother or sister might marry again and not sin.

But the case now before us is rather a peculiar one. In this case neither of the original pair were Christians, and consequently were not amenable to the law of the Lord.—

The woman divorced her husband for some cause. If for the cause of fornication, she had a right to do it, even if she had been a Christian. And having a right to divorce him, if that was the cause, she had a right to marry again, and consequently did not sin.—

But all this occurred before the woman obeyed the gospel. She then confessed her faith in Christ and was immersed, and then was not permitted to come into the fellowship of the church!

We do not exactly see by what law this was done. By her confession and immersion she put on Christ, and became a member of the general body of Christ, but was not counted worthy to be received into the local congregation.

Now if she had committed the unpardonable sin, she should not have been immersed; and if she had not committed this sin, and was worthy to be received into the general body, by confession and immersion, she certainly might, with great propriety, have been received into the fellowship of the congregation. And if this woman divorced her husband for the cause of fornication, then we fail to see the reason for excluding the brother who married her. But if the case were otherwise, and the parties were living in adultery, then she might have been rejected from immersion, and the church might consistently have withdrawn her fellowship from the brother.

Of course we do not take upon us to decide for or against the action of the church in this particular case. We know too little about the facts and the surroundings. But our object is to develop the law of the Lord governing the cause of divorce and marriage.—

REVIEW OF ANSWERS TO QUESTIONS.

BOTTSTVILLE, Mo., March 25, 1888.

DEAR BRO. WRIGHT:—Your answer on p. 77, current volume, in reference to admitting Dunkards or Tunkers, into the church, upon the baptism they have received as Dunkards, is objectionable to me. You describe the manner of Dunkard's baptizing, and then conclude the subject has the faith, the repentance, and the one immersion, and should, therefore, upon his application, be received into the church! Isn't it strange that he would ask for admission unless he saw that he was in error?—

But you virtually say to him, you are right, you are in Christ, for, according to the Bible, these three things bring the subject into Christ. What does he gain, then, by coming into the church? Nothing at all. Now, why not receive him as Paul did the twelve at Ephesus? Acts 19.

Yours, in Christian Love,

C. E. WARREN.

REMARKS.—We give bro. Warren the full benefit of his objection. Turn to the 77th page and read the original answer we gave.—

When a Baptist applies for admission into the church of Christ, he does not mean by that, that his faith in Christ, and his repentance and immersion are all wrong. He only means that his church relationship is wrong. He had honestly mistaken the church, and had joined a Baptist church instead of the church of Christ. So of the Methodist who has been immersed upon the confession of his faith in Jesus Christ as the Son of God, when he applies for membership. His error, as indicated by the application, and understood by all, is neither in his faith, repentance, nor immersion, for all these he and everybody else knows to be right, but in his joining the Methodist church instead of the church of Christ. So of the Dunkard, and so of all
other properly immersed persons coming from whatever church they may. They all come, not to renounce their faith in Christ, nor their repentance towards God, nor the one immersion into the name of the Father, and of the Son, and of the Holy Spirit, upon the confession of that faith, but the church, to which they had belonged, and ask for admission into Christ's church. Hence, we said, "certainly, receive them." Yes, he gains much by the change. He places himself right with Christ; previously he belonged to a rival church of Christ; his personal influence was with that church; but now by the change he gives his influence to Christ, and engages to labor to build up his church. His faith, repentance and baptism only gave him the right to join the church. They were the means upon his part by which he put on Christ, and came into him, and having done this, Christ saved him according to his promise in the beginning; he is a proper subject to be added to the church. Then the Lord added daily the saved to the churches. It was the order of the Lord that those whom he had saved from their sins upon their believing and being baptized, should be added to the church. It is just as much the duty of the saved to be added to the church as it was to be baptized. Coming into Christ and taking membership in the church are two things.—No one who is not in Christ and saved, can be added to the church. Only the saved were added. The church is an institution exclusively for the saved. It is composed of saved persons only. No unclean or impure person is allowed to enter it,—it is the temple of God and holy. Whoever, after being saved, permits himself to be added to another church than that of Christ, commits an error, and the sooner he changes the better.

D. T. W.

A CONSULTATION MEETING.

The Christian brethren will meet in consultation in Warrensburg, Mo., beginning on Thursday before the third Lord's day in May 1868. Many preachers and visiting brethren will be present to take part in the meeting. The elders and deacons of all the congregations in Johnson county, will be here, if the Lord is willing. Brethren in other portions of the country will please not wait for an invitation, because this is the Lord's work, and all of his disciples should feel entirely free to meet here together.

There will be preaching in the forenoon and evening of each day during the meeting; the citizens are cordially invited to attend. The members of the congregations are expected to be present at the consultation meetings particularly, which will open at 8 o'clock on Friday morning, and continue until 10 o'clock in the forenoon, and from 2 to 4 o'clock in the afternoon, the same hours will be taken up in consultation each day, thereafter. Hours for preaching will be 11 o'clock in the forenoon and 7 o'clock in the evening of each day. Visiting brethren will be met at the meeting on Thursday night by the brethren of Warrensburg, who will make all necessary provisions for their comfort.

Done by the COMMITTEE.

REMARKS.—We clip the above from the Warrensburg Journal, of the 18th inst. We do not understand this to be the meeting suggested by the brethren at Sedalia. It is simply a consultation meeting, gotten up by the brethren of Johnson county, Missouri at which, however, they will be happy to meet with as many of the brethren from a distance as can and will attend. We command the action of these brethren in getting up this meeting; such meetings properly conducted, have a most happy effect in reviving the spirits and strengthening the determination of the brethren to press on in the noble work they are engaged in. Preaching brethren from the surrounding counties and throughout the State as far possible ought to attend these meetings. Their presence and the kindly greetings, together with their advice and warm exhortation will have a happy effect. They should think of this, and try to attend. We love to see the faces of those with whom we labor. We want to hear their voices encouraging the timid and strengthening the weak in their labors in the Gospel.

We are looking every day for some word from the Sedalia Committee in reference to the general meeting of the entire laboring brethren of the State. We hope to have their report soon locating the time and place of meeting.

This summer and fall will be a trying time on the brethren. The excitement attending the great political canvass now pending, will test the patience and integrity of many a brother. Let us stand for Christ and his cause; stand for his people; never offend in word or deed the humblest brother or sister on account of matters pertaining wholly to this life. Ours is the cause of Christ. Let us labor for it.

D. T. W.
IMPOSTOR—CAT IN THE MEAL.

PARIS, Mo., April 22, 1855.

DEAR BRO. WRIGHT—I wish to warn the brethren through your columns against an impostor by the name of Daniels who is travelling through the country, passing himself off as a Christian preacher. He is a very bad man, and wholly unworthy the confidence of the brethren. He is about six feet high; square built; about fifty years old, bald-headed, and turns the hair that grows around the lower part of the head over the top, in order to cover it. The Baptists would do well to look out for him also for when he gets into a Baptist community, he passes as a Baptist preacher; he will show letters of commendation from either church, as the circumstances may require. Yours, as ever,

A. H. RICE.

REMARKS.—This man Daniels, C. Daniels, or Silian Daniels, has been published a number of times; the brethren have been time and again warned of the man, and still he imposes himself upon them. We published him on the cover of the Pioneer of '64, or '65, at the request of brethren in Nebraska copying an expose of him from a Nebraska paper, and notwithstanding this, he afterwards went to St. Louis, and imposed himself on some one or more of the very brethren who were taking the Pioneer.

How can we guard ourselves more securely against such men? Will some one suggest a plan.

D. T. W.

CAT IN THE MEAL.

Last Saturday quite an interest was manifested by certain Pedio-baptists of this city to have our brethren and sisters, and no doubt many others, indeed every body we suppose they could influence, to attend that which at the first Baptist church and hear our "funeral preached." It was understood that "Eld. A. P. Williams was to preach on the 38th verse of the second chapter of Acts, and no small degree of interest was felt by these sectarianists in seeing and hearing it well done; and, whether purely for the benefit of our brethren or not does not matter, they wanted them there. Well, the hour came, and with it a fine audience, in which were to be seen several prominent Pedio-baptists, some of them seated near the stand. Mr. Williams proceeded with his discourse in as kind, courteous and Christian manner as we have ever heard any one speak. He made an unanswerable argument in favor of immersion as baptism, and against sprinkling. It was logical and strictly correct. We thought our Pedo friends were not expecting this nauseating pill before they came to the exospse of our heresy, but so it was they had to swallow it, and that before the entire audience. There was no relief, the argument was unanswerable, and a thorough expose of their practice. His notice of our brethren and their teaching was creditable to him as a gentleman and Christian. He stated our position fairly. He told the audience that we held that faith, repentance and baptism were all three equally essential to the remission of sins; that neither alone were sufficient, but all three must be complied with in order to obtain the end. He stated emphatically that we did not hold that it was by baptism alone, but by baptism preceded by genuine faith and repentance. After making this as plain as he could, and to our entire satisfaction. He then said he took issue with us as to the necessity of baptism. To show that it was not essential, he went back, in the first place, to John's baptism, and showed that it was also for the remission of sins, and still the Savior while on earth forgave sins independently of it. He related several instances where he forgave sins, and stated emphatically that these had not been baptized. He said the publican who went up into the temple with the pharisee to pray, and went down justified rather, had not been baptized with John's baptism, neither the paralytic man, nor Mary, who anointed the Savior's head with precious ointment, and yet he forgave their sins, therefore baptism was not essential to the remission of sins. I have not the time now to give in detail further his arguments. This may be regarded as a fair sample. I shall only say that he assumed the very thing he should have proven, that these persons were not baptized. Until this is done, his argument amounts to nothing. Upon the whole, the discourse touched our brethren and their teaching lightly, while it fell with tremendous force on our Pedo friends. Though no such idea was thought of, we presume, when the discourse was first announced, yet, during its delivery, and seeing the Pedeas there, we could not help thinking of the fable of the cat in the meal. A more
complete trap, and a better bait to catch them could not have been set. It worked like a charm, and took them on complete surprise. Haman like they suffered the very fate they expected us to suffer; and the jest in the matter was, that it was accidental.

D. T. W.

TRACTS.

We should publish more Tracts—short and well-written Tracts—and circulate them among the people. We have the truth—there can be no doubt about this—and we should not be ashamed to propagate it. Ours is the highest mission ever entrusted to man. God has given us his word; all the light and knowledge of himself and of heaven, all that he will ever communicate to man in this life, all his will in reference to the salvation of man, he has placed in our hands.

The publication of well-written Tracts, circulated widely among the people, will accomplish much in this department. This is a means of doing good, which we have hitherto comparatively overlooked. It is one of the most useful and successful departments of labor. These Tracts should be short—such as can be read through directly. The people now go by railroads and telegraphs; haven't the time to read long articles. They must be short, or they will fail in accomplishing as much as they would otherwise. The price, too, should be at the lowest figure possible, and as far as can be done, churches should purchase, and then circulate without money and without price. Our preachers should carry them in their travels and scatter them broadcast wherever they go. They will accomplish much.

D. T. W.

EXTRACT OF A LETTER FROM BRO. GRANDFIELD.

FULTON, Mo., April 23d, 1868.

DEAR BRO. WRIGHT:—I have been suffering for six months past with laryngitis—brought on by too much zeal in the dearest cause of my life. I hope to be improved on the return of warm weather. Sometimes I cannot pray or open meeting—I am too hoarse. Unless I get better soon, I will be compelled to suspend preaching for a year or two. I am greatly pleased with Fulton. The cause of Primitive Christianity is looking up here. Several have obeyed the gospel here during the winter.

Fraternally,

D. M. GRANDFIELD.

REMARKS.—We are pained to learn of the declining health of this much beloved brother. The loss of his labors, even the suspension of them for a time, will be greatly felt. We need the labors of many such as bro. Grandfield, and our prayer to God is that he may spare him and give him health and strength to labor long and successfully in his cause.

D. T. W.

NEW VERSION OF MATTHEW'S GOSPEL.

Ask, and you shall receive, says the Savior. I want $105. The purpose for which I want it is, to print 1000 copies of the Gospel of Matthew. I have prepared a version in part—17 chapters are finished—the remainder will be ready for the press in a short time. The version is made from the text of Tischendorf in the main. I have in a number of places taken the readings of the Codex Sinaiticus in preference to those of Tischendorf. In some instances I have chosen other readings, as found in the work of Lange, translated by Philip Schaff.

The version is one that gives with exactness, the sense of the original, and avoids all that is called freedom of translation, save in a few idiomatic expressions, which could be translated into English only by using our equivalent idiom.

As it is my purpose to make a version as perfect as can be made, I wish to publish the Gospel of Matthew, and send a copy to some of the best scholars, that I may receive their suggestions. If $105 are wanting, brethren, will you aid me? If I succeed in this, each Gospel shall be published as it is finished, and submitted to the best scholars, for examination and suggestions. I shall also want to sell as many as I can, so as to gain means for further work.

I appeal to the brethren, and hope that I shall not appeal in vain. A copy shall be sent to each one that will send me a contribution.

H. T. ANDERSON.

WASHINGTON, D. C., April 10, 1868.

REMARKABLE CHURCH INCIDENT.

A CLERGYMAN STRUCK WITH PARALYSIS DURING SERVICES.

On Sunday morning, while Rev. Dr. Land-

dy, assistant minister of St. Paul's Church

of this city, was officiating in the services of

that church, he was stricken down by para-

lysis. The services had been unusually long

and exhausting, the sermon occupying some

forty minutes, and the Dr. while in the act

of receiving the plates after the collection,

was observed to waver in his step, and

grasp at some object for support. His son,

and several others, member of the congrega-

tion, ran to assist him, and on reaching him

found that he was helpless, speechless and

unconscious. Several doctors who were of

the congregation, did everything that lay in

their power for his relief, but were unsuccess
DISCIPLES' CREED.-REPORTS.-OBITUARY.

ful in restoring him to consciousness. One side is found to be completely paralyzed, and his medical attendants, Drs. Church, Montfort and McKay, entertain fears that he will not recover. His rigid observance of the Lenten fast, together with the exhausting labors of the morning, are thought to have been the superinducing cause of the attack.—Newburgh, (N. Y.) Jour. Apr. 6.

DISCIPLES' CREED.

A copy of the creed of the Disciples was produced a few weeks since, by a disciple in the Niagara District. A simple-minded son of Adam was in conversation with a disciple, and asked to see the Disciples' Creed. He wanted the Creed with everything in it that the Disciples believe. The disciple stated to him that if he would step down to his house, a copy of the Creed of the Disciples should be furnished him. To the house both of them went, and a plain printed book was folded in paper and placed in the hands of the stranger. Off he walked. But shortly the stranger returned with the little volume, exclaiming disappointedly—"It is only the New Testament." Well, said the disciple, the New Testament is the only Creed of the Disciples.—Banner of Faith.

REPORTS FROM THE BRETHREN.

GRAHAM, Mo., April 21, 1868.

Bro. D. T. Wright:—I have just closed a very interesting meeting at Oregon, Mo., resulting in 20 additions to the congregation at that place, 18 by confession and immersion, 4 from the Missionary Baptists, and 3 by letter. Bro. M. N. Parker, a young man just from Illinois, was with me all the time during the meeting, and did good service in preaching the word. Yours in Christ,

J. W. Tate.

DRESDEN, Mo., April 16, 1868.

Dear Bro. Wright:—Saturday evening before the 6th Lord's day in March, I began a meeting at the little town of Kingsville, in Johnson county, on the Pacific railroad, and continued it till Friday following. We had 16 additions—14 confessions, 1 Baptist, and 1 immered Methodist. Among the confessions was a very worthy member of the Cumberland Presbyterian Church, who, having heard the old gospel, determined to obey it. Thus the truth triumphs. This country belongs to King Jesus, and we are rapidly taking possession of it in his name. Yours in the blissful hope,

G. W. Longan.

ERRATA.—In the last number of the Pioneer page 164, from the bottom of the first column read eight lines at the top of the first column on the right hand page, 156, after which turn back to the second column on page 164, and read on. This mistake was not discovered till one half the entire edition was printed.

D. T. W.

Sensible.—The Richmond Enquirer, in speaking of the common and absurd notion that everybody has the right to publish whatever he pleases at the publisher's expense and not his own, said: "The press is only free to its editors, and to those whom its editors believe to have good ground for addressing the public, and something to say which the public has an interest in hearing. We would recommend those who labor under this mistake to consider the following fact: that newspapers are made for the large class who read, and not for the small class who want to write. The idea that when a man subscribes for a newspaper, he lays its proprietor under some obligation, or that he has a right to publish his communications therein with the single proviso that they shall be inoffensive, is a popular fancy and a most ridiculous mistake, which ought to be corrected. Not only has he no such right, but the editor who permits him to put uninteresting matter in his columns infringes upon the rights of four or five thousand other people to gratify one individual."

OBITUARY:

DEAR BRO. WRIGHT:—While conducting the meeting at Oregon, I was called upon to preach a funeral discourse on the death of sister Rachel Loudy, who departed this life March 13th, 1868, aged 60 years, 9 months, and 27 days. She became a Christian when about 16 years old, and I am told by those who knew her best, that she lived as she died, triumphing in the faith of the Bible. She leaves several children to mourn her loss in the family circle; but they do not mourn as those who have no hope. May God help them to live faithful as she has done, that when they lie down in death, they may meet her in her state of being in that region of Love.

Your brother in Christ,

J. W. TATE.

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BAPTISM IN THE HOLY SPIRIT.

NO. III.

We come now to consider briefly the nature of the action involved in the baptism of the Holy Spirit. One of the most specious arguments which can be urged before a popular audience in favor of baptism by effusion, is based on the account we have in Acts, 2d chapter, of the baptism of the Spirit. This argument, briefly stated, stands thus: the disciples on the day of Pentecost were baptized in the Holy Spirit; the Spirit was on this occasion said to be poured out on those who were the subjects; therefore this spiritual baptism was an outpouring or an effusion. From this it is argued that since spiritual baptism is an effusion, water baptism, the symbol of this eternal cleansing, should also be an effusion. Such is the brief, yet fair and correct statement, of this urged argument. Now let us test the soundness of its logic. In the first place, then, there are two things which are to be carefully distinguished, viz., the outpouring of the Spirit, and the effect which followed. Which of these constituted the baptism; was it the outpouring, or the effect which flowed from it? If the outpouring was the baptism, then the Spirit himself was baptized, and not the disciples, for it was the Spirit which was poured out. Then we must look to the effect as constituting this baptism. The disciples were to wait for a promise which Christ calls the baptism of the Spirit; and this promise when received and enjoyed in its blessed effects on their souls was to be the baptism in the Holy Spirit. As to the Spirit’s being poured out, this constituted no part of the baptism, but was merely an accidental circumstance. Hence the fallacy which our friends commit, when they frame such an argument, is what logicians term a falsa accidentis, the fallacy of accident, and which consists in stating a fact, and then having mentioned an accidental circumstance attending the fact, affirming that the fact and the circumstance are the same. This fallacy is precisely of the same nature as the following: the antediluvians were drowned in a flood of water; the water on this occasion was said to be poured out from the windows of heaven; therefore the outpouring of the water and the drowning in the water were the same. The fallacy here is clear to the most superficial thinker. All can see that the outpouring of the water and the drowning were two totally distinct things; that one was the antecedent cause, and the other was the effect. Now the same holds true with regard to the baptism of the Holy Spirit. We have first the outpouring of the Spirit as an antecedent circumstance, then the effect of this outpouring, which properly and truly constituted the baptism of the Spirit. Hence from the mere fact that the Spirit was said to be poured out on the day of Pentecost, we...
can learn nothing whatever as to the kind of action now required in water baptism.

But an essential part of this argument for baptism by effusion, is based on the assumption that water baptism is a symbol of spiritual baptism, and should hence be performed in the same way. Suppose we grant this, then how will our friends ever dispose of Romans vi: 4? In this passage the apostle affirms that the Christians of his day "were buried with Christ by baptism." Then baptism is by the inspired apostle made to symbolize the burial of Christ. How then, we ask, can that which represents a burial ever be made to represent an effusion of the Holy Spirit? As well might you talk about a straight line in Mathematics representing a circle, as to talk of baptism, which the apostle calls a burial, representing or symbolizing the effusion of the Holy Spirit. But our sprinkling friends attempt to escape here by affirming that Paul when he says we are buried by baptism, means not the baptism of water but the baptism of the Spirit. Granted; then, according to their own argument, since water baptism is designed to symbolize the baptism of the Spirit, and, furthermore, since the baptism of the Spirit is here called a burial, therefore water baptism, the symbol, should also be a burial. From this there is no escape for our sprinkling friends. Hence since the argument for effusion, based on the baptism of the Spirit, can never be made to harmonize with Rom. vi: 4, it must be given up. But let us see if we cannot base an argument for immersion on the baptism of the Spirit, which will harmonize perfectly with what Paul says about being buried by baptism. We have seen that the baptism of the Spirit on the day of Pente-

cost consisted, not in the outpouring, but in the effect which followed. To ascertain the nature and extent of this effect, we ask what was baptized in the Holy Spirit? We reply not the bodies, but the souls of the disciples. What effect was wrought upon their souls? All their intellectual faculties were completely brought under the control of the Spirit. Their minds were energized, quickened and wrought up to a power supernatural and divine, so that it may be said that their souls were completely submerged, overwhelmed, or immersed in the Spirit. Now it was this complete pervading of the human spirit by the divine Spirit, which justifies the propriety of calling this miraculous effect a baptism. Contemplating this effect of the divine Spirit on the human, do we see any thing like a gentle effusion? No; the Spirit on this occasion came, not as a gentle breeze, but "as a rushing, mighty wind," overwhelming, submerging and immersing the souls of the Apostles in a flood of holy and divine influences, so that they spoke and acted as they were moved by this divine agent. Then if the logic of our friends is worth anything, it will prove that since the soul in the baptism of the Spirit, is completely pervaded and submerged by this divine influence, so also the body in water baptism should be completely submerged or immersed in this liquid element. This argument appears to us conclusive and irrefragable.

5. As exhaustive of our subject, we now, in conclusion, ask what was the design of the baptism of the Spirit? "Behold," said Christ to his Apostles. "I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv: 49. This promise of the Father was fulfilled on the
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day of Pentecost, when the Apostles by being baptized in the Holy Spirit, were endowed with divine and supernatural power. Although the Savior had commanded his Apostles to go into all the world and preach the Gospel to every creature, yet he at the same time enjoined upon them the necessity of remaining in Jerusalem until they were divinely qualified to preach the Gospel with effect. Hence the Spirit was not poured out on the day of Pentecost for the purpose of operating directly and immediately on the minds of the multitude, for the purpose of converting and saving their souls. Yet this is the design which persons now have when they pray for the baptism in the Holy Spirit. They pray that God will baptize the mourners in the Holy Spirit, that they may by this divine influence be regenerated and converted. But such was not the design of the baptism of the Spirit on the day of Pentecost. It was not the multitude, but the Apostles, who, on this occasion, were baptized in the Spirit; not for the purpose of giving them faith, for they already had faith, not for the purpose of converting them, for they were already converted, but for the purpose of enabling them to preach the Gospel in demonstration of the Spirit and of power." The design, then, of this outpouring of the Spirit was to clothe those first preachers of the Gospel with miraculous power. Hence as an immediate result of this baptism, we are told that "many wonders and signs were done by the Apostles."

But were not Cornelius and his friends baptized in the Holy Spirit, for the purpose of giving them faith and converting them to God? Let us see:

1. In the first place they did not receive this baptism of the Spirit for the purpose of producing faith; for Peter says, in Acts xv: 7, that "God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe." Then Cornelius and his friends obtained their faith, not by this baptism of the Spirit, but by hearing the word of the Gospel; just as all others obtain their faith, for "faith comes by hearing," says the apostle.

2. In the next place, the design of this baptism was not to purify the hearts of those who received it; for in Acts xv: 9, Peter tells us that God "put no difference between us and them, purifying their hearts by faith." Then the hearts of the first Gentile converts were purified, changed and converted, not by this baptism of the Spirit, but by faith produced by hearing the word of the Gospel.

3. In the third place we affirm, that those first Gentile converts did not receive this baptism in the Spirit as a proof that they were yet saved, or that they had received the remission of sins; for we learn from Acts xi: 14, that Cornelius was commanded by the angel to send for Peter, who should tell him words by which he and all his house were to be saved. Then those Gentiles were to obtain salvation, or the remission of sins, not by being baptized in the Spirit, but by hearing and obeying the words or commands of Peter. But one of the commands which Peter, on this occasion enjoined on those Gentile converts, was baptism. "Can any man forbid water that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord." Acts x: 47, 48. We thus learn that the first Gentile Christians were saved, or received the
remission of sins, on precisely the same terms on which pardon was granted to the first Jewish converts; that God put no difference between Jews and Gentiles, but justified and saved them on the same terms of faith, repentance and baptism. Why then did God pour out on the Gentiles the gift of the Holy Spirit? Simply to remove from the minds of the Jewish Christians their prejudice against the Gentiles, and to convince them that God was not a respecter of persons, but "that in every nation he that fears God and works righteousness is accepted with him," whether he be Jew or Gentile. The Jewish Christians had no idea that God intended that the Gentiles were to be fellow-heirs with them of eternal life. Hence we are told that they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." Acts x: 45. But the members of the church in Jerusalem who had not witnessed this token from heaven, showing that God now desired the Gentiles to enjoy the blessings of the Gospel, called Peter to account for going to the Gentiles and associating with them. But Peter in his defense, "rehearsed the matter from the beginning," and closed up his argument by saying, "Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God?" We are told that when Peter's accusers "heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11: 17, 18. Such then were the purposes for which the Apostles and the first Gentile converts were baptized in the Holy Spirit. In neither case was it conferred for the purpose of converting those who received it.

J. M. L.

OBEDIENCE IS BETTER THAN SACRIFICE.

Bro. D. T. Wright—Dear Sir: Why is it that our periodicals and pulpits have said so little on the subject of obedience, generally and particularly? Is it because there is so little said upon the subject in the Book? This cannot be the reason: because obedience was the law of innocence, and man was required to obey his Maker before and since the apostacy of man. Obedience to God's word or will is the end and sum of all religion, under every dispensation under which man has been placed. Obedience to God is the end of the rites, sacrifices, institutions and commandments. Obedience to God is the essence of all piety, and disobedience is the essence of wickedness. The Jews said to Moses, "All that the Lord hath said we will do, and be obedient." Ex. xxiv: 7. Old Judge Samuel said to King Saul, in refutation of his excuse for not obeying the Lord, "hath the Lord as great delight in burnt offerings and sacrifices as in obeying the will of the Lord?" To obey is better than sacrifice. Obedience means doing the commands of a superior being, of one who is in command over us, and who has authority to command us. Disobedience is the setting up of our will against the will of a superior being, of the being in command over us, and which is said to be rebellion, and is said to be as bad as iniquity and idolatry, as bad as the setting up of false gods, and as bad as consulting teraphims and diviners. He that disobeys God rejects his word, wishes nothing of it, casts it behind his back, and tramples it under his feet.
Can there be any thing worse than these things? 1 Samuel xv. The language of the prophets on this subject was this: “For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this I commanded them, saying, obey my laws, and I will be your God, and you shall be my people; and walk you in all the ways that I have commanded you, that it may be well unto you.” Jer. vii: 22, 23. This is the uniform language of the Jewish writers in the Old Testament for four thousand years after the creation of man. There are many passages to the same purpose.

Is there one instance in the Bible where God asked a man, as he did Saul, why he did not obey him, and he answered, because I could not obey you, because you commanded me to do what I could not do, what was impossible to be done. Therefore I did not do it. If there is no such an answer in the Bible, then what becomes of the whole sectarian teaching that man can do nothing in his own salvation, nothing that God commands him to do? The whole Calvinistic dogma goes by the board, until such an excuse is found in the Bible. Is there one instance in the Bible where God asked a man why he did not obey him, and he returned for an answer that which all the sectarian preachers now return for him, which is, I am so totally depraved that I cannot obey you; therefore I did not do what you commanded me to do. If no such an excuse can be found in the Bible, made by any sinner for his disobedience, let all such excuses now go to the moles and taws. Is such an excuse as the modern sectarian clergy now render for the disobedient sinner, ever rendered to earthly rulers for disobedience, to wit, I was so depraved I could not obey you? I was such a drunkard that I could not refrain from drunkenness? I was such a rogue I could not keep from stealing. I was such a murderer that I was obliged to murder. I was such a liar that I could not help lying. If such excuses as these are good when offered by the preachers for sinners to God, why should they not excuse us before men? These are spare-ribs if not the backbone of sectarianism. Sinners in the Bible said to God, we will not do what you said, but never once we cannot do what you commanded. Is there one instance in the Bible where God reckoned with a man for his disobedience, and he rendered as his excuse that he did not know what God told him to do, that he misunderstood God? If this be so, what becomes of all the stuff that natural or unregenerate men cannot understand the Bible, that God commands us to be baptized, or to do one thing in three ways, and we do not know which of the three things or ways he commanded it to be done, which is equivalent to no command at all, no human being is obligated to obey such a command as the popular “baptize.” All such stuff as the modes of baptism belong to the dark ages and Popery, and it is time sensible people were done with them. Men, sensible men, speak plainly when they give commands, how much more does the sectarians, whom they command? "Thou shalt write all the words of this law on the stone very plainly." Deut. xxvii. Is it more difficult to obey God than all other beings? Are his commands more unjust and more unreasonable than the commands of men? Is it more difficult to understand the God of all wisdom, and all language, than all other beings?
Away with such labels upon the character of the God of the Bible. Men may ascribe such things to heathen oracles, but not to the Living Oracles. Why is it not as easy to obey God as men? Why cannot we comprehend God as easily as men? The demons obeyed Christ, why cannot men obey him? Nations obeyed God, Jews and Nine-vites. The storks, and cranes and swallows obey God. The frogs, lice and locusts obey God. The elements of rain, wind, hail and snow obey Him. The fish swallowed Jonah and disgorged him at the command of God. Why cannot men obey God? Kings obeyed Him, David, Hezekiah, Jehoshiphat, and others. Patriarchs, Jews and Christians obeyed Him. Why can we not obey Him? All beings in authority, God and men, loved to be obeyed and expect to be obeyed. Nothing is more pleasing than to be obeyed. Nothing is more provoking than to be disobeyed. The Devil has striven hard for six thousand years to give men the hope of heaven in their disobedience, and he has succeeded admirably through religionists. All mankind are divided into obedient and the children of disobedience. God rewards all beings for their obedience, and punishes all beings, angels and men, for their disobedience to divine authority. He will take vengeance on those who know not God, and on those who obey not the Gospel. Every soul who does not obey that Great Prophet, shall be destroyed from among the people. They have not all obeyed the Gospel. What shall be the end of them that obey not the Gospel? Those mine enemies who would not that I should reign over them, slay them before me. Let us, brethren, be obedient in all things, great and small things. Blessed are they that obey his commandments, they shall have a right to the tree of life. Obedience to God and man is the sum and substance of the Bible, the beginning, middle and end of it. 

JACOB CREATH.

Trenton, Ky., April 20, 1868.

For the Pioneer.

LIGHT DAWNING AMONG THE BAPTISTS.

BRO. WRIGHT:—Perhaps I feel a deeper interest in seeing the Baptists get right on what they call the main issues between us, than many others, from the fact that among them I lived and labored for eighteen years. If the design of baptism was properly understood by all parties, all other difficulties would give way, and union would be the result. Perhaps some make too much of it, and others too little, and there is a disposition on the part of some to magnify differences, and keep up division.

If you can not get this long article in one number of your paper, try and get it in two or three numbers. Here is an explanation of the design of baptism, and an editorial endorsement by Elder Dudley. The article is long but explicit.

From the Western Recorder.

“NO PROMISE TO THE UNBAPTIZED AS SUCH.”

LYNNSDALE INSTITUTE, March 20, 1868.

BRO. DUDLEY:—Your suggestions for me to explain my position has been considered, and I now propose to do so. You will please accept my thanks for the interest manifested, and the kind tender of your columns. The assertion is:—

“The New Testament contains no promise to the unbaptized as such.”

Brother Shackleford seems to think there is nothing gained by the subjoined phrase “as such.” A moment’s consideration will show any one that the sense of the proposition is materially changed by it. Jesus says: “All that
the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” John vi: 37. Here is a promise; it is made to Christ’s seed, but this promise is predicated upon another. ‘The promise made by the Father to Christ that he would give him a people on the earth.’ Isaiah lxi: 10–12. But this seed, or people of Christ, are all sinners, and have no promise as such. Christ came to save his people from their sins. But God alone knows who these are till they have been sanctified by the Spirit, and become obedient to the truth. As sinners, the people of Christ are all under condemnation. It is only when they are born again and walk in the commandments of God their Savior that they have a promise.

It is necessary for men to repent in order that they may accept of Christ as a Savior. It is necessary for men to believe before they can become the children of God. It is necessary for them to be baptized to enter the kingdom of God on earth. It is necessary for the repenting, believing soul to become obedient to the commands of Christ that he may claim the promise: ‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matt. vii: 21. The Apostle James says: "We are not justified by faith only;" ‘that, as the body without the spirit is dead, so faith without works is dead, being alone.’ I understand this to be the meaning of the apostle.—Faith and works, or obedience, are so closely connected, that it is impossible for the former to exist without the latter. Repentance is necessary to salvation, but does not give it. Faith is necessary, but we cannot be saved by faith only. That is to say, more is meant by faith in the New Testament, than a mere belief of the proposition that Jesus is the Christ of God. Baptism is essential to a professing of, or putting on of Christ, is declaring our allegiance to Him. It is necessary to a public demonstration of our faith, since it is the divinely appointed means. But baptism does not give salvation any more than a demonstration of a proposition in Euclid makes it true. But a man who does not make the demonstration of the faith has not the promise in the New Testament:—“Ye are my friends if ye do whatsoever I command you.” But the baptized are without the promise unless they go on to do whatsoever Jesus has commanded. In short, then, the New Testament contains no promise to the unfaithful or disobedient. A man may say he has faith, while he does not love his brother. I say, no amount of faith, even though it could remove mountains, will avail you anything, while you do not love your brother. You have not the promise, sir. I may say that I believe in Jesus, but while I am not baptized, I show that I am a rebel; hence, mine is not the faith of the New Testament; for that always was followed by baptism. So I am without the promise of that book. The Holy Spirit as much commands every penitent believer to be baptized as it did Saul, speaking through Ananias. If the penitent refuse, believe he ever so much, he is without the promises made to Paul.—One thing is certain, all New Testament Christians were baptized. There is no promise to those who were not Christians; so there is no promise to the unbaptized as such. I can see no way for the man to escape who does not forgive his enemies; nor for the one who does not love his brother; no more can I see how a man can escape who refuses to be baptized.

I hope this hurried letter, will, to some extent, explain my meaning, when I make the assertion, that “the New Testament contains no promise to the unbaptized as such.” But, since it is a negative proposition, I will hardly be expected to prove it. If any one feels inclined to pursue the subject farther, I will gladly answer, or try, at least, to answer, any objection that may be used against it. Yours very truly,

G. A. COULSON.

REMARKS.

In these times of rampant Pelagianism, it is well that the brethren should pronounce distinctly the Shibboleth’s of Jordan. We are glad that Bro. Coul-
son has come out and explained the sense of his oft-repeated assertion:—

"The New Testament contains no promise to the unbaptized as such."—

Being a stranger in our midst, we are more apt to prick up our ears at such assertions, than if his doctrinal views were well understood. We felt assured from a short conversation we had with him in our office, that, while the remark was susceptible of misconstruction, he, nevertheless, used it in a perfectly justifiable sense. As a test of love and fealty to Christ, baptism is essential to salvation in the sense that he who professes the former, and is unwilling to submit to the latter, proves by his very unwillingness that he is destitute of both love and fealty to Christ. In this sense then the New Testament contains no promise to the unbaptized, or to the unbaptized as such, I care not which.—

"Ye are my friends if ye do whatsoever I have commanded you." He has commanded the penitent believer to be baptized; and now, if the penitent believer despises the command of Christ, and refuses baptism, he thereby proves that he is not the friend of Christ; and every Baptist in the land is ready to say to that man, the New Testament contains no promise to the unbaptized.

Editor Recorder.

Now, I ask in all kindness, if there is a disciple of Christ in the land who will contend for more importance to be attached to baptism. It is a test of loyalty and fealty to Christ; "no one has the promise unless he continues to be faithful. Faith and works are so closely connected that it is impossible for the former to exist without the latter, and works he defines obedience, and baptism is an act of obedience. If I had written such an article, Elder Dudley would have called it unsound or Campbellism, I opine.

The above article is found in the Western Recorder, of March 28, and in a subsequent number, April 12, a demurrer from old Bro. Haynes goes up, protesting against the editor’s indorsement, as it might do much mischief in building up baptismal regenerationists, alias the Christian cause. Bro. Haynes says:

"The article in question, appears to me calculated to do much harm. As much as it must necessarily have a direct tendency to induce the belief that brother Coulson and brother Dudley are progressing towards the soul-destroying doctrine of baptismal regeneration." And, in this particular, the indorsement of the editor, must have a more pernicious influence than the article itself, because the editor is looked upon, as to some extent the mouth-piece of the denomination in Kentucky."

Bro. Haynes is an intelligent and an influential Baptist of Kentucky, and hear his closing remarks, after writing two columns in that paper:

"In all kindness, then, I would ask why select baptism, and pass by in silence, every other duty? Does it not seem that it was designed to give this ordinance an undue prominence, and to make it in some way essential to salvation? For one, with God’s Word in my hand, and, I humbly hope, an experience of grace in my heart, I solemnly protest against the teachings of brother Coulson’s article. I will conclude this article with the memorable teachings of Paul to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Yours in the hope of a better life,

H. HAYNES.

To which the editor replies:

"The correctness of our interpretation of Bro. Coulson’s position may be an open question. We read his letter carefully several times before we ventured an opinion upon it. We have reread it since it has been objected to, and are still of the same opinion, that we expressed concerning it in the Recorder of March 28th."

Then the editor is ready to admit that baptism and salvation are so inti-
OFF FOR AUSTRALIA.

mately connected, that we *cannot separate them*. Did ever Alexander Campbell contend for more? do the ministers of the Reformation now contend for more? When I was preparing for the late discussion, I went to a Presbyterian minister, who is a ripe scholar, and asked how we could divide baptism and salvation, in view of the commission and the preaching of Peter at the Pentecost, and after looking over his books an hour, he deliberately said they were so closely connected we cannot divide them. I can give his name and residence if called for. The editor further says:

"There is no doctrine more distinctly and clearly enunciated by Baptists, than that there are no non-essentials in the Word of God, and may God forefend the day that they should cease to declare it. This is the point, that he who knowingly, intentionally, and persistently disobeys the commands of Jesus, cannot be saved, and to such an one there is no promise in the Bible; no matter whether his disobedience be manifested in a refusal to be baptized, or to keep any other command. Nor is there in this respect any difference between the moral and positive commands of Christ. And in this sense we say that the New Testament contains no promise to the unbaptized."

The editor closes by saying:

"The herald of the cross, in these perilous times, must not make the trumpet give an uncertain sound."

In concluding, I ask, in view of the judgment, who occupies so responsible a position as an editor? While the minister is teaching his thousands, the editor is teaching his tens of thousands, and it is understood that when an editor is sustained he is endorsed; and truly may it be said, he is the mouth-piece of the denomination. If elder Dudley's views are right in what he has said in these paragraphs, then away goes his former views of election. He now endorses the apostle Peter on election:

"Elect according to the foreknowledge of God through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ."—Baptism, according to elder Dudley, is a part of the obedience without which there is no promise of salvation, (to the sinner,) and it turns at last on human agency, to yield and be saved, or refuse and perish. No theological microscope he can apply will enable him to discover the difference between baptismal regeneration and regenerational baptism.—There have been as many concessions made by our brethren in regard to cases where baptism was impossible, as elder Dudley dare make, (and maintain consistency.) How long will a war of words and newspaper correspondents keep the army of God's people in strife and commotion? Let us believe all things, hope all things, and labor to bring about a better state of feeling and union, by ceasing to backbite and devour one another. Yours, in hope of immortal bliss,

W. WRIGHT.

SAVANNAH, Mo., April, 1868.

From the Review.

OFF FOR AUSTRALIA.

After some months of unavoidable delay, Bro. O. A. Carr, of Mayslick, Ky., has started on his journey to Australia. Within a few weeks after the call for two additional evangelists in that country was received here last September, he declared his willingness to go if a suitable companion could be found to go with him. He waited in part for this, and in part to fulfill certain engagements, until the beginning of the present year, when he determined, if need be, to go alone. Finding no young brother to go with him, he at last found a young sister, who could brave the dangers of the deep and the separation from friends, and secured her companionship. He was married to
Miss Mattie Myers, of Lancaster, Ky., on Thursday, the 26th of March, and started immediately on the journey.—

He could not have chosen a more suitable wife for a missionary in foreign lands.

Though still quite young, she has already exhibited her fitness for usefulness on such a mission. Possessed of a competent fortune, and being an orphan, she had every temptation to pursue the giddy and frivolous life to which most young ladies in her circumstances are devoted. But with a true Christian spirit she determined to devote the fine talents which God had given her, and her finished education, to doing good.—

She therefore established a school in Lancaster, and was still conducting it with astonishing success, when she accepted a call to another field of labor.—

I happen to know that she had a very hard struggle to decide between the call of her affections and her sense of duty to the community in which she was doing good. It was finally the thought of being equally useful in a land where laborers are fewer and the harvest greater, that prevailed, and made her cheerfully consent to go. I predict for her a career of usefulness far above that with which the majority of educated Christian women are contented.—

God shield her delicate frame from injury, and grant her strength of body equal to her strength of soul.

Bro. Carr is a graduate of both the College of Arts, and the Bible College, of Kentucky University. He has been a preacher for some four or five years, and possesses the natural gifts necessary to eminent success. As a recruiter, he has, I think, no equal of his age in Kentucky. Hundreds have already bowed to the Savior under his ministrations, and these chiefly in the regions round about the place of his birth.—

Since his determination to leave his native land, perhaps forever, he has been laboring strenuously for the salvation of his own kindred, many of whom were Methodists, and many in the world. He succeeded beyond his expectation, numbering among those recently immersed, his father, a brother, and a sister. Having paid a debt which he felt he owed them, he was ready then to go where the Lord seemed to call him. He has gone; and the prayers of very many good men and women will constantly attend him. We cannot forget such laborers.

I now know another young brother well qualified for the work, who desires to go to Australia this coming summer, but there is one difficulty in the way.—

He is a married man, and has not the means to pay the passage money for his wife. The money sent from Australia is sufficient only for a single man. I make this statement in order to inquire if there is not some brother or sister of wealth who will feel called upon to furnish this money. It will require about $500 of our currency. If any one, two, or other number will furnish this amount, the long and loud call will soon be answered. I ask brethren to think over the accounts published by Bros. Gore and Surber in the Review, and by Bro. Earl recently in the Hambinger and Standard, and then ask themselves if God does not call on them for aid to this great work. When points of labor in foreign lands are ill-chosen and yield no fruit, the less money we spend on them the better. The Apostles never stayed long where they had no success. But when a white and bending harvest invites the reaper, woe be to us if we thrust not in the sickle. I would be glad to hear immediately from any one who will aid this work.

April, 1868.

J. W. McGARVEY.

EIGHTEENTH OF MATT.

Bro. D. T. Wright:—In the 18th chapter of Matthew, from the 15th to the 18th verse, we find this Scripture:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Now, must the church go to the of-
fending brother, or must the elders go and tell him to come before the church and make certain statements, or acknowledgments, and if he should fail to do this, then withdraw from him without any particular effort upon the part of the church to retain him in the church.

Please give us light upon this subject and oblige a subscriber. S.

The following lying now before me, I submit in lieu of remarks of my own. I trust they will be satisfactory to our beloved brother: D. T. W.

"All matters of church discipline are either private injuries or public offences; sometimes designated "public and private offences," or "public and private trespasses." Private injuries, trespasses, or offences, are those which in the first instance directly affect individuals, and are known only to individuals. For a private injury or trespass, so soon as it is generally known, becomes a public offence. Now the object of the precepts in the New Testament concerning private trespasses, is to prevent their becoming public offences; and that by healing them when only felt and known by the parties;—the person injured and he that commits the trespass. The directions given by the Savior in the eighteenth chapter of Matthew, belong exclusively to this class of trespasses. Thus, according to this law, if A injure B, either by word or deed addressed to him alone, B, who is injured, privately tells A the injury he has received from him; and if, after expostulating with him, A confesses his fault and professes repentance, or if he explain the matter to the satisfaction of B, the affair ends, because the parties are reconciled to each other. But if neither acknowledgment, explanation, confession, nor repentance can be elicited, and B still feels himself aggrieved, he calls upon his brethren, D, E, and F, and in their presence states his grievance. They also hear what A has to offer. After having the case fairly before them, they are prepared to advise, expostulate, explain, and judge righteously. Now if A hears them, is convinced by them, and can be induced to make reparation either by word or deed for the trespass inflicted, or if they can effect a reconciliation between the parties, the matter terminates, and is divulged no farther. But if A cannot or will not hear or be persuaded by D, E, and F, but despises their interposition, expostulation, or advice, B must acquaint the congregation with the fact that A has trespassed against him. Then the congregation must inquire, not into the nature of the trespass, but whether he have taken the proper steps. He answers in the affirmative, and calls upon D, E, and F, for the proof. On the testimony of D, E, and F, every word is established or confirmed. The congregation being satisfied with the standing of D, E, and F, and having heard their testimony, proceed to admonish, expostulate with, and entreat A to make reparation to his brother B. If he is then persuaded and B is reconciled to him, the matter terminates, and both are retained; but if otherwise, and A will not hear nor regard, but despise the congregation, then he is to be excluded. It does not appear that the original quarrel, misunderstanding, or trespass is to be told to the whole congregation, and they made to sit together in judgment upon it. If this were so, there was no necessity for having any thing established upon the testimony of D, E, and F. Whereas the Savior said that, by the testimony of two or three witnesses, every thing may be ascertained or established.—
Nothing would be ascertained or established if A and B were permitted now to disturb the congregation by a recital of the whole matter; for in this way, it is more likely to distract and injure the peace and harmony of the congregation, than to reconcile the parties. But if A complains of injustice in the case, then the congregation must appoint two or three others to hear and judge the matter; and upon their declaration to the congregation the matter terminates. But it does not appear, either from what the Lord enjoins in the passage before cited or what Paul lays down in his first letter to the Corinthians, chapter vi, that the nature of the trespass is to be told. "When you have secular seats of judicature why do you make sit on them those who are least esteemed in the church?" "Is there not among you a wise man, not even one who is able to decide between his brethren?"

The practice of telling all private scandals, trespasses, and offences, to the whole congregation, is replete with mischief. It often alienates members of the church from each other, and brings feuds and animosities into the congregation, and it is very seldom that a promiscuous congregation of men, women, and children can decide so unanimously or so wisely upon such cases, as two or three either called upon by the parties or appointed by the congregation. This moreover appears to be the true import of all the laws upon this subject in the New Testament. On the 18th chapter of Matthew the only question which can arise of any importance, is, whether B is to tell the original trespass to the whole congregation, or whether he is to tell the fact that A has injured him, and will not reform or make reparation. I think the original and the English version authorize the latter, viz. that he is to tell the congregation that A had trespassed against him, and would not hear D, E, and F. This is the immediate antecedent to the command, "Tell the congregation." But on this I would not lay so much stress, as upon the other regulations and laws found in the volume concerning trespasses, and upon the necessary consequences arising from each method of procedure. Very often, indeed, the affair is of such a nature as ought not to be told, and could not be told in a public assembly of Christians without violating some law or rule which the volume enjoins; and not unfrequently are whole congregations distracted by the injudicious, and, as we think, unscriptural practice, of telling the whole congregation a matter of which but few of them are able to form correct views. And such is the common weakness of the great majority of members of any community, that but few are able to judge profoundly in cases requiring the exercise of much deliberation—C. B.

ADDRESS ON SUNDAY SCHOOLS.

No. III.

Surely, there can be no just objection against storing the mind with the untold mysteries in Science and Philosophy. Surely, it is well to read much, study much, think much—to sound so far as possible the abysmal depths of the material universe, to understand the occult forces that obtain in holding suns and systems, atoms and worlds in their respective places; to contemplate the harmony, order and beauty, continually presented to our enraptured vision, above, around, beneath. But while all this is good, and very good, still, there is a more excellent way.

While engaged in unfolding the mysteries in the physical world, we should ever remember, that there are mysteries and splendors, outnumbering—far, far excelling all others, found in that much honored, yet much neglected book, the Bible. While engaged in filling the mind with that wisdom which is bounded by the material, bear in mind that there is a higher wisdom—a wisdom which is
ADDRESS ON SUNDAY SCHOOLS.

not of the earth, earthly—a wisdom which comes from above; heaven originated, heaven descended, heaven-tending, and which once lodged in the mind and affections, and developed in life and character, will prepare its possessor for walking with angels the happy fields of blessedness, and gathering on the banks of the river of life the fadeless flowers that bloom, resplendent, there.

Study as much as you may, think as profoundly as you may, soar as high as you may be enabled safely to do, in the airy regions of speculations, but I pray you study with greater zeal and earnestness, the one book of life, the book of time and eternity. Clamber up the sunny heights of scriptural truth, that you may enjoy a purer, healthier, more invigorating atmosphere. Cease not, nor faint in your efforts, until you stand, if permitted to do so in the flesh, at the very gate of Paradise, breathing the fragrance of the celestial bowers, catching the thrilling songs of angels, and enjoying a foretaste of the bliss and glory to be revealed hereafter. Memorize if you will, the beauties of Homer, Shakespeare, Milton, and Young; of Tennyson, Longfellow, Bryant and others, but write indelibly, on the tablets of memory, the celestial lines of Moses and Samuel, of Job and David, of Isaiah and Daniel, of the Sacred Historians, of Jesus, of Paul, and Peter, James and John.—Their words will be to you light in darkness, strength in weakness, wisdom in ignorance, riches in poverty, health in sickness, life in death. Hence, I pray you cling to the living word of the living God.

The wisest of all men has thus beautifully discoursed:

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies! and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left, riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

How many Christian parents ponder the obligations under which they are placed to "bring up their children in the nurture and admonition of the Lord?" that they may love that wisdom which is better than the honors of earth, more lasting than all the riches of the world. Be assured, Christian parents, the youthful mind will be occupied either with that which is good or evil. If trained in a certain course in youth, that course will be pursued in manhood. But few, very few rise above the influences of early education. If that wisdom is approved which comes from above, and its wholesome counsel followed, then are your children safe from the ballroom, the theatre, the gaming house, the card table, the gambling hell. Safe from the ten thousand allurements that flatter to deceive, and deceive but to destroy.

How bitter the anguish of those parents whose dying child should thus address them: "Mother, Father, I know you have educated me in the sciences of earth, but the science that teaches how to live and how to die, is wholly unknown to me. I once loved the house of the Lord, I once loved the company of the good; I once loved the Sunday School; but you neglected your duty. I imitated you; you turned to the pleasures of this world; I imitated you. My brief career is over forever on earth. My sun will soon go down in darkness—I am lost forever."

Christian parents, do you wish your children to become truly great, in becoming truly good? You must induce them to become great students of the Bible. All the great benefactors of our race have loved and studied the Bible much; while misanthropists, the destroyers of their kind, have abjured it. Apollos was a great preacher, because he was mighty in the scriptures. Timothy, who has been immortalized in the writings of Paul, knew the Scriptures from his youth up. They made him, and will make all who imitate his example, wise unto salvation. No wonder, however, that Timothy was well instructed in the oracles of God, that he had strong, unwavering faith until death; for this same faith dwelt richly in his grandmother Lois, and his mother Eunice.

The Jews, it will be remembered, were commanded by Moses, to teach the law diligently to their children, to talk of the word of God to them, when they sat down, when they walked by the roadside; when they laid themselves down upon the couch at night, and when they rose up in the morning—to bind the commandments for a sign on the hand—to let them be as frontlets between the eyes—to write them on the door-posts and gates. Certainly as great diligence is demanded under the Christian as under the Jewish economy.

All have heard of Adam Clarke, John Wesley, Philip Doddridge. Pious men they
were, notwithstanding the errors they held. Each was blessed with a pious mother. They were therefore diligently and scrupulously cared for in all the walks of early life. Their young and tender hearts were early impressed with love to God, and hence they have left behind them monuments of their devotion to the truth.

It is said of the illustrious and God-fearing Doddridge, that before he could read he was taught by his mother, portions of the Old and New Testament. Methinks, if the angels of God look down upon us—if they ever gaze with fondest delight on the scenes of earth—such a spectacle—a mother earnestly engaged in writing the imperishable truths of heaven on the unsullied heart of innocency; would be marked with deepest emotion by these ministering spirits.

Wickliffe, who lived in the stormy days of the 14th century, called the "Morning Star of the Reformation," remembered his Creator in the days of his youth. He gave a translation of the Bible to his countrymen, and defended its principles with unparalleled boldness—against Popes, Cardinals and Bishops.

Luther, the death-defying hero of the Reformation—was taught by a Christian mother before the evil days came upon him, to fear God and eschew evil. When he grew up to manhood—was thoroughly educated in science, literature and philosophy, he found the Bible, all of which he had not seen nor read, in the cloister of a monk at Erfurt. This book in after years he gave as a blessed legacy to his fellow-countrymen, in a translation in their own tongue. He was attacked by Leo X and all his followers. But this intrepid "Lion of Saxony" fought them so triumphantly that they quailed before him. Bulls of excommunication and of death were hurled at him from a distance, with demoniacal fury. But all their thunder-bolts of wrath all ruin terrified not in the least degree.

He worked on, preaching, writing, exposing error, vindicating the truth, until Germany awoke, and the nations stood aghast at the mighty work achieved. Human mind can never conceive, nor tongue tell, the great blessings conferred upon the world through the labors and sacrifices of this bold, God-fearing, self-denying Reformer.

All of these pious men, were cared for in youth. The seeds of Bible truth were early planted in the warm, fertile soil of the heart. It grew and flourished until death.

We call to mind the heroic sons of God, of other days, who were identified with this Reformation—the pioneers who under God, laid broad and deep the foundation, which will stand, if the people of God remain faithful, so long as sun and moon endure. These valiant men were proverbial for their knowledge of the Scriptures. If they were acquainted with only one book, one thing at least will be granted, that they were well acquainted with that book. This one book they carried with them into the fields, the counting rooms, the workshops. On the highways and the byways of life, they still kept the eye fixed upon this. It was with them morning, noon and night. This book they diligently read, studied, pondered, until its books, chapters and verses were familiar as household words. This book they loved with a devotion unparalleled since the days of Apostolic Christianity. They were ever prepared for the conflict. They were never surprised by the enemy. They ever had on the whole armor, and the sword of the Spirit was ever bright and burnished as that of Achilles. But these God-like men, one by one, are putting on the armor, and going home to rest in everlasting peace. Campbell and Stone, Johnson and Scott, Morton and Creath, Smith, Church and Hayden, all, all are missing in the great army on earth—they have joined the army above. Somewho stood side by side in the conflict with these, yet lingering on the shores of time, calmly but anxiously awaiting the call of the Great King.

These men of God have bequeathed to us a legacy of priceless worth. Shall we be faithful to the trust committed to us?

Whither, O whither, has led the spirit of other days—when the fire was ever burning on the altar, and the temple of God was ever filled with his glory! When sleep nor slumber came to eyelids of holy watchman, keeping guard on Zion's lofty towers; when one could put a thousand and two ten thousand to flight. When Christians, a mighty army moved forward in solid phalanx conquering and to conquer, and with mighty thunderings of victory and triumph taking possession of the enemy's country, and planting the standard of Jesus on every hill-top, and in every valley, calling aloud upon the people yet divided and in darkness, to gather together under the broad folds of that flag flung to the breeze more than 1800 years ago, from Calvary's height, girded with the lone star of Bethlehem.
Brothers, Sisters, Soldiers of the Cross, live to God, work for God, that you may die with your feet to the foe and your face to the heavens, with the shout of everlasting victory ringing in your ears.

How may the Sunday School prosper? 1. It is essential that the Teachers be members of the body of Christ, and that they strictly, faithfully perform the work assigned them. 2. It is essential, that all parents who can attend, give their presence in the Sunday School. Teachers instructing their children expect them—have a right to know why they absent themselves. The only way in which I can repay those who in the S. S. are teaching my children, is in teaching theirs or others. 3. It is essential that good books be found in the S. S. library. Many S. S. books are full of vulgar ditties, and yet more vulgar stories—stories that sap the foundation of gospel truth. These should be committed to the flames, and only those used known to be good. 4. It is essential that teachers be ready at all times to give the Superintendent and School a reason for being absent. 5. Pupils should do this to their respective Teachers. 6. Finally, it is essential in the S. S. as in every department of business in this life, that all be punctual. No school can prosper without this, and no school can fail to prosper where this maintains.

We thus speak, because we know many calling themselves disciples, who are not in the slightest degree interested upon this subject—because we believe thousands in our ranks are not taking hold of this matter—because we believe thousands in our ranks are not taking hold of this subject. We thus speak, because we love supremely the blessed cause of Jesus—desire above all things in this world, to see it established firmly in every land—desire to see the day come when Sectarianism, Romanism, and every lie shall be banished from the earth, and the knowledge of the Lord Most High shall extend wherever human voice is heard, or human footprints may be found. Let us, beloved brethren, work while life is ours—while opportunity is ours; while permitted freely to work; while the fields are whitening for the sickle; while thousands and tens of thousands are calling for help far and near; then, O, then, when the "awful summons" comes, when we stand on the brink of the grave, we may look back on lives spent in God's service; may look forward with delight to the crown, the harp of gold, the palm of victory, the everlasting rest, the triumphant song, to be realized and enjoyed in that world in which we shall be forever free from care, and suffering, and death. W. C. ROGERS.

LETTER FROM DR. JENKS.

OTTUMWA, Coffs Co., Kansas, April 23d, 1865.

DEAR BRO. WRIGHT: I arrived safe at home after an absence of two months; found all well. Our brethren had closed a meeting of some two weeks. The sword of the Spirit was wielded successfully by brothers C. Deeweas, Martin and Rankin. The result was the addition to the church of some twenty-five. Thirteen made the good confession and were immersed into the kingdom of Christ, the rest by letter and relation. The brethren are strengthened and built up in their most holy faith. The cause and kingdom of our Master is steadily progressing in Kansas. May it still progress, till the kingdoms of this world shall become the kingdom of our Lord and of his Christ. Yours in the one hope, DR. J. JENKS.

REMARKS.—We had the pleasure of making the personal acquaintance of bro. Jenks at our own house, as he was returning from his tour east. He spent some two months soliciting for Western Christian University, located at Ottumwa, Kansas, by our brethren. The Institution was located at that point by the brethren of Kansas, and we were glad to learn of Dr. Jenks that it is doing well. A respectable number of students are in attendance, and making satisfactory progress. Its location and the facilities that will accrue there in addition to those already possessed, on the completion of the rail road to that point, this winter, will draw for it, no doubt, a largely increased patronage. The property is already worth some twenty or thirty thousand dollars. There is, however, a small debt of about two thousand dollars against it, which will, we trust, be paid off at an early day, when the institution will stand free of incumbrance. Bro. Jenks' tour was for the purpose of raising means to pay off this claim. It is gratifying to see the zeal and energy of the brethren thus exerted so far westward. A brighter day will soon dawn upon these pioneers of the gospel and education. D. T. W.

ELDER JOHN I. ROGERS.—We learn from a secular paper that bro. John I. Rogers has returned from the South with his family back to his old home in Kentucky.
THE ENVELOPE PLAN.—As an easy and successful means of keeping up the church finances, we think the "envelop plan" is the best that has been hit upon. That our churches generally lack financial system, is a lamentable fact. Nothing can be satisfactorily and successfully done where money is required, in the absence of system. System in all departments is an indispensable requisite, and especially in the church where "all things should be done decently and in order." Wherever the envelop plan has been adopted it has given satisfaction. We would suggest to all our churches the propriety at least of giving it a trial. The Lord requires us to give, to lay by in store on the first day of the week, something, according to the amount he has prospered us;—each one is required to lay by; but the plan or how we shall lay by is left to us. The Lord directs the thing to be done, and the time when, but the how or the plan is for us to choose. Try the envelope plan.

D. T. W.

Died.—James B. Tracy, an old and highly esteemed citizen of Grundy county, Mo., died in this place on the 26th ult. We knew the deceas'd for a number of years, as one of the best of citizens, and a strict Presbyterian. He died in the faith in which he had lived. We loved him much, and we sympathize with his children and many friends in this afflictive bereavement.

D. T. W.

Beg.—I do not like to beg for myself; but dear reader, brother or sister, did you but know the humbleness of my real condition, you would not blame me. Send me subscribers, and I will render a full equivalent for the value received, and be saved from the humbleness of begging. Reader, will you do it?

D. T. W.

ELD. SAMUEL LOWE.—Bro. Lowe will likely move to Missouri this fall. We shall be glad to welcome him to our State. We need the labors of many such brethren.

GREENVILLE, Mo.—W. S. Speers has recently been at Greenville, in Clay county, Mo., preaching the soul-sleeping doctrine, to the annoyance of many well-disposed persons. We would advise the brethren there to circulate Bro. P. T. Russell's Materialism against itself. It is one of the best exposes of that heresy to be had outside of the Bible. Price $2.00 per copy. Address Eld. P. T. Russell, Fort Des Moines, Iowa.

J. S. ALLEN'S TRACT.—We have in press a Tract for Bro. J. S. Allen, of Bethany, Mo., of about 32 pages, on the Pardon of Sins. It is in the form of a dialogue, and was published in serial numbers in the Pioneer some three years ago. We shall have it ready for delivery in about ten days or two weeks. Price 10 cents single copy, or $1 per dozen. Address J. S. Allen, Bethany, Mo., or D. T. Wright, Chillicothe, Mo.

EIMORE, NEBRASKA, Apr. 22, 1858.

DEAR BRO. WRIGHT:—I have been preaching here five days, and this morning immersed seven penitent believers; a very old man and his two middle aged sons were of the number. Immersed three at St. Deroin a week ago today. Your friend and brother,

R. C. BARROW.

A MEETING was recently held in Lebanon, Ohio, where there were but two Disciples, which resulted in the organization of a church of 251 members and a Sunday school of 300 scholars. A glorious work. Bro. Shaw was the preacher.—[The Children's Friend.

The Christian Pioneer, a weekly pamphlet, published by D. T. Wright, Chillicothe, Mo., at $2.00 per annum, is a good paper, and deserves a much better support. I know Bro. Wright to be one of our truest and best men.—[The Children's Friend.

One thing satisfies us that man is a creature, and that is, that he can not comprehend himself. He is the master-piece of higher intelligence, and why not of God?

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EXEGESIS OF I. TIM. v: 9-11.

B. M. F., in the last number of the Pioneer, wishes to know the meaning of the above passage. The difficulty here arises from the indefiniteness of the phrase “into the number.” Paul says, “Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.” The meaning of this passage was perfectly clear to Timothy, who was thoroughly acquainted with the internal regulations of the Church at Ephesus; but to us, lacking such knowledge, the phrase “into the number” sounds indefinite. “Into the number” of what? This question is susceptible of two answers: into the number of the beneficaries of the church, or into the number of the deaconesses of the church. The ancient apostolic church had in it a class of officers who have almost become obsolete in our modern churches. These were deaconesses—persons chosen from among the female members of the church, and who were appointed to attend sick women, and to look after the poor and the destitute females of society. They were true and genuine Sisters of Charity. Some critics suppose that Paul has reference to these deaconesses, when he says, “let not a widow be taken into the number under threescore years old.” But this view does not strike my mind as the true one, for two reasons: 1st, it does not harmonize with the context. 2d, those widows chosen were to be at least sixty years of age. In the first place, with reference to the context, we find, by referring to the previous context, that Paul is speaking of those widows who were destitute, who had no near relations able to take care of them, and who consequently had to be maintained out of the public treasury. “Honor widows that are widows indeed,” that is, support those aged females who are too old to work and maintain themselves, and who are not only left husband less, but who have no near relations, such as children or nephews, who are able to take care of them. But the apostle commands Timothy to refuse the younger widows, because they by being supported by the church, would “learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.” But again, the idea of the apostle’s referring to a deaconess, is refuted by the consideration that a female sixty years of age, or over, would be too old to attend to the duties of such an office, which
were often quite burdensome. Besides, why should the deaconess be a widow? If the deacon was to be a married man, as Paul directs, why not also the deaconess? We would therefore paraphrase the passage thus: "Let not a widow be chosen into the number of the beneficiaries of the church under sixty years of age, because it younger than this she is able to work and maintain herself; besides, she must have been the wife of one man, that is, having lived in lawful marriage with one husband; also, eminent for good works, such as rearing children, lodging strangers, washing the feet of the saints, and relieving the afflicted, &c.

J. M. L.

LETTER FROM ELDER JACOB CREATH.

Hopkinsville, Ky.

April 28, 1868.

Bro. D. T. Wright, Dear Sir: I have been from home nearly one month, and I have had five confessions in that time, four in New Albany, Indiana, and one last night in this place, an educated, refined and noble young gentleman, one of the teachers in the Male Academy in this place, who had been under Methodist influence, and who was this morning immersed by brother Walthal, formerly of Va., into the ancient christian faith for remission of sins. I hope this amiable and lovely young gentleman may plead this cause when I am no longer on earth.

I am now under the roof of our christian and gentlemanly brother Goss, of Va., formerly, and now the head and principal of the Female School in this place, and who is well qualified by his liberal attainments, and his christian virtues, to occupy so important a position. In addition to his own qualifications, he is assisted by his christian wife, who acts the part of a mother to the young ladies, and who conducts the domestic department with energy, dignity and amiability. She is as well suited to the station as any lady I have seen. Our brethren in Southern Ky. cannot do better than to trust their daughters to the instruction and supervision of these two eminent christian teachers; and then they will have the advantage of having the intelligent and venerable brother Walthal teach the scriptures to them. I am pleased to know that we have such a female school for the instruction of the daughters of our brethren in Southern Kentucky.

Since I came to this section of the State, I have heard of four debates our brethren have had with sectarian, and a fifth one is now contemplated, all about baptism and its antecedents and consequents. All this proves that "this non-essential thing called baptism, this bodily act, this mere ceremony," is rising in importance, and is necessary to admission into the church or kingdom of God on earth, to remission of sins, and the reception of the Holy Spirit, according to New Testament teaching. I cannot too strongly impress on our younger brethren the great necessity of confining their opponents in debate on baptism before they begin, to the New Testament for proof; because if proved from that book it will be enough, we will believe and practice it, and because all the creeds say baptism is an ordinance of the New Testament, ordained by Jesus Christ. By confining the opponents for proof
LETTER FROM ELDER JACOB CREATII.

to this book, they will shorten the 
debate and save time. I hope our 
brethren will take notice of this and 
"govern themselves accordingly." I 
do not know to what cause to attri-
brate this recent belligerent spirit on 
the "mode of baptize," unless it be 
that brother A. Campbell and brother 
H. T. Anderson, and the A. B. Union, 
have all put immerse in their render-
ings of the New Testament, and our 
periodicals and debates and teachings 
have all made it plain and undeniable, 
that immerse is the proper English 
representative of the Greek verb bap-
tize, and this makes it necessary on 
the part of our pedo-baptist friends to 
show that our Savior commanded 
three acts, immerse, pour and sprin-
tle, to be done under one Greek word 
baptizo. Unless this be the cause of 
their being so stirred up of late, I am 
unable to account for their efforts of 
late to sustain the "modes baptism." 
No fact is better authenticated in 
church history, than that all parties, 
Jews, Greeks, Romans and Christians, 
immersed for thirteen centuries, un-
til the council of Ravanna in 1311, 
when Pope Leo changed immersion 
affusion, without any authority 
from the author of this institution. 
If our sectarian pedo-baptist friends 
did not derive their authority for 
the three modes of baptism from the 
Pope, it dwells upon them to show 
from whom they did derive them, 
and when and where, and by whom, 
a subject became debateable which was 
so well fixed, defined and undefeate-
able for 1300 years. Let them show, 
if they can, and which they are bound 
to do, where a debate was held for 
1300 years on the "modes of pour, 
sprinkle and immerse," or else cense 
their folly; let them surrender a po-
lish tradition for the Christian insti-
tution of immersion for remission of 
sins.

I received information from a 
source I consider reliable, that at one 
of the debates referred to above, a 
Mr. Ditzler, a Methodist clergyman, 
charged the Christian preachers in 
Missouri with denying the Divinity 
of Jesus Christ, and saying that his 
blood was of no more virtue or worth 
no more than the blood of a heifer. 
If I am misinformed, or misrepresent 
him, I will retract what I have heard. 
The brethren can say whether I have 
stated what he said correctly or not. 
As I am a preacher from that State, 
I feel myself implicated in the charge, 
and I have denied the charge for my-
self and for my brethren, and call 
upon Mr. Ditzler to name the prea-
cher or preachers among our people 
who said the above things, and the 
time and place when they said those 
things, and the witnesses who heard 
them make the statement. I think 
this is due from him in making a 
charge which so deeply affects the 
character of so large, so pious, and so 
reputable a body of men as I believe 
the Missouri Christian preachers to 
be. I should be pleased for the Edi-
tors of the Herald of Truth, at Car-
bondale, Ills., to send to bro. Wright, 
at Chillicothe, Mo., the numbers of 
the Herald containing their corres-
pondence with Mr. Ditzler and their 
strictures upon him in that paper, for 
bro. Wright to make such quotations 
from that paper as he may judge 
proper, touching this man's character. 
If this serious charge upon the char-
acters of the Christian preachers 
passes unnoticed and undenied, it 
will, after a while, be set down as a 
historic fact, and will be quoted and
charged upon us as an undeniable truth. If any preacher in Missouri has been guilty of such a gross dereliction of duty, I hope he will have the honesty to openly acknowledge it and to retract it, and that his congregation will hold him responsible for such a heresy, and if the church to which he belongs does not rebuke him for such errors, the other preachers will not let him pass unrebuked. If brother Wright knows of such a preacher in Missouri, I hope he will name him, as he is implicated with the rest of us, and as an extensive acquaintance with the Mo. preachers as any preacher in the State. Bro. Wright owes this to himself and to us. I am pleased to hear brother Long, one of your co-editors, so favorably spoken of by the brethren of this place, with whom he lived and labored one year. I pray that we all may stand perfect and complete in the will of God. Yours truly,

JACOB CREECH.

REMARKS.—Mr. Ditzler has unquestionably stated what is not true. We have a pretty thorough acquaintance with the preachers of Missouri, and never heard from a single one of them an intimation of the kind. The charge is a grave one, but must do Mr. Ditzler more harm than the Missouri preachers. The preachers of no State in the Union are, as a class, more widely known than the Missouri preachers. Lard, Hopson, McGarvey, Haley, Lampson, Wilkes, and many others I might mention, are Missouri preachers, but now residing in other States, and are widely known, and known, too, to preach no such doctrine. Mr. Ditzler has done himself more injury than he has the Missouri preachers. If I knew his address, I would send him a copy of this paper, that it might, if possible, assist him to see the unenviable position he stands in before all who have the least acquaintance with the Missouri preachers, on account of this statement. But as we know not his address, we shall have to depend on some friend to call his attention to it. If he knows of a single preacher among us who teaches as he stated, we will all thank him to name him out. Let us know who he is, that we may "teach him the way of the Lord more perfectly." D. T. W.

NUTS FOR SECTARIANS TO CRACK.

Our sectarian friends teach that regeneration is the effect of the immediate influence of the Spirit alone upon the heart; in other words, that this divine agent regenerates the dead and passive soul by direct abstract power, without any means whatsoever. Furthermore they teach that this effect called regeneration, inasmuch as it is brought about without the truth of the gospel as the means, is before faith and repentance or any other act of the creature; and that the exercise of faith is the first act of a regenerated person, and that hence believing, repenting, with all other states and affections of the soul, are the fruits of regeneration. This states the issue fully and fairly, which we, as a people, have raised with the sectarian world, and which has always been the point in debate whenever the parties have understood themselves. Without calling the truth of this theory in question at the present time, we wish to give our friends a difficulty or two to dispose of.

1. Admitting this theory to be true, is it necessary that it should be believed, or is it not? If you say yes, then you stultify yourselves and ignore your own theory, which teaches us that it is not necessary to either believe this doctrine or anything else, in order to regeneration, which you say is before faith, and is the work
CLAY CO. MEETING FOR CONSULTATION.

Brethren, subscribe for the Pioneer.

CLAY COUNTY—MEETING FOR COUNSEL.

Bro. Wright, Dear Sir: We are aiming to hold a meeting of the Preachers, Elders and Deacons of the churches in Clay county, the first of June, for the purpose of considering the state of the cause in our county, and to secure some concert of action with our congregations for a more general and successful effort in our work.

We are all looking forward to this meeting with hope of good results. We would be happy to see any of our brethren from abroad in attendance. I see the brethren in Johnson county propose a similar meeting. All this looks cheering. Will not our brethren in other counties try this. My opinion is they will be pleased with such meetings and discover great good to result from them. When they have not sufficient strength in a single county, let two or three, or more, unite. Several counties over on the Mississippi river, Marion, Pike, Montgomery, and others, perhaps, have been holding meetings of this kind, annually, for the last ten or more years, and are not tired of them yet. Press on with your work, brethren, until your spirit shall be caught up by every county in the State. If possible I shall try and attend your next meeting and revive old associations.

I send you, brother Wright, a copy of the circular letter we have addressed to each one of our churches. You can publish it if you choose, that others may see the nature and objects of our meeting.

I will send to you an account of the meeting when it is over. We wish a
LIBERTY, Mo., May 3, 1868.

To the Church of Christ at—, Clay Co. Missouri:

DEAR BRETHREN: The undersigned, after consultation with many of our leading brethren, have concluded to address a letter to each congregation of Disciples in Clay county, and propose a general meeting of the Disciples of Christ in our county, to be held in Liberty, beginning on Friday before the first Lord's-day in June, next, at 10 o'clock, A. M.

The object of this meeting will be to cultivate a more extended and intimate acquaintance among our brethren; to ascertain the condition of our churches in this county; to learn, as far as practicable, the wants of the congregations, and to devise ways and means to meet those wants.

The experience of our churches in different sections of the country, during the past, clearly attest the importance of such meetings, and their great advantage to the cause of our Savior.

We need the counsel, the sympathy, and the prayers of each other, that we may all feel stronger for our work. Come up, brethren, and let us see each other, and take knowledge of another concerning the ways of Zion. We request that you take this matter under prayerful consideration, and send your preachers, your elders, your deacons, and such other brethren as you may choose, as messengers to the proposed meeting.

It is expected that each congregation will report through its messengers to the meeting the number of its members, number of additions during the past year, the amount of preaching it has, the amount paid for the purpose of sustaining the gospel at home and abroad, the number of scholars in its Sunday-school, the number and names of its elders and its deacons, its general spiritual condition, &c., &c.

The meeting will continue over Lord's-day, and the brethren in Liberty extend their free hospitality to all who may attend.

Several of our preaching brethren from other counties will probably be in attendance, to aid us in our efforts to revive the work of the Lord in our midst.

Brethren arriving will please report themselves at the church, or at Dr. Morton's drug store, and they will have homes assigned to them during the meeting.

J. W. WALLER,
P. B. AKER,
R. C. MORTON,
A. B. JONES,
F. R. PARMER,
W. A. MORTON,
A. M. RILEY,
T. R. DALE.

LARD'S QUARTERLY.

The first number of the fifth volume of this splendid periodical is now out.
The present number, besides being filled with the usual quantum of solid and interesting matter, comes to us somewhat changed in form, and this, we think, for the better. It is printed on larger type, the lines are wider spaced, and the articles are divided off into sections by the Roman numerals. This change, besides being grateful to weak eyes, has the effect of making the reading of the articles less formidable to those who lack the moral courage to attack solid columns of closely printed matter. Such a paper, characterized, as it is, for its thoroughness, its rigid logic, and the abstruse nature of the questions which it discusses, presupposes a pretty high degree of intellectual culture on the part of its readers.

The editor, believing that the Christian brotherhood had attained to an intellectual culture high enough to demand such a publication, has undertaken to supply this demand. The Quarterly, having attained, as yet, but a limited circulation, demands a much larger patronage to enable the worthy editor to place it on a permanent basis, and to crown his effort with success. This larger patronage we hope he will obtain. Have we not attained to a degree of intellectual culture sufficient to demand and amply sustain such a publication? We hope that a largely increased patronage to the Quarterly, during the present year, will respond in the affirmative.

The principal articles of the present number are the following:

1. **The Will of God.** In this article the writer makes the divine will the ultimate standard of right; the law impressed upon matter and expressed to rational and accountable beings, and which is their rule of life, and the path to happiness. The next proceeds to trace it from its source, the divine Mind, to the point where it begins to be binding on us. The Father reveals his will to the Son, the Son to the Holy Spirit, and this divine agent, by selecting suitable words of human speech, conveys the will of God to the apostles, as pure and free from error as when it first crossed the threshold of heaven.

2. **The Emanation of the Human Spirit.** This is a highly speculative article, yet not without some practical value. The writer argues against the theory which makes the human spirit a product of the physical organism on the following grounds: it tends to materialism; from the design of the reproductive system, which is to perpetuate all the typical elements, but the spirit not being a typical element, is not thus produced; because the spirit is a personal essence existing independently of the body; and lastly from the reproductive process, the nature of which affords no data from which we can infer that there is any such a system for the propagation of spirit-beings.

3. **Missionary Societies.** This article is thoughtful, and has a fair show of logic, but as an argument against missionary societies, it is by no means convincing. With the thoughtful minds among us, no amount of reasoning against missionary societies will have
any weight, so long as the airy theories based upon that indefinable something called "God's plan," are blown to atoms by the caustic touch of experience.

4. Internal Revenue. The design of this article is to show that the Christian brotherhood is yet largely lacking on the score of liberality. That we have among us some of as liberal men as can be found on the face of the earth, we verily believe, because we have seen such and know them; and that we have also among us some of as illiberal creatures as ever disgraced the human form we just as firmly believe, because we have seen them and known them. That we can and will attain to a higher standard of liberality we think is certain; but that we will ever be able to purge the church of the miscreant and covetous, we think is hardly possible, especially with our present lax and imperfect discipline. This kind goeth not out, save by prayer and fasting.

5. Romanism, Protestantism and Rationalism. The writer in this article discusses the merits of the fundamental principle in each of these systems. The papist contends for an infallible church, the protestant for an infallible Bible, and the Rationalist for an infallible human reason. But, as pointed out by the writer, protestants utterly ignore their fundamental principle which makes the Bible an all-sufficient and infallible rule of life by framing human creeds and binding them on the hearts and consciences of God's people. By so doing, they have shorn themselves of their strength, and rendered themselves utterly unable to cope successfully with the giant apostacy. Romanism and Rationalism are near of kin, in that the former modifies individual knowledge derived from the word of God by the decisions of the Church, the latter by the decisions of Reason.

6. A Journey from Cairo to Jerusalem. The author writes from a clear and vivid memory.

7. The Care of the Churches. The writer sets out by reiterating the old complaint, an inefficient eldership. He does not think that we have, upon the whole, made any absolute gain in the last ten years, having progressed in some things, but retrograded in others. The author justly charges upon protracted meetings much of the evil that is among us. He thinks, and justly, too, that a reformation is now imperatively demanded among us in two things, the regular attendance on the Lord's-day meetings by all the members of the church, and universal congregational prayer. J. M. L.

REPLY TO ELDER JACOB CREATH ON MASONRY—NO. 1.

Bro. Wright.—The Christian Pioneer of April 16th is before me, containing the first of a series of articles in reply to my "Review of Free-Masonry." At the close of this article, Eld. Creath requests me to insert it in my paper. This I will cheerfully do, provided my rejoinders are admitted on your pages. Eld. Creath has seen fit to address me personally in your paper, and I think justice demands I should be heard through the same medium. Had Eld. Creath sent his articles for insertion in the Anti-Masonic Review, of which I am editor, I would have inserted them.

As it is, if my rejoinders appear in the Pioneer, I will transfer both to my pages; otherwise his will not appear, except so far as I may quote from them.

I read Eld. Creath's article with some surprise, for I had supposed he was pre-eminently the great Western champion against all humanisms; but it seems I was mistaken and that even "the immortal Homer sometimes nods."

As a logical argument Eld. Creath's article has neither pith, marrow nor fatness. It is simply a logical abortion. He makes a
few very garbled extracts from my pamphlet, and evidently misrepresents me before your readers. Allow me to say that the name "Christian" as it stands on the title-page of that work, was used in the Scriptural sense, and as a perfect contrast to the name Mason, and that the author did not "conceal his name from shame, fear, or any other unworthy cause." The author's name did appear in connection with the pamphlet, and, if it will relieve Eld. Creath's curiosity, I will now state that, with the exception of the "Appendix," I am the Author of the work.

I have not "assisted so large, so respectable, so learned, and so influential a body of men as Masons are." I assail Masonry, and not Masons. If Eld. Creath cannot see the difference it is no fault of mine.

Eld. Creath represents me as confessing an entire and utter ignorance of Masonry, which is very far from the truth. What I said was this: "Never having belonged to the order of Christian religion, is of a divine and moral nature?" If so, he is too religious! he has too much religion!

I would ask Eld. Creath if he is satisfied with the terminology of speculative Masonry? Is he pleased with speculative Masonic religion? Let him answer these questions, and not play upon words for the want of argument.

Elder C. quotes a passage from page 10, and seemingly attributes it to me, when, in fact, I quote it from Mr. Cross, and so marked it. Does Elder C. believe that Masonic religion is of a divine and moral nature? If he does, I do not. Elder C. asks, "Is this Christian an enemy to religion?" I answer, yes, to all systems or false religion, the Masonic included; and if Elder C's religion is Masonic, I am opposed to it! I would ask this venerable Elder if he has two religions, one Masonic and the other Christian? If so, he is too religious! he has too much religion! By which does he expect to be saved? Or, does he think he will have two chances for heaven, and that if one fails the other may prove a success? Elder C. admits that God never gave but two systems of religion to men, one Jewish, the other Christian. Is Masonic religion Jewish or Christian? Will he answer? But I will not dwell longer on this point.

Elder C. says a Christian has the right to become a Mason. "It is a private right between him and his Maker, of which no man can deprive him." Will Elder C. tell me where this "right" may be found? Is it human or divine, political or religious? "A private right" indeed. What sort of rights are "private rights?" Have Christians a "private right" to do wrong? Have they a "private right" to have themselves denuded, cable-towed, hoodwinked, and in this ridiculous style to enter the Lodge "in the name of the Lord?" I deny the right, and call for the proof. Have they a "private right" to kneel on their left bare knee before a Masonic altar, and take a wicked and profane oath on the Bible, square and compass? And can they do so without violating the laws of Christianity? Let Elder C. answer, and
not seek to screen himself under the plea of Masonic "silence and circumspection."

Elder C. says, "If the author was a Mason, in writing this pamphlet he broke through obligations that bind all honorable men, and therefore is unworthy to be believed." Take care, Elder C., you are not wide awake! And does the pamphlet contain revelations which, if written by a Mason, would be a violation of "obligations that bind all honorable men?" The above statement admits the fact! And yet the author was not a Mason, is not one, and never intends to be one so long as he is a Christian. He has never burdened his conscience with horrible oaths which forever sealed his lips, nor his memory with profane and foolish ceremonies.

"Not worthy to be believed!" What! a man take a criminal oath, an oath which never can be morally binding, and not believe him because his conscience will not allow him to keep it? I am sorry to repeat that, the oath which Masons take "to always half, forever conceal, and never reveal" the secrets of Masonry, throws suspicion over all they say and write about it. I would not burden my soul with such an oath for all the "repectability and learning" in the Masonic world!

Elder C. is opposed to missionary and other societies, but comes out in defense of Masonry! Consistent man! When Missionary, Bible, Tract and other societies hide away from the light of day, and bind themselves by horrible oaths to obey the mandates of the "Worshipful Master," it will be time enough to place them in the same category; but until then, Missionary, Bible and Tract Societies are as pure as the rays of the sun in comparison with Masonry.

The pamphlet has already done "the author good." It has unburthened his conscience of a duty he owed to God, to his brethren, and to the world. I do not expect to "demolish" Masonry, except by preventing accessions to its ranks. Only a few who are Masons have the moral courage to break the steel hooks and iron fetters with which they are bound. But Elder C. may as well cease his war on sectarianism until his own skirts are clean. Consistency is a rare jewel! The air-built temple of speculative Masonry will crumble to dust just as soon as the mystic city, "Babylon the great, the mother of harlots," falls to the ground. And when Elder C. raises a shout over the downfall of the latter, I will swell the chorus over the former! Yours, in Christ only,

J. T. WALSH.

REMARKS.—As we published Bro. Creath's review of Bro. Walsh's pamphlet against Freemasonry, we are under some obligations to let brother W. be heard through our columns. The Pioneer is a religious paper, and conducted for the advancement of the gospel of Christ, and the welfare of his people, and not for the discussion of side issues. The discussion of Freemasonry and Christianity—that is, whether a Christian can become a Freemason, or a Freemason's becoming a Christian, whether he should continue his connection with the Masonic fraternity, has been attempted in most of our periodicals, from the Millennial Harbinger down, and I believe the editors in most every instance have had to stop the discussion on account of the personal character it assumed. Why can not brethren discuss this calmly? If we admit any thing more on this subject, the articles must be short and mild.

D. T. W.

WHAT SHALL I DO TO BE SAVED?

No. V.

The way in which this idea of ministry and minister works disastrously among us, is in the use that preachers make of it, and the advantage they take of it. It most generally results among us in preachers first regarding themselves as holding an official relation to the church not described by the words elder or deacon, and in the next place by regarding their work as wholly distinct from that of these officers, as they conceive this work to be. They think they have nothing to do, as these officers, as they conceive this work to be. They think they have nothing to do, as preachers for a congregation, but to preach the gospel, meaning by this, discoursing on "first principles," in order to make converts. Therefore, after throwing the fish into the basket, they proceed to cast their nets again, while the elders and the whole congregation stand by looking on, with their hands in their pockets. The converts are received formally into the congregation, the hand of fellowship is given, and they take their seats to look on, while others are being gathered in by the same process. They hear no more in their new relation than they heard in their old. There is with them, so far as public teaching is concerned, no growth in knowledge, patience, temperance, godliness, and
humanity. They are not instructed in reference to what is expected of them, now that they are children. Prayer, praise, thanksgiving at home in the family, or in the closet, are not insculpted as essential life duties, without which the present salvation will amount to nothing. But Sunday after Sunday do they hear the same old themes discussed, and in the same polemical manner, when at last, finding the feelings which once were glowing, beginning to cool, indifference begins to settle down on their hearts, and in a few months, it is no uncommon thing to find that "the dog has returned to his vomit, and the washed sow to her wallowing in the mud." Terrible as these results are, they seem to pass unnoticed by many preachers who were instrumental not only in what they esteemed their conversion, but in what has proved their ruin. "Better never to have known the way of life, than having known it to depart from it."

Some years ago, a "big meeting" was held at a certain place this side of China, at which the preaching was wholly of the character described, faith, repentance, baptism, and their cognate topics polemically discussed, and at which a large number were published in the papers as converted. In less than twelve months after the preacher disappeared, and the storm he had raised had subsided, and when people began to realize again that they were still mortals, living on meat and bread, it was remarked that many of the converts had gone back and no longer followed; and it was observed by a thoughtful brother, who himself was carried away at the first with the new theology, that "it was very questionable whether the meeting had not done more harm than good."

This remark was not made to me, or I should have warned him that he was in danger of "eternal damnation," for he had said, in effect, of the preacher, "Thou fool!"

Such preaching as this is called preaching the gospel! Possibly it is, but I can't see it. When I turn over the pages of Acts, and read of those large and small meetings, I do not find the historian recording, a few months after, that the great majority of them had become like demons. The gospel that Paul and his co-laborers proclaimed, must have been somewhat different from ours, since it was not followed by such disastrous results. Or if the gospel is essentially the same (and I am disposed to grant this), then he must account for such different results by supposing that our preachers don't know how to preach the gospel. This thought calls to my mind a certain remark of that great apostle who was more successful than any other preacher of the gospel in the primitive age. Paul says, as he had preceded all other preachers among the gentiles, "I have laid the foundation," Jesus Christ, "but let every man beware how he builds thereon." If he build, on this foundation, "wood, hay, stubble," he may rest assured that the fires of this world will consume them. This scripture is sometimes made the subject of a discourse; but then the fertile imagination of the preacher has discovered an application that turns its edge so far as his own work is concerned. He applies it to sectarian preachers, and characterizes sectarians as "the wood, hay and stubble," not once dreaming that his preaching could not possibly produce a thing even so insipid as "wood, hay and stubble."

The church can hope for nothing from preachers with such notions, whose horizon is bounded by sectarian dogmas, and whose world is peopled with nothing but sectarians. The "converts," as persons are facetiously termed, who are made by such preaching, may be good enough theorists and partizans if they are sufficiently intelligent, and have been begotten by the spirit of the preacher, as is almost universally the case; but Christians they certainly are not. Ask one of these "converts" why he joined that church? and he will likely tell you, because he believes its doctrines. They are not asked, Why have you become a Christian? They might not be able to answer this question, because it embraces an idea they had not fully mastered, and possibly had not thought much of. But if answered correctly, can any one doubt that the answer would have differed toto ccelo from the other?

While preachers regard themselves as a distinct class or order, now styled preachers, or by themselves evangelists, etymologically taken; and while they confine themselves to but one-half of the commission, and persistently leave the other and greater half to take care of itself, or to the eldership, without opportunity or influence; and while they continue to preach doctrines, however true, and hold these up in contrast with sectarian dogmas, and do not preach Christ to the heart of the sinner, as the power of God and as the
IN THE PARK.

wisdom of God, we have but little to hope for the substantial success of Christ's cause. Sinners will not be converted to Christ, but to a party and then neglected, and suffered to die in their sins, under the hallucination or deception that they are just such as the gospel would have them, and intended them to be. If all this be not criminal in a very high degree, I have yet to know the meaning of words, and understand so simple a thing as the gospel of Christ.

There is no power in doctrine, whether divine or human, that can save a soul. The truth spoken by Christ cannot save from sin. He only can save. Hence, men must take hold of him, and not doctrines. They must be joined to Christ, and not a party. They must serve him and not a party, and follow him and not men. There is, therefore, no reason or propriety in preaching doctrines. Convert men to Christ, and then his word will dwell in them richly, and like seed sown in a good soil, will bring forth much fruit, and so glorify God. Since doctrines cannot save from sin, and since their natural tendency is to create sects, and not to build up Christians in their most holy faith, why should preachers be so intent on preaching them? Paul's preaching was making known Christ. He determined to make known nothing else. The dogmas which men had carved from nature or the scriptures, had no charms for him. His Lord before him said it was vain and useless worship to preach human doctrines. God has never given doctrines to men. Only one, the doctrine or teaching of Christ, and this does not consist of dogmas.

R. C.

IN THE DARK.

Bro. Wright: I see two articles in the last number of the Pioneer, on our creed. What just criticism will lead us to the conclusion that Baptism is a condition of pardon of past sins, and then by the same rule of established canons of interpretation, lead us to the conclusion that many unbaptized persons are saved, or do we understand the creed of the disciples to teach that all who miss baptism will miss of heaven?

We ought to meet the issue squarely, and if the New Testament teaches that Baptism is in order to the remission of sins in all cases of penitent believers, how can we be consistent and admit that a Pedobaptist ever has the pardon of sins granted?

If they never are pardoned, how can they be saved? If they cannot be saved without baptism, how can we be consistent and not urge on them to be baptized, as strongly as we do on sinners to believe, repent, and be baptized?

A DISCIPLE IN THE DARK.

Disciple in the dark wants "more light," and certainly he ought to have it. If men are saved without baptism, let us say it. Let us tell this disciple so, and give him the authority, the authority of the Lord, and lead him to the truth and the light as it is in Jesus. But if men are not saved without baptism, let us say it; let us tell this disciple so, and tell all Pedobaptists, all who have not been baptized, that they cannot be saved without it. This question is forcing itself upon the attention of some of our Baptist brethren. Do the scriptures contain any promise to the unbaptized, as such? is the form of the question. It is exciting through the Western Recorder quite a feeling in the minds of some of the Baptist members. We hope they will give it a thorough sitting, and if there be any promise of salvation in the word of God to the unbaptized, as such, they will show it. The religious world is deeply interested in this question. If it is true, that the scriptures contain no promise of salvation to the unbaptized, as such, then all who have not been immersed are without a promise of salvation from God, and dying in that condition, not a ray of hope from all that God has said, enters the bosom of weeping friends! It matters not what may be our feelings in view of such a doctrine, the question is, is it true? But disciple in the dark wants "more light." Who will give it? who will answer
HAS A SINNER A RIGHT TO PRAY?

If no sinner has the right, privilege, or honor to pray to God, of course no man has the right, for all men are sinners. No sinner, however, in his own right—or without a mediator, can acceptably approach God and have a favorable audience in prayer, or praise, or thanksgiving. "He that comes to God" in prayer, or praise, or thanksgiving "must first believe that God exists" and is approachable, and also "a rewarder of all them who diligently seek him" in the appointed way.—And now, in the Christian age we have one and only one mediator between God and man. And blessed be God the father, he is "the man Christ Jesus." None but citizens of any country have the absolute or inherent right of petition to its government. This is as true in Christ's Kingdom as in all other Kingdoms on earth. Hence the Lord taught his disciples "to ask, and, even to knock at the door of mercy, with the assurance that it shall be opened to them. Every man, therefore, who has heard the overtures of divine philanthropy, and accredits them, is commanded to ask, and even to knock at the door of Divine mercy, with the assurance that it shall be opened to him. Is this not an all sufficient license?

Paul prayed before he was baptized, and was not only heard but accepted and answered. True he had in his heart the purpose of consecrating himself to the Lord, which he did at the earliest opportunity. Those who know not what they should do, and yet believe in the person and mission of the Lord Jesus, the Christ, may as lawfully and with full allegiance in their hearts, ask the Lord what they should do, as Saul of Tarsus did; and doing this in faith of the person and mission of Jesus of Nazareth, will, no doubt, be answered and directed in the way which they should choose.

"Our true and real position on that subject is simply this—that "without faith" in the person and mission of the Lord Jesus, the Christ, was not lawful and with full allegiance in their hearts, ask the Lord what they should do, as Saul of Tarsus did; and doing this in faith of the person and mission of Jesus of Nazareth, will, no doubt, be answered and directed in the way which they should choose.

Our true and real position on that subject is simply this—that "without faith" in the person and mission of the Lord Jesus, "it is impossible to please God." He that comes to God, as a suppliant, must, in order to his gracious acceptance, first believe that he exists and that he is a rewarder of them who diligently or earnestly "seek him." This is the only preliminary condition to acceptance.—Faith, issuing in repentance, is the only condition of a sinner's acceptance with God, and this faith cometh by the instrumentality of hearing, and this hearing comes from God's speaking to man by and through the Holy Spirit. The order is as simple as the order of the creation drama. God speaks before he is heard; he is heard before faith is cherished in his words; faith in his word induces repentance, this culminates in reformation of life, and this terminates in eternal life. It is grace first, midst and last. Thus God gives grace and glory, and will withhold no good from them that walk in harmony with the motives which his grace imparts.

There is nothing within the area of human reason or of human appreciation or enjoyment, more simple, more rational, more eligible, more desirable, more Godlike, more beautifying, more worthy of God to be the author of it, or more beautifying of man to be the subject and the object of it than the glorious gospel of the grace of God. Hence the zeal and devotion, the consecration of those holy and happy men who first received it and consecrated all their powers to the proclamation of it in its original purity and simplicity.

D. T. W.

From the Christian Examiner, May 1.
somewhere else, I have forgotten where; also that she owned a large tobacco factory in Richmond, and quite a quantity of land. She was a very nice looking lady, and I, believing her to be such, let her have the money. Please answer, and oblige your brother in Christ.

W. H. H.

A POPULAR BOOK.

Few books, at the present time, are attracting more attention, or receiving higher commendations from learned men, or are meeting with larger sales, than the “Dictionary of the Bible,” edited by Wm. Smith, LL.D., Classical Examiner of the University of London.

There are, at least, three or four reprints of this work, entire or abridged, sold in this country, beside the imports of the different English editions.

There is but one expression—that of high praise, respecting the great value of this work compared with other Bible dictionaries. The necessity for such a work has long been felt by all Bible readers, as well as by critical Bible students.

The question naturally arises, which of these editions is the best, and which will be most satisfactory to the purchaser? We suppose every one will require that a work of this kind should be sufficiently comprehensive and thorough to embrace a full and satisfactory exposition of the many topics introduced. A small abridgement would be incomplete in its exposition, and always dissatisfy the reader. It would be necessary, also, that the book should be sold at a price so reasonable as to be available for ordinary Bible readers, and, at the same time, furnish the largest possible amount of reading matter for the price.

There is one reprint of Dr. Smith’s unabridged edition, published by a New York house, in numbers, and costing, complete, about $25. Its expensiveness will probably limit it to the libraries of a few professional critics.

Another reprint, by a Hartford firm, is from a small abridgement, first issued in England in duodecimo form of about six hundred pages. The reprint is in larger type than the original, occupies nearly eight hundred octavo pages, and is sold for $3.50, being seventy-five cents more than the genuine London edition, imported by the National Publishing Co., of Cincinnati.

It seems to us that a work of this kind, that is to be used for a lifetime, and for constant reference, should be a comprehensive one, and that this small abridgment, usually known as the juvenile edition, is altogether too condensed for popular use.

The other reprint, also issued by the National Publishing Co., Cincinnati, appears to combine comprehensiveness and cheapness, the requisites that we consider essential for such a work. This edition has over one thousand closely printed octavo pages, over two hundred engravings and maps and more than twice the reading matter of the small abridgment. At the same time, it has all the matter of the voluminous work, except numerous disquisitions and criticisms on original Hebrew and Greek terms, which are of no practical value to the general English student. It is sold, too, at a very reasonable price, and is thus made available to all who desire to possess it.

We commend this comprehensive edition to our readers, and advise them to use proper caution, lest they should be misled and purchase the juvenile edition.

If a low-priced dictionary is desired for the use of the smaller children of the school or family, we would certainly recommend the imported London edition.
COUNTY MEETINGS.—It is encouraging to see the move the brethren of Clay county are making. The brethren of each county in the State, ought to get up such meetings. Their importance is so apparent, we hope they will do it, and report the result to the Pioneer. We will cheerfully keep the books, records, statistics, and all matters of public interest for the brethren in each county in the State, if they will send them to us; we will publish them in the Pioneer, which in its book form places it in a state of permanent preservation.

D. T. W.

PERSONAL.—Dr. W. D. Jourdan, of Palmyra, Mo., spent a few days with us in this city, since our last issue, including Lord's-day, and delivered several discourses which we trust did much good. But few men of brother Jourdan's age, sixty-seven, do as much preaching, and as effectively, as he does. He justly stands among the great men of our brotherhood. May God spare him long to labor in the gospel of his Son, and make him a blessing to thousands yet.

D. T. W.

PIONEER OFFICE FOR SALE.—Having made other arrangements for printing the Pioneer, we offer the presses and types used in its publication heretofore, for sale. Terms cash.

D. T. W.

RICHMOND, Mo., May 7, 1868.

Bro. Wright: "The Word of Truth, the Gospel of our Salvation," is steadily gaining ground in this region, and proving itself to be, as declared in the scriptures, "The power of God unto salvation to everyone that believes." On last Lord's-day I immersed four, who, believing with the heart, and confessing with the mouth the Lord Jesus, became obedient to the faith. Yours, fraternally,

G. R. HAND.

WATHENA, KANSAS, May 5, 1868.

D. T. Wright: Dear Brother, the good cause is prospering finely in Doniphan county, Kansas. On the fourth Lord's-day in April, I preached for that noble and faithful band of brethren at Iowa Point. We had two accessions by confession and baptism, and the brethren greatly encouraged. I also preached on last Lord's-day at the Helm school house (same county), and was greatly pleased to see five noble souls confess the Savior before men, and come under his divine government. I am convinced that the truth will over-ride all opposition in this county of Kansas, though the sects are quite numerous at this time. Their strong points have been broken down by proclaiming Christ as the Son of God, and many a heart made glad to know that honest persons are forsaking human creeds and organizations, and are taking their stand with the people of God upon the Bible, and that alone. To the Lord be all the praise, for the success of the truth in Kansas. Yours in the good business.

J. C. LAWSON.

OBITUARIES.

Sister ELIZABETH RICE died last March, with Consumption, in Chariton county, Mo. She joined the Church of Christ when she was about fifteen years old, and lived a faithful Christian until death. She bid them not to weep over her at her death, and bid them all farewell, and died full in the faith of her reward when the Lord comes. Your brother in Christ,

SQUIRE PUTNAM.

Died, at Palmyra, Mo., on the 28th of April, 1868, AGNES SMITH, in the full assurance of a blessed immortality. She was born in Fayette county, Ky., on the 15th of October 1817. A member of the Christian Church; more than forty years a student of the Bible, and a devoted and exemplary Christian, greatly devoted to her Christian friends, and to acts of charity and objects of mercy. Deprived of her husband by death, many years since, notwithstanding, by good management and untiring industry, she surmounted all difficulties, and to her great praise sustained herself and family, with noted credit and honor. Long a resident of Marion county, and by her Christian conduct and great kindness of heart, made many and devoted friends, who now deeply lament her loss. Much devoted to her church service, when within her power; never absent from church, seldom indeed was her seat found vacant: But she is gone from her toils, labor and sorrows of this life, having taken up her abode in peace, where she awaits the arrival of the loved ones she has left behind. May her only child, his companion, and their little son, double their efforts for eternal life, so that when they are done with earth, they may be clothed with immortality and enjoy her company forever.

W. D. J.

Died, at her residence, in Liberty, Mo., on Saturday evening, May 28, after many months of suffering, Mrs. VIENNA S. MCCOUN, in the 47th year of her age.

Another voice hushed in death,—another generous and noble heart motionless and still, and her seat in the family circle and in the house of God vacant. Mrs. McCoun was a most exemplary and intelligent lady, and was held in the highest estimation by all who enjoyed her friendship. She had been a zealous member of the Christian church of this city for eighteen years, and all that time exhibited in her walk and conversation that she had
BURIED HOPES.

The cheapest and the BEST. See that the book you get contains over 1000 pages.

Bright were those hopes,
Yet earthly borne on Love's frail bark;
Ye might have seen them
Perish here,
O'erwhelmed by storms and billows dark.

O say no more
Of buried hopes;
But deep within your fond hearts riven,
Behold a bird
Of plumage bright—
'Tis Hope, immortal, born of heaven.


Eld. Wesley Wright.—We learn that the congregations at Savannah, Long Branch, Whitesville and Maysville, have between them engaged the entire time of this beloved and devoted brother. We hope to hear good reports of his labors.

D. T. W.

AGENTS WANTED

TO SELL DR. WM. SMITH'S

BIBLE DICTIONARY.

The cheapest and the BEST. See that the book you get contains over 1000 pages. Agents are doing a splendid business with this work.

Agents are wanted to sell Dr. Wm. Smith's Bible Dictionary. The contents of the book are as follows:

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- Letter from Elder Jacob Creath
- Remarks—Nuts for Sectarians to Crack
- Meeting for Consultation
- Lord's Quarterly
- Reply to Elder Jacob Creath on Masonry
- What Shall I Do to be Saved?
- In the Dark
- Has a Sinner a Right to Pray?
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WHAT SHALL I DO TO BE SAVED?  
No. VI.

Since it is the natural tendency of doctrines to create and perpetuate divisions, it would seem that all preachers should eschew and discard them, and confine their labors to converting men to Christ, and then building them up by his teaching. This is work and glory enough to satisfy a noble ambition, and any other should be frowned upon. A reformation just here could be followed by reforms in other directions. Coming back to the scriptures in so important a particular, would clear their view in regard to their true and proper relation to the church. The modern invention of a ministry would be thrown to the moles and to the bats, and the eldership would be regarded as God's ministry, and the church as God's instrumentality for the propagation and preservation of his cause in the earth. The preacher would discover that he had something more to do than to discourse on elementary principles which relate to conversion, one day in the week. He could not overlook the duty of teaching, of laboring from house to house, of rebuking the erring, and exhorting all to more diligence in every particular. They would see that the labor of the pastor was infinitely greater than the revivalist, and infinitely more important to the welfare of the church. His mind would be absorbed in their salvation, in their growth in grace, and in the knowledge of the truth.

The additions of men and women to the church during protracted meetings, or even at the regular meetings of the church, does not advance the cause of Christ an inch, if these additions cannot be counted in a few months after. How large will the "little stone cut out of the mountain" grow, if its accretions continued to fall off as fast as they were made? It would never grow to a mountain so large as to fill the whole earth. And why should there be not as much interest felt in preserving these accretions, and making them still more adherent, as in seeing them added? The reverse would seem the most unreasonable folly, if there be such a thing as a reasonable folly. To feel more interest in adding than in preserving, is a most unreasonable feeling, and a very strange and foolish ambition.

The solid progress of the cause of Christ, is not to be measured by the amount of accretions made to the body, but to the number and quality of those which continue adherent. If you were to judge from the number of conversions reported for the last twenty years, we would be authorized in the statement that our members were toward the end of the...
Let us beware lest a similar providence befall us; and put our strength and hope in God, in piety, godliness and humanity, and not in the numbers reported from church records.

Can we hope for any solid and permanent success for the cause of Christ, until we become contented to advance as the cause and means are marked out in the scriptures? The church is ordained as "the pillar and support of the truth," and what foundation can this afford when men will build on this foundation "wood, hay, and stubble?" Not only should the superstructure consist of the "gold, silver and precious stones" of Paul, and "the living stones" of Peter; but after they have been placed in the building, then they should be smoothed and polished, all angular points rubbed down, and rough surfaces made even. Then is the building not only strong and durable, but beautiful and attractive. Then will the glory of God rest upon it, and the cloud of his presence stand over the door.

There is nothing more clearly taught in the New Testament, than the imperative necessity of the growth of Christians "in grace and in the knowledge of the truth," than his constant growth in the strength of his faith and courage; in temperance, restraining every passion; in patience, enduring afflictions, trials and contradictions; and godliness, growing in love to God, obedience, faithfulness, piety, and earnestly pressing after "glory, honor and immortality," in brotherly kindness, "doing good to all men, especially to the household of faith," caring for others in all their wants, affections and trials, acting the good Samaritan.
to every neighbor, as defined by this beautiful incident; weeping with those that weep, and rejoicing with those who rejoice, thus repeating the life of Jesus while he was on the earth, who felt, suffered and endured all that men feel, suffer and endure.

The church was ordained as a school, in which we may prepare ourselves for a higher and holier sphere; as the spiritual gymnasion in which the sinews of our soul may be strengthened, and all its powers and capacities increased and enlarged; that we may be fitted for the enjoyment of all that is only good, and live among glorified men, and the high ranks of angels. If the church be not used for this purpose; if it be made the scene of strife, contention, of ambitious hopes and desires, the arena of debate and the theater of display, then will it be the instrument of destruction and not of salvation. But if the church be trained in godliness and exercised in righteousness, and Christians continue faithful in all things, then will the earth be filled with the glory of God, and all nations praise his name; then will the hearts of all the pious and godly be made joyous by the sight of thousands rushing into the church as the ark of safety; then will men's hearts be converted, and not merely their views changed from one party to another, and preachers awake from the long dream of supposing that men who are converted to parties are in that converted to Christ. Toward this desirable end preachers cannot do everything, but yet they can do much. They can at least offer no obstruction. They should, because of their position and influence, first place themselves in the right relation to the church, and then labor with their fellow-elders in training them to more decided usefulness and influence; and then with them, by teaching, admonishing and exhorting, build up the church in the faith and life of the gospel.

H. C.

THE ANXIOUS-SEAT AND THE NECROMANTIC TABLE.

NO. I.

Reader, have you ever reflected that the two things which head this article, involve, in the use which is made of them, virtually and substantially the same principle? The idea of instituting a comparison between the anxious-seat, as used in modern revivals, and the table of modern spiritualists, as used in their midnight circles, with a view to showing their near relationship, does not appear to have occurred to any one, so far as the writer knows; yet it can be easily shown that they have a common origin, are one in principle; are both condemned by the word of God, and in their practical workings tend to produce the same pernicious effects.

Whence, then, came what is termed the anxious-seat? Before answering this question, we would premise the remark, that when we speak of the anxious-seat, or mourners' bench, we do not mean simply a piece of wood brought from the saw-mill, but we speak of it as the representation of a doctrine, the embodiment of a principle, or religious idea. When we speak of our national banner with its stars and stripes, we do not refer to it as a material something, made of silk or cotton; we speak of it as the symbol of a grand political idea. In the same way shall we speak of the anxious-seat in this essay. But with,
We would, in the next place, inquire into the origin of the necromantic table. And here, as in the case of the anxious-bench, we speak of this table, not as simply a piece of wood, but as the embodiment of a doctrine. We use the descriptive epithet necromantic, from necros, dead, and maine, to divine, as being appropriate, because it is used as a means of holding intercourse with the spirits of the dead. Whence, then, came this strange doctrine of modern spiritualism? It took its rise in an ignorant and superstitious family by the name of Fox, living in the State of New York. From thence the fanaticism spread, "leading captive silly women, laden with sins, led away with divers lusts," and equally silly men, "of corrupt minds, reprobate, concerning the faith," until now this strange delusion numbers its thousands of votaries. Those fanatics, styling themselves spiritualists, form a ghostly circle around a table, in the silence of the night, when the shades of the dead are supposed to be abroad upon the earth, and listen for the approach of spirits that peep, and mutter and razz, foolishly supposing that new and important revelations from the spirit world are, by this process, conveyed into their minds. Now, those two things, the anxious-bench and the necromantic table, which to those not much given to generalizing, may seem to have no common principle underlying them, have, in fact, a common origin, involve the same principle, and in their practical workings and effects tend to the same pernicious results. This proposition we feel abundantly able to establish by a little comparison.

1. In the first place, the anxious-
bench and the necromantic table have their origin in the same principle of human nature. In this universe of ours there are two systems, the natural and the spiritual, the visible and the invisible, supplementing each other. As the atmosphere belts the earth, so does the spiritual system surround and closely impinge upon the natural system. Man, having a double nature, being partly animal and partly spiritual, belongs to both those systems. He has animal appetites, which find their gratification in earthly and material things; and also a spiritual nature, which seeks communion with the spiritual and invisible system. But man by sin has been cut loose and divorced from the spiritual world. Yet he still has spiritual yearnings. As the needle points to the pole, as the flower turns to the sun, so does man seek communion, in some form, with the spiritual system. This relation of man to the supernatural, gives him a discontented disposition, which causes him to be ever prying into the hidden things of the spirit world, and to be ever contriving devices by which he may force his way into the realms of the invisible. So strong and pernicious is this tendency of human nature, that God, in framing the Jewish constitution, saw fit to enact specific laws against its indulgence. Among the heathen nations of antiquity, this principle of human nature gave rise to the whole tribe of necromancers, soothsayers, diviners and wizards. Now, we can easily see what a mighty power this principle may become in the hands of religious fanatics, who, by their natural fervor and earnestness possess the peculiar talent of rousing and exciting the multitudes. The ignorant masses are fond of the marvelous and supernatural in religion. Popular revivalists, taking advantage of this, teach them to look for strange and extraordinary influences in conversion in the form of a baptism in the Holy Spirit. With a view to facilitating this, and bringing the minds of the seriously disposed into a more direct and immediate intercourse with the supernatural world, the machinery of the anxious-seat has been invented. This is the avowed object and design of this machinery by those who run it. Some supernatural and spiritual influence is supposed to hover around the anxious-bench, which is not elsewhere found; a contact with the spirit world more intimate, and more efficacious in converting the soul is here supposed to be enjoyed, which cannot otherwise be obtained. Such, then, is the principle which has prompted, and the philosophy which underlies, the mourners' bench. Now this same principle of human nature which has given rise to necromancy, divination, and the anxious-bench machinery, is also the germ out of which has sprung modern Spiritualism. This appears so self-evident, as to need no elaborate proof. In this monstrous delusion we behold the workings of that same restless and prying disposition which has ever prompted man, since his expulsion from the garden of Eden, to try to transcend the limits which his corporeal nature has erected between him and the spirit world. Modern Spiritualists, not satisfied with the revelation of the spirit-world which God has made in the Bible, form their ghostly circle around a table, and listen for the thumping and rapping of spirits. Those who are
most expert in imposing their tricks on the minds of the ignorant and the credulous, have acquired the name of mediums. Among the Jews and other ancient nations the same characters who had familiar spirits were called wizards and necromancers.

J. M. L.

From the Gospel Echo.

THE CAUSE OF CHRIST IN MO.

Bro. Reynolds:—Knowing the interest which the brethren everywhere feel, in all that pertains to the common cause, I propose a short communication touching the condition of things, past and present, in this part of Missouri.

Our State, as is well known to your readers, was, in part, the theater of that Great Conflict, which has made the darkest and saddest page in our national history. That such a convulsion should come and go without disastrous moral as well as physical results, no one can be foolish enough to imagine. Indeed, the greatest evils of civil war are not to be sought for in the desolation and ruin it brings to merely material interests, though in this respect it is appalling enough, but rather in the disruption of social ties, the crushing out of the better impulses of the soul, the utter overthrow of all the blessed influences of a Christian civilization, and even of heaven-born Christianity itself. These fearful evils are its certain concomitants. And whether in any case, there are adequate compensations, is a question of mighty magnitude, which those who shape the destinies of states and nations, cannot too carefully consider. These evils lie deep, and are difficult to overcome. A few years of patient industry, and the old farms may be again enclosed, new and even better dwellings may be reared upon the ruins of former ones; the fruitful earth will respond bountifully to the tillage of the husbandman, and his shattered fortunes will be in a great measure repaired. But alas! how slowly does society recover from great and general demoralization! Great wrongs are not soon forgotten. Heart wounds are very slow to heal. The Lord bless and strengthen us in the work that still lies beyond us!

In this county (Pettis) there were before the war, five churches. I am not able to give the membership, even approximately. We had two very good houses of worship, and one very indifferent one. Besides these, the church in Georgetown, then the county-seat, held an interest in a house in which several sectarian parties were joint owners with them.

During the war, there was very little preaching in the county. One congregation—that at Farmers City, had preaching once a month, if I am not mistaken, during the years 1863 and 1864. This preaching was done by bro. Donan, then of Paris, of Palmyra, Mo. He traveled almost half the breadth of the State on horseback to each of his appointments. I, myself, preached frequently in Sedalia, and occasionally at other points in the county, though I did not then reside in it. Bro. M. H. Burnett, now of Harrisonville, Cass county, resided for a time near Dresden, and preached once a month in the village. Bro. John Dijarnett, a true man, now gone to his reward, preached occasionally, but not often. The churches, without regular preaching, or regular meeting of any kind, and under
the pressure of fearfully unfavorable surroundings, lost, in some instances, their organization, and everywhere, to a very great extent, their power in the community. Like others, the brethren were divided over the political issue. Some were for the government; some were against it. Many were violent, not to say fanatical, while few, very few, were prudent, discreet, and Christ-like. These were indeed sad times. Looking back over those dark days it seems wonderful that so many stood firm in the faith, and have come through with a record as clear as our humanity may hope to attain under such trying circumstances. None, perhaps, can claim to have done always right. There is doubtless much for mutual forbearance and forgiveness. Yet those who meant right, and who only erred where frail human nature is always liable to err, were, as I rejoice to believe, largely in the majority. Some, of course, made shipwreck of faith, and stand as melancholy monuments of human weakness in the day of trial. Of these, when all things are considered, the number, I think, must be regarded as surprisingly small.

In the counties of Johnson and Cass, lying west on the line of the Pacific railroad, the case was much worse than in this county. But in the counties lying south of these three, to the State line, the desolation was most complete. In all this extent of country, where, before the war, we had many churches and a host of brethren, there was scarcely a congregation that maintained even the semblance of an existence. I mention these things to give the brethren in other States an idea of the work which, since the war, we have had, and, in part, still have before us.

Disorganized churches were to be restored to working order, wanderers from the fold were to be hunted up, and, if possible, reclaimed: brethren who had become alienated from each other, were to be persuaded to bury the bitter memories of the long, dreadful strife, and come together in love. And further, if not more difficult, a population hardened and demoralized by four years of interminable war, were to be reached by the gospel of God's son, and persuaded to become christians. To enter upon such a work one must have faith in God and in the power of the gospel. I bless God that this faith was not wholly lost. The war cloud was not more than past when the work was begun. It was begun in earnest, and pursued with vigor. The Lord has been with us, and the success has been such as to inspire every heart with courage and faith to go forward to the task which still remains to be accomplished.

I desire to state briefly the course we pursued. In the reconstruction of dilapidated churches, the first thing that we attempted was to get the brethren to ignore, not only in name but in fact, everything except the gospel of Christ. We told them, that, by the very constitution of Christ's kingdom, all political and secular issues are ruled outside of it. That faith in Christ and obedience to Christ, are the only authorized tests of fellowship. We reminded them of our former plea for the union of all the children of God on this divine foundation. We plead with them to be true to this great principle. We appealed to their love of the truth, to their faith in God and
WHAT DO THE SCRIPTURES SAY?

We make the following extract from an article in the Western Recorder, by J. T. Hedger, in reply to Mr. Dudley, the editor, on the question, that the New Testament contains no promise to the unbaptized as such. Speaking of Mr. Dudley's argument, he says:

"But if, in making up our mind as to the author's meaning, and being governed by the language used, we are reduced to the conclusion that he holds by the view that baptism is essential to salvation, we then see that it and the views of the Baptists are painfully antithetical. Surely it is capable of demonstration that the Baptists, in all preceding time since the apostles, have set the seal of con-

in the gospel, and asked them to bury in the depth of eternal forgetfulness all bitterness and alienation growing out of questions purely secular. We did not appeal in vain. God's truth is omnipresent in the heart that loves it. The brethren reorganized joyfully under the old rallying-cry of the gospel, and at once commenced falling into line under the banner of King Jesus. The work has gone on gloriously. Old churches have been reorganized, and, in some instances, new ones have been established, until, in the entire section west of Jefferson City, and along the Pacific road to the Kansas line, I do not hesitate to say that the cause of truth is more firmly established than it was before the war. There is scarcely a town on the road where there is not now an organized and working congregation. From Sedalia west, to the State line, I do not think there is even a village without a church of Christ.

I would not have you think that this work has been accomplished without meeting difficulties or drawbacks. On the contrary the difficulties have been great, and have only been, thus far, overcome by patient and prayerful effort. In every community, and in almost every church, we have encountered political extremes whose charities are bounded by the articles of their political creed. We have found them in all parties. It has required reproof, rebuke, exhortation, long-suffering, and much faithful teaching, to overcome the obstacles which Satan has thus thrown in our way. Still the work has gone on. It must continue to go on. It is God's work, and he will not desert us while we are true to him. The brethren see the superiority of God's plan over the sectarian plan more clearly than they ever did before. While sectarian churches have been wrangling and falling to pieces over politics, we, wholly ignoring all such questions, have for the most part, been living in peace and love. The world is beginning to see the difference. Hence our churches have been increasing in a ratio hitherto unprecedented in this section of the State.

In the general principle here laid down, our preachers are, so far as I know, a perfect unit. We have no political preachers among us, and with the divine blessing do not intend to have any. We intend to fraternity in love and toil regardless of difference touching all outside questions. We shall stand by the truth and defend it, whoever may oppose. May the Lord stand by us and strengthen us to the end. Yours in the Lord, GEO. W. LONGON.
demnation upon the doctrine that baptism is essential to salvation. If such does not appear from their history and theology, the writer of this, together with multiplied thousands of others, has read and understood to poor advantage. Are the Baptists, then, at this late day, prepared for this innovation? Are the great Baptist family, and the thousands of Baptist churches, ready to invite the Disciples of A. Campbell, and Roman Catholics, to assemble in convention, that they may come together on this fundamental idea? Brother Coulson may find difficulty in inducing the belief among Baptists that he is orthodox. And brother Dudley may experience some trouble in making it appear that "his is the position of the Baptists at large." "No promise to the unbaptized as such," is substantially the same that has been enunciated by Campbellites since 1823; while Baptists have ever contended that "he that believeth on the Son hath everlasting life."

REMARKS.—The main proof offered in this extract against the teaching of Coulson and the editor of the Recorder, that the New Testament contains no promise to the unbaptized as such, is, "that it and the views of Baptists are antithetical," "that the Baptists, in all preceding time since the apostles, have set the seal of condemnation upon baptism as essential to salvation." All this may be true, and yet "the New Testament contain no promise to the unbaptized as such." If the writer had shown that it is contrary to the scriptures, instead of contrary to the views of the Baptists, it would have given more satisfaction to his readers. It matters but little with the honest inquirer what the views of the Baptists are, but what do the scriptures say? In other words, what does the Lord say? His word on this subject, as given by his apostles in the New Testament, is supreme, it is correct; and abiding by it we are safe. In investigations like the above, the appeal should always be made to what the apostles have said, and not to what the Baptists nor the Campbellites have either held or taught. The views of neither one nor the other of these can affect the truth of God's word. If it be true, that "the New Testament contains no promise to the unbaptized as such," the Campbellites holding to it and the Baptists denying, cannot affect that truth in the least; and to appeal to such evidence in the investigation of a question of such vital importance, betrays a conscious weakness on the part of the writer, and gives strength always to the opposite side. D. T. W.

A NEW SECT.—A new sect, known as Nazarenes, has appeared in Hungary. It attracts the entire population, as the Methodists did in Wales. It is only among the lower classes that it spreads with rapidity. The people have no priests, and no religious rites. They refuse to have their children baptized, and will swear no oath. They have closely-connected societies, in which all matters of common interest and the private affairs of individuals are arranged. They are quiet, orderly, sober, and industrious above their neighbors. No one seems to know where the religion came from, nor how it was introduced. But it is sweeping over the land like a tornado.—Nathaniel; or, The Israelite Indeed.

Rev. N. L. Rice, D. D., has been elected to the Presidency of Westminster College at Fulton, Mo., and the Fulton Telegraph regards his acceptance as certain.—Randolph Citizen.
"FIVE BAPTIST CHURCHES."

We clip the following from the columns of the Western recorder of the 16th inst. It is only a paragraph from an article the Recorder copies of the Am. Baptist Publication Society.

THE PRIMITIVE CHURCHES WERE COMPOSED ONLY OF BAPTISTS.

Compare Church of Jerusalem, Acts 2: 21—42; Church of Samaria, Acts 8: 12; Church of Corinth, Acts 18: 8; 1 Cor. 12: 13; Church of Rome, Rom. 6: 3; Church of Colosse, Col. 2: 12. See, then, here are five Baptist churches founded by the Apostles and designated by name in the Word of God. Peter, in his first general epistle, (ch. 3: 21,) recognizes only Baptists, since he clearly distinguishes immersion of water from that of the Holy Spirit.—Western Recorder.

Then this is in one of the Tracts published by that Society. “Five Baptist churches founded by the Apostles and designated by name in the word of God!” My reading of the word has certainly been to but little profit if this be true, for I have no recollection whatever of the “name” of a single Baptist Church occurring in the Word of God. But this tract says that here there are “five Baptist churches founded by the Apostles and designated by name.” Now since reading the above I have not examined these passages, though I am now writing with the Bible open before me; and just here I shall stop and look for these Baptist Churches by name. And now, gentle reader, will you be so kind also as to stop with me, and let us look at this new thing under the sun. Five Baptist Churches founded by the Apostles, and designated by name in the word of God!” Now I have examined carefully all these references, and I state without the fear of successful contradiction, that there is not one Baptist Church designated by name throughout the entire reading, much less five. And yet the author says, after referring to these places, “Here, then, are five Baptist Churches founded by the Apostles and designated by name in the word of God.” Neither the name Baptist nor church occurs in one of his references. And we state further, that the Baptist Church is not designated by name at all anywhere in the Word of God, from the beginning of Genesis to the ending of Revelations. Who of the Baptists will show to the contrary? If the name Baptist Church occurs in the Bible, either in the Old or New Testament, let us know where to find it. Who will show us?

D. T. W.

REFLECTIONS.—A day approaches, of deepest interest; one in which all will have a part. All will be there—the rich and the poor, the bond and the free, the learned and the unlearned, the noble and the ignoble, all, all will be there. Each beat of the pulse leaves one less between us and that day. Steadily and surely it comes, and there is no evading it. A day for which all others were made, for all that has transpired in other days will be adjusted and unerringly settled on that day. Fraud and deception will be at an end, the hidden and secret purposes of the heart will all be brought to light on that day. Everything will appear in its true light, and each will receive according to what he has done, whether it be good or whether it be evil. A day of final rewards and penalties. A day of joy to the righteous, a day of trouble and anguish to the wicked. The
destiny on that day depends upon the part we act now. Soon we shall be in the midst of all its realities. A moment of time how precious now; now is the time to do; then, to receive for what we have done. Lord teach us so to number our days that we may apply our hearts to wisdom.

D. T. W.

DIVISIONS.—May not the divisions among many religious people, throwing them into antagonistic denominational churches, be, as was some years ago preached, a wise arrangement in the providence of God, intended for the good of his church, and for the good of the people generally? The first division that ever existed among men was at the Tower of Babel. The people after the flood undertook to provide for themselves against another danger, and to save themselves, and God divided them by confounding their language, that they might not understand each other; and by this means he completely defeated them in their wickedness. When the people lost faith in the simple system of worship left them through the Apostles, and set about improving it by their own wisdom and views of expediency, adding here and detracting there, may not God have permitted them to divide, confounded their language, so that they could not understand each other; and then one party give rise to another, and that still to another, until they are numbered now by the thousand?

Unite all these on a common basis or platform, as has been frequently attempted, one of their own construction, as purely so as the formation of their party, for any attempted im-

provement either in matter or form of the Lord’s plan, as contained in the New Testament, would make it anything else than his, and no man can estimate the evil that might ensue. These sects are formidable enough now, in their weakness by division, but let them once unite, and, as described in the Apocalypse, they would surround the camp of the saints, and God would have to rescue his people by fire from heaven. Until they are willing to accept of God’s order and his arrangement purely as left in the New Testament, is it not best that they should be divided; their minds confused, their understandings darkened, and their language confounded? Attempt after attempt has been made to effect a union among them, and as often has it failed. Is there not something significant and ominous in all this? We wish, however, not to be dogmatical, and affirm nothing here, one way or another; we only point these thoughts suggested by the beloved brother W. D. Jourdan in a discourse he recently delivered in this place. He said his prayer was that instead of uniting these sects as such, that God would divide them more and more.

D. T. W.

AGENTS, AGENTS.

We want every brother and sister, together with as many others as will, to feel fully authorized to solicit and send us subscriptions and money for the Pioneer. A larger subscription than we have at present is earnestly desired. There is, we presume, scarcely a reader of the paper but could, if he would make the effort, send us one or more names with the money. The subscription price to each one is small, but when united
may keep the Pioneer up and support the editor. Somewhere between two and three hundred are receiving their papers in separate wrappers, no one else taking the paper at their office. Will not each one of these try to persuade some one else in his locality to subscribe for the paper? In short, what we ask of one we ask of all, to send us names and money for the Pioneer.

JOSEPH F. DAVIS.—I have made an arrangement with this excellent and devoted young brother to furnish me one thousand additional subscribers. He begins his work immediately. His engagements with the church at New Haven will be some in his way, but we trust those kind-hearted brethren and sisters will make up for this by every one of them giving him their names and money for the paper, and also allowing him as much time as possible for visiting other localities. We ask all the brethren wherever he may travel to assist him. He is authorized to engage all the help he can in raising these subscribers. We have confidence in his success. The undertaking is not a new business with him; he has traveled and solicited for the Pioneer heretofore, and knows the estimate in which it is held by the brethren throughout the State, and pretty well what he can do. Donations to aid us in our publication labors, which any may feel willing to make, will be faithfully delivered if intrusted to his care. We shall be glad if some in their abundance, will remember us in our want.

We should like to make arrangements with a few others to also furnish each a thousand subscribers. We have many thousands of brethren and sisters in the State, and several thou-
sands of these can and ought to take the Pioneer. Who will accept an agency for this number? To a brother who will undertake and actually raise the number, we will make it remunerative. D. T. W.

WEBSTER'S DICTIONARY. — We publish this week, of this excellent and standard Lexicon of the English Language. It is unquestionably the best lexicon of the English language, and to preserve the harmony, uniformity and purity of the language, it should be universally adopted wherever that language is used. D. T. W.


DEAR BRO. WRIGHT: Find enclosed $2, my subscription for the Pioneer this year. The church at Little Hurricane are trying to build a house to worship in, and when it is finished and we have a settled ministry, we shall then probably be noticed in your valuable weekly magazine. Your humble servant,

JOHN S. SQUIRES.

Just as well now as then, my dear brother, if we only knew what good things to say of you. I have often lamented, and others too, that we hear from so few of our churches. We have a large and growing brotherhood in Missouri, and yet I have no knowledge of our numerical strength. I would like to give the statistics of our churches in the State, and words of cheer relative to them, but in the absence of the requisite information I am unable to do so. I have requested the brethren time and again to send me reports of their standing, progress and prospects, and still these calls, except in a few instances, are wholly unheeded. Will bro. Squires furnish us the statistics of the church at Little Hurricane, and we will cheerfully notice in the Pioneer. I know we have an excellent congregation there. I have always heard it well spoken of, and I am satisfied their statistics will be creditable. The beloved W. H. Robertson has preached a good deal for the church there, and then our young H. C. Owen, of Linnus, has held some successful meetings as reported in the Pioneer.

D. T. W.
STRANGERS AND PILGRIMS.

The world knows not Christ, nor does it know his followers. The character and conduct of the martyrs was a perfect mystery to the mass who looked on their sufferings. The Platonist who made of necessity a virtue, and tried philosophy to prepare himself to bear anything, was completely at a loss when he saw the Christian conqueror meet death in its most aggravated forms with joy. One, when thrown on the flames, said: "This is a bed of roses." Another, overwhelmed with joy, forgot his sufferings, cried out: "None but Jesus! none but Jesus!" These things were, indeed, wonders to the gazing world. The followers of Christ were like beings from another world; so it will be with us if we are Christians. We will be pilgrims, and, of course, strangers here.

The world will not understand us. Our motives to action, our joys and hopes, our supports, are all strange to them. For example: that we should have so much pleasure in contemplating the crucifixion and death of our Master—a thing supposed would give us pain—is a mystery. That we should be so careful in performing some duties, which the world regards of so little use—that we should rejoice in the darkest hours of trial and in death, make us strange to our nearest worldly friends. We are bound for another land, and feel strange here. If strangers, let us live so. If a traveler in a foreign land is going homeward, if he has an unpleasant journey, he finds relief in the fact that it will soon be over. If, as he halts for the night, he has a disagreeable landlord and uncomfortable accommodations, he remembers it is only for the night. As soon as morning comes he will leave all these behind him, and be nearing his home. So should we, in our pilgrimage, look on our homes, our lands, merely as they aid us on our journey heavenward. If we have trouble and bereavement and sorrow, remember these are soon to end, and we shall find sorrow turned to joy. —Lard's Quarterly.

A TRIP TO MISSOURI.—In my recent short trip to Missouri, I learned much as to the state of the cause: and what I learned left my spirit sad. In that large State, where we once had so fine a foothold, decline lies like a mildew on the work of the past. Our churches now are not what they once were. Then they were united, prosperous, and full of vitality. All this can not be said of them now. Many of them are nobly struggling to regain their former high position; but their progress is slow. Two deeply felt wants interfere with their benevolent wishes. First, the want of money; and, second, the want of preachers. The latter want they profoundly feel. It positively pained me to hear them mourn over the absence of the preachers they once so tenderly loved, and who are with them no more. "Brother Lard, is there no chance to get you all to come back?" was the one question which had stereotyped itself on every lip. I hung my head low, when I heard that question, so full of heart and sadness; for the answer was not on my tongue. Countless times during my short stay, did I hear the names of bro. Hopeon, bro. Wilkes, bro. McGarvey, and bro. Haley. Not once did I hear inquiry made for a new man. Their old preachers they wanted back. But the great difficulty is, that their old preachers have not themselves the means to live; and the brethren in Missouri have it not to give them. My prayer is, that God may yet bring to pass the desire of his children there. A better day may yet dawn on them.—Lard's Quarterly.

ARCHBISHOP McCLOSKEY.—This prelate is as unlike Bishop Hughes as the stealthy tiger is unlike the bounding, roaring bull. He makes no noise, creates no demonstrations, appears on no platforms, engages in no controversies, but confines himself strictly to the pulpits of his own diocese, and avoids every demonstration that made the career of Archbishop Hughes so remarkable. Yet the diocese was never in so complete working trim nor so efficient as now. The tactics of the Jesuits prevail, and the work, though silent, goes on. Nearly the whole city government of New York is Catholic. There is not an office of emolument or trust in the city that is not controlled by men who are in subordination to the Roman communion. Immense grants of real estate have been made under the plea of education or charity. To keep Catholic children from our Sunday schools and from the reach of our missions, a Catholic Protective Society has been organized, and the city government pays to this institution many thousand dollars a year to sustain it. Besides a Sunday night service,
ENVELOPE SYSTEM.—LITERARY NOTICES.

which the Catholics keep up for the defense of their faith, they have taken hold of the track system. Their tracts grapple with the popular objections to Catholicism, and are scattered broadcast in hotels, steamboats and horse-cars. The coverings to the great cathedral have been removed, and the work has been recommenced on this costly structure. The silent, bland and gentlemanly McClosky is more dangerous than the noisy and demonstrative Hughes.

ENVELOPE SYSTEM AT CANTON, MO.

CANTON, MO., May 11, 1868.

Bro. Wright: Seeing that there is some discussion regarding the "Envelop System," in the Pioneer, I wish to give our experience with it. Previous to this year all our funds for evangelizing, the poor, and like purposes, were raised by subscription, of which we never collected more than one-half or three-fourths of the amount subscribed. We commenced the envelopes in the Canton congregation in January last, and at this date we have paid our preacher, assisted traveling brethren, paid all expenses of keeping our meeting house in order, and have a surplus left in the treasury. Each member gives as he or she is able on each Lord's-day—no specified amount being promised by any one. For the first time in years, we are in easy financial circumstances. We can recommend it heartily. Fraternally yours,

H. C. SHINN.

LITERARY NOTICES.

PROSPECTUS OF THE GOSPEL PREDACHER.

A Book containing Twenty Sermons. By Benjamin Franklin. In consequence of requests that have been made by many brethren and friends, I have concluded to publish a volume of Sermons, under the above title. It will contain five hundred pages, and be made up of twenty discourses, of not less than twenty pages each. It is now in the hands of the printer, and will be gotten out in the best style, and ready for delivery early in July.

This will afford many hundreds of Bro. Franklin's personal friends, and many thousands of brethren who have never heard him, an opportunity of possessing and reading some characteristic bold and practical sermons from his pen. His uniform adherence to the Bible, and long experience as one of the most laborious and successful of evangelists, qualify him eminently for the preparation of these sermons. The Themes are as follows, viz: Evidence of the Divine authority of the Bible—What man must believe to be saved. How persons are made believers. The different things to which salvation is ascribed. What man must do to be saved. Conversion or turning to God. Adaptation of the Bible to the world. The simplicity of the Gospel of Christ. The two commandments, the fleshly and spiritual basis. The inauguration of the new Institution. Predestination and foreknowledge of God. The necessity of regeneration. Union of Christians. An example of conversion. The infallsible safe ground. The love of God to man. The Church, its purity and practice. The three states of man, the present, intermediate and eternal. The coming of Christ and the destruction of the world. The eternal punishment of the wicked.

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Send your orders. First received, first supplied. Whenever it is possible, send money in Bank Checks, Post Office Orders, or by Express. When neither of these modes is possible, send by Registered letters, taking receipt from the Post Master.

LORD'S QUARTERLY.—The first number of the Fifth Volume of this excellent work, came to hand just as we were closing up the matter for the present number of the Pioneer. Its delay in reaching our office, made us begin to feel uneasy lest we should be minus that number, as we noticed that others had received it some time ago. It is a work I would not willingly be without. It ought to be largely circulated, and especially ought every preacher among us to take it, and use his influence to send bro. Lard subscribers. The price is $2.50, advance. Address Moses E. Lard, Lexington, Ky.

We copy the following note from bro.
Lard, which appears on the second page of the cover of the last Quarterly. He says:

SHALL THIS WORK BE SUSTAINED?—My Dear Brother: The present number contains the Fifth Volume of the Quarterly. Let me request you personally to procure and send me as many names as you possibly can. The circulation of the Quarterly must be increased. Aid me, then, in this good work. Urge its claims on every brother and sister of your acquaintance, and get them to take it.

Every Preacher in our ranks will be allowed to deduct, if he so desires, 50 cents from each name he sends. Many young men can make this profitable to themselves, if they will only put it with energy. Truly, yours in Christ,

MOSES E. LARD.

Lexington, Ky.

In the last number of the Pioneer, we gave from the pen of our bro. J. M. Long, a pretty full notice of this number, which makes it unnecessary for any further remarks here. Let every brother and sister send for the Quarterly.

D. T. W.


This Book of Questions embraces the entire Acts of Apostles, and the author says he has spared no pains or labor to make it what it purports to be, a Question Book on this invaluable treatise. He has endeavored to direct attention to the salient points in the narrative, free from any sectarian bias, so far at least as he was conscious of. Our Sunday-schools and Bible-classes will do well to supply themselves with this work. Price 15 cents. Address, Franklin & Rice, Cincinnati, O., or James Challen & Son, 1308 Chestnut street, Philadelphia, Pa.


Such is the title of a very excellent little Question Book prepared by bro. Challen, on the entire book of Matthew, with answers to each question, and published by James Challen & Son, 1308 Chestnut street, Philadelphia. Price 15 cents. It is intended mainly for Sunday-schools and Teachers.

The New Illustrated Edition of Webster's Dictionary.—This seemingly dry and certainly ponderous book has its peculiar charms. Here is collected and tersely set down a vast quantity of various and useful knowledge, such as is indispensable to educated men and women. Here are an hundred and fourteen thousand words, defined with a clearness, fulness, precision, and wealth of illustration, that denote the soundest scholarship, and the most entire fidelity to laborious details. Altogether the work is a marvelous specimen of learning, taste, and thorough labor. We praise it heartily, because we believe it deserves the heartiest praise.—New York Albion.

JACKSONVILLE, Mo., May —, 1868.

Bro. Wright: We are in a meeting.

Bro. Allen is with me. Three baptized yesterday.

Yours, fraternally,

J. A. B.

LEBANON, Mo., May 11, 1868.

DEAR BRO. WRIGHT: The cause of Christ is prosperous here. We have a congregation of some 50 or 60 members.

J. M. Tennison, a very worthy and good brother, preaches for us.

Yours, In the Lord,

WM. J. PARK.

OBITUARIES.

Mrs. Amanda Coates, wife of J. T. Coates, died on the 3d of May, 1868, in Randolph county, Mo., aged 33 years. Brief was her sickness, but triumphant her death. Beloved by all who knew her, long will her memory be cherished. Her life was that of a faithful, earnest christian, whose unobtrusive goodness was felt in the Master's cause. To simply say she was a member of the church, does not express her true character. She was a living, active christian. The world saw pure religion exemplified in her life. She made home blessed and beautiful, and her name and virtues passed through the heart of her sorrowing family and friends, will call up memories of all that was best and brightest of earth to them. Fragrant associations linger where her love blossomed into heavenly fruits. May God give the sorrowing husband and children grace to regain their lost is the prayer of him who received encouragement from her to battle for God.

"Nevermore in living goodness Will her presence bless our sight. She hath passed the gloomy portals. She hath entered into light."

J. A. BERRY.

Bro. Wright: The sad and painful duty is mine of communicating to you the death of my beloved and faithful wife, Mrs. Nannie Kinkeade Atzen, who passed through the dark river into eternal life, on Sunday, the 26th of April, while on a visit at Abingdon, Illinois. Her disease was consumption, that insidious and fell destroyer, whose ravages human skill seems impotent to prevent, and which has thus put out the light of life...
in one of the purest and best of earth, at the early age of twenty-eight.

While I mourn her loss with deepest sorrow, I rejoice in her glorious and triumphant death, for she seemed indeed to triumph over the king of terrors. She seemed to lean with the most perfect confidence on her Savior's strong arm of power as she entered the dark valley, and the blessed assurance was hers, undimmed by a single doubt, that she would be permitted to enter on immortality and eternal life.

Very early in life she obeyed her Master's call, and during the years she was permitted to remain on earth, most faithfully and conscientiously did she perform her christian duties. Her heart ever beat in most kindly sympathy for all human suffering, and the destitute were never turned away sorrowing. But with her "life's fitful dream is over," and the weary spirit rests in the Paradise of God. I hope at some glad day to see her welcome me to the shining shore, "Where we recollect our sorrow As the streams that pass away."

A. P. ATEN.

Hannibal, Mo., May 14, 1868.

We tender our beloved brother Aten our sincere sympathies in this most painful of all afflictions. The Lord comfort him in this sad bereavement. There is nothing earthly certain; all things here are changing and unstable! In the midst of life we are in death. That ruthless messenger is no respecter of persons; cold-hearted and stern in his demands, he takes the young and the old alike. The cries, the tears and the prayers of the sufferers are all unheeded. But thank God it is all he can do for the righteous. It may be painful, but it is soon over. They then rest. They die no more; neither sorrow nor weep, but are ineffably happy for ever and ever. Blessed prospect, glorious future. The Lord bless you, my brother, and bring you to the enjoyment of that rest.

D. T. W.
THE ANXIOUS-SEAT AND THE NECROMANTIC TABLE.

NO. II.

2. Having shown in a previous essay that the same perverted principle of human nature has prompted the machinery of modern revivalism and modern spiritualism, we now proceed to our second specification. We affirm and intend to prove that the anxious-bench and necromantic table put forth precisely the same claim. Both claim that impressions, suggestions and direct revelations are conveyed to the human mind from the spirit world by those exercises. The patrons of the anxious-bench claim that this is done by the Spirit of God; modern Spiritualists claim that it is done by the spirits of the dead. To show that this is true we only have to inquire into the theory of conversion as entertained by the advocates of the anxious bench. Such persons claim that by a direct influence of the Spirit on the minds of those converted at the anxious-seat, they are made to feel that they are pardoned and obtain a conscious assurance of their divine acceptance. Now, remission of sins, or justification, is an act of God; something he does, not within a man, but for him. "It is God that Justifies." Rom. viii: 33. There are only three conceivable methods by which a knowledge of this act of God, or an assurance of pardon, can be conveyed into the human mind. It must be done either by the audible voice of God, speaking from Heaven; or by the inspiration of the Spirit of God; or by the obedience of certain commands upon which God has promised remission. If the sinner were to hear the voice of God speaking to him and telling him that his sins were remitted, and felt fully assured that it was the veritable voice of God that he heard, then he would know that his sins were pardoned, because he would have the word of God for it. But no sound minded person will contend that any one can now obtain a knowledge of remission by this method. We are then shut up to the other two methods. Then, can the sinner obtain a knowledge of remission by complying with certain conditions which God has laid down as the law of pardon? This is our position; this is what we contend for; but the patrons of the anxious-bench reject this method, and maintain that a knowledge of remission, or an assurance of the divine acceptance, is obtained through impressions made upon the mind by the direct influence of the Spirit of God. Hence their theory is that the Spirit conveys the knowledge of remission directly from the mind of God to the mind of man. We have no controversy with anyone as to the possibility of obtaining a knowledge of remission by such a method. This we
have already admitted. The arm of Jehovah is not shortened. God can by the immediate inspiration of his Spirit reveal to the human mind the knowledge of remission as well as any other kind of knowledge; “for the Spirit searches all things; yea, the deep things of God.” Suppose, then, that persons converted at the anxious bench do, as is claimed, obtain by the direct revelation of the Spirit a knowledge of remission? What then? Simply that every case of this kind is a virtual claim to divine inspiration, the same in nature as that possessed by “holy men of God who spake as they were moved by the Holy Spirit.” Paul says in first Corinthians, that “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” How, then, Paul, have they been revealed to the human mind? “God hath revealed them unto us, apostles, by his Spirit.” Hence, the thoughts of God were revealed to the minds of prophets and apostles by the miraculous inspiration of the Holy Spirit, who using their physical and intellectual faculties spake and wrote through them. They spake as the Spirit gave them utterance. And it is also now claimed that those converted at the anxious-bench, obtain a knowledge of remission in the same way; that is, through a direct and powerful impression made on the mind by the divine Spirit. In this the patrons of the anxious-bench occupy precisely the same ground as that claimed by modern Spiritualists, with only this difference: the former claim that this revelation is made by the Spirit of God, while the latter claim that the revelations which they receive from the invisible world are made by the spirits of dead men. Here, then, the patrons of the mourner’s bench and modern Spiritualists occupy the same ground, both claiming that divine and supernatural revelations are made directly to the human mind. But both those claims are equally false and baseless. Since the Bible’s last amen, heard by John on the Isle of Patmos, no revelation from the eternal world either by demon, or angel, or by oracle, dream, vision, or secret impression, has been promised by God or expected by any intelligent man.

3. Again, the anxious-seat machinery and the necromantic table both alike ignore and set aside the word of God. In the Bible God has clearly revealed a law of pardon, promising that all who comply with it shall receive remission of sins. “He that believes and is baptized shall be saved,” Mark xvi: 16. In this divine volume not only all things necessary to be believed and done in order to salvation have been clearly revealed; not only the way of life, or the pathway to Heaven, has been illuminated by celestial light, but also all things which it is lawful for man to know concerning God, angels, spirits and the mysteries of the invisible and eternal world, have in this Book been clearly made known. But the patrons of the anxious-seat rejecting the revelation of the law of pardon, which the Spirit of God has made through the written word, by obeying which the knowledge of remission may be enjoyed, go about to obtain this same knowledge by trying to induce the Spirit to make a special revelation to them, independent of the word of God. If such knowledge can be obtained at the anxious-seat by
impressions made directly on the mind, then we have no use for the Bible; it may be rejected, and still nothing will be lost. It is easy to see that the mind under the influence of such a theory, will undervalue and neglect the word of God, and become absorbed in studying its own frames and feelings, when it ought to be learning and doing the will of God as revealed in the Bible. Hence, we find that those under the influence of such a theory, are, as a general thing, deplorably ignorant of the Bible. Here then again, the patrons of the anxious-seat and modern Spiritualists stand upon the same ground. They both speaking through their theories, say that the word of God is imperfect and insufficient, and that in order to man's happiness and salvation some additional revelation must be made. That modern Spiritualists uncereemoniously reject the word of God, is so patent as to need no proof. This same thing the prophet Isaiah accused the same characters with doing in his day. Speaking to the Jews, he says, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii: 19-21.

Again, Paul, speaking with the eye of a prophet, says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. 1 Tim. 4: 1.

J. M. L.

Brethren, subscribe for the Pioneer.

THE ANXIOUS-SEAT AND THE NECROMANTIC TABLE.

NO. III.

4. We have been instituting a comparison between the anxious-seat and the necromantic table, showing that they have both had their origin in the same perverted principle of human nature; that they both put forth the same claim, and that both are a practical rejection of the word of God. We shall now proceed to show that they are both condemned by the word of God. This position logically flows from the fact which has just been established. If the anxious-seat and necromantic table are, as we have seen, a virtual rejection of the word of God; if those who resort to such devices are practical infidels, then it logically follows that they are contrary to and condemned by that same book which they would fain set aside. The Bible will tolerate no rival; it must be our only rule of religious faith and practice, our supreme law of life, or else wholly rejected as an obsolete and unauth:horitative document. Now, when the modern spiritualist holds his ghostly circle around the necromantic table for the purpose of obtaining revelations from the spirit world, he plainly says by such conduct that the bible is not a full and complete revelation; that some important truth concerning spiritual beings and man's future destiny has been kept back, which ought to have been revealed. Such a man, instead of seeking the living God, as he speaks in the bible, for the purpose of learning the whole truth, seeks the spirits of the dead. We accordingly find, that such a practice, being a virtual rejection of God, a turning away from
him that speaks from heaven, in order to lend a listening ear to the spirits of the dead that mutter from hades, was sternly forbidden by the Mosaic law. "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Lev. xx: 6. Again, the law of God commanded that those ancient mediums should be put to death. "A man also, or a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death, they shall stone them with stones." Lev. xx: 27.

As to the anxious-seat fanaticism, if it is not condemned in terms as direct and express as those that refer to necromancy and spiritualism, the spirit and genius of Christianity are no less opposed to it. Paul, in 1st Corinthians, says, "The spirits of the prophets are subject to the prophets; for God is not the author of confusion." I Cor. xvi: 23. Again, he says in the same chapter, "Let all things be done decently and in order." The apostle is here giving directions to the inspired teachers of the Corinthian church with regard to the manner in which they were to instruct and edify the congregation. It would seem that when the congregation assembled together, those teachers were in the habit of all speaking at once, and that too in different languages. The result was disorder and confusion. That there might be no confusion in the religious exercises of those Corinthian Christians, but that all things might be done decently and in order, the apostle commands those inspired teachers "to prophesy one by one, that all may learn, and all may be comforted." This scene of disorder and confusion in the Corinthian church, so strongly condemned by the apostle, finds its exact counterpart in a modern anxious-seat revival. Such a scene, when in full blast, presents a perfect bedlam of phrensy, excitement, and wild uproar. When the different hands who run this anxious-seat machinery all take part at the same time, some exhorting, some singing, some praying, and others talking to the mourners, "then storming fury" attains its climax. But the apostle commands that the exercises of religion should not only be conducted with order, but also with decency. In view of this, what then shall we say of those poor mourners, who for days are whirled around on this wooden machinery for getting religion, until they are excited and maddened, and in many cases demented and crazed? Is it in harmony with good taste and decency for females in the midst of public assemblies to roll about in piles of straw with disheveled hair and disordered garments, while the males froth at the mouth, and gnaw the branch, like horses gnawing their trough? If this be decency, then away with it? You may call such a scene fanaticism, or animalism; but one thing is certain, it is not the pure and quiet religion taught by him who did "not strive, nor cry, nor cause his voice to be heard in the street."

5. But in the fifth and last place, both the necromantic table and anxious-seat are highly pernicious in their effects. The great Teacher says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good
fruit; but a corrupt tree bringeth forth evil fruit." Modern spiritualism and anxious-seatism cannot abide this test. The fruits of those systems being pernicious in the extreme, show that the trees from which they have sprung are evil and corrupt. By observing the effects of modern spiritualism, we see that it, like its ancient predecessors, belongs to "the unfruitful works of darkness." Like the apples of Sodom, which grow on the Dead Sea shore, the fruits of this tree of man's own planting may be fair to the eye, but to the taste are bitter ashes. But this deadly Upas which has struck its poisonous roots through the very substrata of society, and cast its baleful shadow over the land, shall finally be withered and blasted with the lightning of heaven, for "every plant which the heavenly Father hath not planted, shall be rooted up." Modern spiritualists who began in the spirit have ended in the flesh, so that by spiritualism they mean animalism. Facts which are daily coming to light, show that they are a set of blaspheming infidels, who in their public contentions spend their time in bespattering the holy religion of Jesus with their filthy scoffs and obscene vulgarisms. In view of the practical workings and effects of spiritualism, we are fully justified in regarding its votaries as among the most degraded, corrupt, and hopelessly depraved of mankind.

But what have you to say with regard to the workings and practical effects of the anxious-seat machinery? If the evil effects of this system are not so manifest and immediate as those of spiritualism, they are nevertheless equally sure to follow. All that is necessary for the evil effects of this system to become fully manifest, is time to allow it to spend its full force upon society. With the uniform and universal operation of the law of cause and effect, do we find spiritual apathy, irreligion and infidelity following in the wake of mourner’s-bench excitement. The day of eternity will alone fully reveal the vast number of infidels and sceptics who have been made such by the anxious-seat machinery, which we may regard as a sort of religious quackery. Persons of different temperaments, by the earnest appeals of the preacher, who exhorts them to come, not to Christ, but to the anxious-seat, are induced to make a trial of this human device for getting religion, as it is termed. The more excitable and impresrrible get through, or become soundly converted, while the cool and unimpressable, who are able to retain their senses in the midst of such a whirlwind of excitement, having obtained a peep behind the curtains, see that the whole thing is nothing but animal excitement, and that it is the power of man, and not the power of God, which with rant and fury drives this machine. Mistaking this for christianity, they turn away with loathing and disgust, and either settle down into a cold indifferentism, or else become open and avowed infidels. There are not wanting even those who have formerly engineered this wooden machinery for getting religion, who, growing sick of the miserable farce, are now spiritualists, infidels and sceptics. Such, then, as all candid persons must admit, are the legitimate and necessary fruits of this system. May the eyes of the people be speedily opened to see this dark Mokanna in
all its hideous deformity, and thereby be induced to flee away from it and be not partakers of its sins. May this wooden idol, which human folly has set up in the temple of God, be soon removed from the sanctuary, and burnt to ashes as an unholy thing.

WHAT SHALL I DO TO BE SAVED?

No. VII.

This question, if asked or answered with reference to distinctive religious doctrines or denominational views, is as idle as a fable. For a cold and indifferent heart, one that feels not the terrible nature of sin, to ask this question, is to mock it on the lips of one dying with the agony and weight of sin on the soul. If it come not from a heart pierced with the keenest arrow of conviction; from a soul tortured by the agony that sin plants in the soul, it is but a question put to puzzle or confound, or to excite debate, or afford an occasion for cavil or opposition. It is a question that concerns man's eternal interests and not a temporal, partisan advantage; and he who talks of it flippantly on the ends of his fingers, as simply consisting of so many terms, steps or processes, has not felt its importance even in his own case.

In the scriptures it is always heard as the anguish cry of a sin-convicted soul, gushing from hearts pierced all through with sin, and tortured to know what can take the load of guilt from the soul. Such was the nature of that cry on the day of Pentecost, when men realized that they had murdered their Messiah, the hope and expectation of Israel. Their torn and lacerated hearts bled with anguish; their souls realized that eternal ruin impended above them, and in their terror and agony cried out "What shall we do?" This dreadful tempest in the soul was raised by the conviction of sin; it could be allevied only by the consciousness that they were pardoned.

The case may be made as strong as language can paint it, and yet in what does it differ from any other case of conviction of sin? All convictions of sin are followed by the same results; and every converted soul is equally anxious to know what can be done for the remission of the sin, special or general, one or more. It is the consciousness of guilt that evokes the cry, whether the guilt be felt by the sinner or the saint; and our chief purpose should be to treat the disease, no matter in whom it may make its appearance. The disease is not more dangerous; its consuming nature not more destructive, nor its weight more oppressive in the one case than in the other. Leprosy in the saint is just as incurable as in the sinner; and calls for compassion and assistance as urgently whether appearing in a Syrian or a Jew.

The life of the preacher is devoted to the cure of souls. Like the Great Physician, they "minister to "minds diseased," and "pluck from the memory rooted sorrows," and it is all the same to one who is alive to his work and conscious of his duties, whether he gives relief to this poor sinner or that poor saint, both bending under the load of sin. Practically, therefore, our question is but one and the same for all. This being so, does it not seem strange that one class should receive all the attention of the pulpit while the other drags out years of neglect, living or dying because of the
What shall I do to be saved?

Presence or absence of vitality in the soul?

Under what commission do our preachers act? Under that given by Christ, or one of their own devising? This is no foolish or idle question. The preachers themselves have given rise to the question. Some are so erratic, wandering stars, "without a local habitation or a name," and some seem so wide of the primitive models that the most charitable construction is that they are preaching under a special or private commission. If a man preaches under Christ's commission, he is a servant of Christ, and must preach as Christ has directed. He has no will or discretion in the matter. If he preach not as the commission directs, he is not a preacher of Christ, whatever else he may be. No man has the right to change, alter, or modify one sentence or one word of the commission. If the commission says he must do this or that, he has no option but to do it, and just as directed, if this be explicitly stated. If Christ commands every believer in him to be immersed, will anyone be so foolhardy as to say that sprinkling will do? The preacher that does, assumes a fearful responsibility. Yet thousands have done and are still doing it, and by it misleading the people and bringing on their ruin.

We must hold to apostolic models or we will be ruined sooner or later. There is no doubt of this. Hence, our first duty should be to learn what they taught and how they preached. What they taught is in the record and how they preached is there also. What they taught and how they preached are a law to us. They worked under the immediate supervision and control of the Holy Spirit, and could not have gone wrong. The Holy Spirit was the Advocate of Christ and managed the affairs of his Kingdom in perfect accordance with his views and wishes. There was no changing of methods or policies or doctrines by the Holy Spirit. Christ's life and teaching was his treasury, from which he drew the instructions and directions he gave the apostles. Indeed all that the Holy Spirit has taught is but a transcript from the life of Christ. Nothing that is found in Acts or in the epistles but is found in the life of Christ. Do the apostles inculcate devotion, piety, humanity, love, zeal, forbearance, patience, meekness, or any other godlike excellence, it was fruit found and exemplified in the life of Jesus. The church may learn and labor till the last trump shall sound, and she will never be able to complement the life of Christ.

Christ is our model in all things. We can never go wrong when treading in his footsteps, and will always wander when we diverge in the least. His life is full of examples and suggestions. There is no duty that is not illuminated by his example, and there is no better or surer way of spreading and preserving his cause in the world than that which he himself has indicated.

Now, what seems to have been his mind in regard to the duties of preachers? What does he suggest along the line of our present thought?

There is a most touching scene with his apostles during his sojourn of forty days, after his resurrection. The man to whom he had given the keys of his kingdom, and who had promised so much and done so badly, had tired of the enmity of the disciples' society, and had gone to his old call-
ing, regardless of the fate of the faithful who still mourned and rejoiced because of their Lord. His death had buried all their hopes and expectations, and his resurrection had now bewildered them, so that they knew not what to think or what to do. The future was as dark as the grave in which he was buried; and they could do no more than live and love from day to day, awaiting each day what it would develop. But though Peter had forgotten his disciples, the women who mourned as only women can mourn, and the men whose hearts were now blank, aimless and objectless, as only men can be when bereft of hope, yet the Lord had his eyes still upon them, and his great heart yearned towards them as only his can yearn.

The scenes to which I allude occurred one morning on the shores of the Sea of Galilee. Peter and some of the apostles and disciples had gone to fish again in the Sea. Their Lord’s eyes were upon them in their defection. They toiled all night and caught nothing. Providential. In the morning they saw a man standing on the shore, at whose bidding they cast their nets once more. The abundance of the draught opened their eyes. It was the Lord. After eating, Jesus, turning to Peter, said, “Simon son of Jonas, do you love me more than these?” He had professed much, and by his conduct he had showed that he loved the Lord no more than others. The question was put to him three times, as if the Lord was incredulous. On each affirmative reply the Lord said, then “Feed my lambs,” and, “Tend my sheep.” These words were not lost upon that noble man, noble with all his faults and sins.

From that time on he left all and followed Christ, no longer afar off but close upon his steps. Human tribunals no longer had any terror for him. Then indeed did he go “to prison and to death.”

But I instance this scene for the purpose of calling especial attention to the injunctions of Christ to Peter, “Feed my lambs,” and “Tend my sheep.” Peter was an apostle sent to preach Christ to the world. Or, in the language and notions of some of our cosmopolite preachers, to evangelize, having no oversight of saints. No preacher can set up better claims to be considered only a preacher—“this and nothing more”—than could Peter. But what are the words of his Master to him. “Feed my lambs,” and “Tend my sheep.” Christ regarded him as a shepherd to take care of the flock, and so Peter regarded himself in later years, and so exhorted the bishops of the churches to which he addressed letters.

Do these records of our Lord never arrest the attention of our preachers? Not often, we would think. They do not regard themselves as addressed in these words. They are only traveling evangelists, like Philip, who was here to-day and there to-morrow. But he was among the extraordinary gifts granted to the primitive church, and is hence not exactly a model for us.

H. C.

WHAT SHALL I DO TO BE SAVED?

No. VIII.

“Feed my lambs,” and “Tend my sheep,” says Christ to every man who becomes his servant in proclaiming the gospel to the world, and will any one of the class turn away his ears? Then complain not of sinners hear
you not. You are as great a sinner as they, for you disobey or disregard as pain an injunction as does the sinner. "Physician, first cure yourself;" first remove that beam from your own eye; then, possibly, your vision will be clear enough to see a mote in the sinner's eye. Does the preacher never hear a sinner give as an excuse for his disobedience, that he is as good as some christians? A foolish objection to excuse one's self; but the inconsistent christian is but the hay and stubble gathered in at some harvest, and no true representative of the christian. The reapers were too eager in their work to see that they were gathering up more stubble, it might be, than grain.

We have two eyes that we may see both sides of a question. Possibly the poor christian might say in his defence, "No care has been taken to make me grow in grace and in the knowledge of the truth." I have received no instruction from either the pulpit or the fire-side. I knew as little when immersed of what was before me as the Israelites knew of the wilderness when they left Egypt. I have indeed passed the Red Sea, but am perishing in the wilderness. The manna, gathered every Lord's day, is very insipid, and but very little nourishing. On such I can't travel far. Besides serpents, malignant, poisonous, creeping, crouching, flying, and indeed all kinds of serpents, are about me continually, and I am in danger of being bitten every hour. Is it any wonder that I am a poor christian?" That man deserves sympathy instead of opprobrium, exhortation, persuasion, entreaty, and not excision.

What is to be done? is the practical question for every disciple to consider and determine. Are we to go along another decade as the past, and be at the end of that time no better, if not worse, than now? Or are we to set about at once and reform these things as fast as we can and as thoroughly as possible?

Let us consider what is to be done, and,

1. Let no church employ a preacher who will not consider that the church has an existence and needs being sustained. The evangelizing method has been tried long enough to weary the patience of Job with its more than doubtful fruits. Every congregation that can raise the money, should employ a man for the pastoral work, and not for the pastoral office, for that is only the conception of sectarianism. And when employed, the church is not to consider itself as his property, nor the preacher theirs. God has imposed on each duties and responsibilities which each must discharge. The Books confers the offices, special duties and privileges, and enjoins on the church respect and obedience. Let each understand the scope and breadth of their respective duties and privileges, and observe them in the fear of God, and that church will prosper, without any great effort on spasmodic occasions.

2. Let the church have an efficient organization, officers selected while the Book is before them, describing their qualifications, their duties, and the respect due them after being installed in office. It is a mere farce to have Elders if the church does not respect them, and useless to put men in the office who cannot command it. And men who consent to take upon themselves this office, should devote
as much time and attention to qualifying themselves for its duties as is possible. If they are not willing to do this, they can never expect to have the influence and respect which are so essential to their usefulness.

3. When the proper men are in office they will see that the whole field is cultivated. They must labor to make the congregation efficient and useful in every good work. They should see that young men are trained for useful positions in the church, and endeavor to develop all the talent of the church of whatever grade and character.

The preacher (also an Elder) should be the director of all these movements, and act in concert and union with his associates in office in the line of edifying the church. A godly church is the best discourse the world can desire and the most effectual means of success. It is the church that is to convert the world; the church that is the "little stone cut out of the mountain" which is to fill the whole earth; and that kingdom which is to absorb all others. But can a dead or dying church do this? Can one which has been defiled with the doctrines and inventions of men do this? God does not work with such instruments. He may bear with them until forbearance is wasted on them; but in the end, he will "take away their candlestick." He will sweep the church from the earth and leave scarcely a trace.

If God superintends and watches over the church, and by his providences blasts or blesses, it would be well for us to consider what is meant by will-worship. If the church were merely a human organization, created and impelled forward by human forces, with a supreme indifference on the part of God as to what it did or did not do, I could then see some propriety of men managing the affairs spiritual on human judgment and on human expedients; but since the church is God's society and organization to glorify his name among men, I cannot think that he is indifferent as to the manner in which its affairs are conducted, or to the instrumentalities which human wit and whim have suggested and employed. It is an extravagant and wasteful expenditure of time and money for men to manage the affairs of the church on human judgment and expediency as it regards these matters concerning which he has spoken his mind and will. With such matters for which human wit and wisdom are competent, he proposes not to interfere; and he does not allow man to interfere with those which he has reserved to himself. Strict observance of the latter in the spirit of love and humility is the very essence of divine worship; observance of our own ways, and a perverse following the dictates of our own reason and judgment in matters not committed to our trust or reserved for human wisdom, are the essence of will-worship.

Will-worship is the danger of the saint, not of the sinner, and that destructive vortex of ruin which lies in the path of the Christian, in which all his hopes of eternal life may go down forever. To this worship belong all those inventions of men, the dictates of human reason, which embody all the forms and instrumentalities which have grown up in the church from the earliest period of the apostasy to the present. To avoid the dangers attendant on these things, we have but to confine ourselves to the Book and its
plain and unmistakable teaching. There is enough that is plain and indisputable to allow us to regard as of secondary importance all that may be a matter of doubt or question. We should study the primitive model, and when we have fully discovered this, we should be content with it, whether it suits our views or not.

We have done much to throw light on all the subjects of the Scriptures; but great as that light is, there are yet some things which have not been brought fully into view. Were our worship conducted on Lord's day just as it was in the days of Paul, I fear that many would think it too much behind the age. The age has its tastes and its notions as to how the worship of the church should be conducted, imbibed from the doctrines and practices of the apostasy and its fruits, sectarianism, and these are too modern to be satisfied with what was evidently the worship in the apostolic day. But I imagine that salvation for the saint lies in the direction of preaching in this place in 1846, and not of the primitive model, and not of the modern. But too many among us are coming to think that we are but a denomination like the sects around us, and not really any more the Church of Christ than they except in having better doctrines; and hence if a husband or a wife belonging to another church will not yield the point, they will. Or if something occur which they do not like, which their whims or fastidiousness cannot endure, they come to think that heaven is about as nigh from and through one church as another. These notions spring from ignorance of the most culpable kind. Still they are not startled, nor ever dream that they can do anything wrong. This is will-worship, and about as foolish as anything that can be imagined. If one is not intent on being saved, and ready to sacrifice all for Christ, then one denomination is as good as another, for in no case can such a person have any promise of salvation. The change so far from saving will ruin. If there is no difference which denomination is chosen; if all are equally but different roads to heaven, then denominationalism is no sin, and division no disgrace to the cause; and it becomes a matter of supreme indifference where we may be found. But who is ready to make such a fearful affirmation? Such an affirmation involves too many consequences and too sacred principles to be made without the most deliberate and protracted reflection.

PARIS, West Tennessee, May 16, 1868.

BROTHER WRIGHT—Dear Sir: I preached in this place in 1846, and had thirty additions or confessions, but time, like an ever-flowing stream, has carried many of them into the shoreless ocean of eternity. In this place sleeps an old companion of my father, my own friend and early benefactor, who preached for the church of which I was a member while at school at Chapel Hill, the University of North Carolina, in 1820. The beloved, amiable, zealous and eminently devoted, Elder Robert T. Daniel, who traveled extensively with my father in Virginia and North Carolina, and preached the Calvinistic Baptist gospel, which was very popular with the Baptists of that day, when they agreed not to have fellowship with a man who preached that Christ tasted death...
for every man, that is, who said what Paul said. This was truly liberal. This was one of the Articles of the General Union of the Elkhorn Association of Baptists in Kentucky, of which my uncle, Jacob Creath, Sr., and myself were members, and from which we were cut off, as they expressed it, in 1830, for calling in question their traditions. If they do now teach that a sinner is regenerated by the Holy Spirit, by a mystical, physical, indefinable operation, before faith, before knowledge, before repentance, before anything that was acceptable to God, they taught it then. This is one of the mistakes of our Baptist brethren. The word regeneration is never used in that sense in the New Testament. The New Testament and all the creeds connect personal regeneration with baptism: that baptism is a sign of regeneration, and because we use the word regeneration in this sense, and deny mystical regeneration, we are charged with denying regeneration by the Holy Spirit and preaching baptismal regeneration, which belongs to the sprinklers exclusively—it is their property and we never claimed it, we disown it. For myself I have not been able to find one instance in the Bible where God gave his Spirit to an infidel to make him a Christian; and although our sectarian neighbors all preach this to men who have Bibles, in Europe and America, yet when they wish to make heathen men Christians, they send them Missionaries and Bibles to give them faith and make them Christians. This course of theirs, to say the least of it, is inconsistent. The grand distinction between civilized men and savages is, the former have the Bible, the latter have it not. Our Savior said, John xiv, that the world could not receive the Holy Spirit. In the third and seventh chapters of John's gospel, he taught that the Holy Spirit was given to believers, and not to unbelievers, and so did the apostles in Acts ii: 38 v: 32 and viii: 14, 15, 16, and so on in every instance, except in the case of Cornelius, who did not receive the Holy Spirit to produce faith. Men and brethren, you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. Acts xv: 7. We believe that through the grace (gospel) of our Lord Jesus Christ we (Jews) shall be saved as they (the Gentiles). These things being so, our Baptist friends ought to produce as many scriptures as we do and have done to prove their mystical regeneration, or ought to cease to persecute us. They ought to revoke their unrighteous decrees against us in Va. and Ky., and thus open a door for a reconciliation between us; and they ought to abandon their creeds and take the Bible alone for their rule of faith and manners, before they talk of a union with us. Justice requires this to be done. We cannot leave our platform, the Bible alone, to unite with any people. Our opponents will not come to the Bible alone, and thus there is an impassible barrier to our union with any people who will not do this. While on the case of Cornelius let me say a few words to our paido neighbors, who say that pouring water on a person's head or face is an emblem of the outpouring of the Holy Spirit. Please to observe that after they believed, and after they re-
and one young lady, and one previously, making four in that place, and brother Brown was to continue the meeting the next night. That congregation has flourished greatly since brother Myles took charge of them. He is one of our most promising young men, and bids fair to be greatly useful, and has a most amiable Christian lady for his wife. They are well suited to that place.

I wrote you, I believe, I had four confessions in New Albany, Indiana, and one in Hopkinsville, Ky., a young gentleman, a teacher in the male Academy in that place. I have been speaking now six weeks, this wet, damp weather, by day and by night. I have been sick two days from cold and sore throat. I would rather wear out than rust out. I have not many more years to serve in this war, and I shall be discharged from further service. I regret I have not been able to do more, and I regret my many imperfections and sins, but I hope God will count my faith to me for justification, as he did Abraham's, and that Jesus Christ will be my wisdom, justification and redemption, then all will be well with me. Yours truly,

JACOB CREATH.

THE TERM CAMPBELLITE IN WEBSTER'S DICTIONARY.

We have received the following note from the publishers:

SPRINGFIELD, Mass., May 14, 1868.

Mr. Errett—Dear Sir: We enclose an impression of our page with the word Campbellite as now corrected. We feel sure this should be satisfactory to all interested. Truly yours,

G. & C. MERRIAM.

Here is the amended definition:
Campbellite [From Alexander Campbell, of Virginia.] (Eccl. Hist.) One
of a sect of Baptists who consider all other Christians as having departed from the simplicity of the Gospel through their formalities and books of discipline. They themselves repudiate the term as a nickname, acknowledging no human leadership, and wishing to be known simply as Disciples of Christ, or Christians.

This, we judge, will be, generally, satisfactory to our brethren. We have, indeed, received letters from one or two excellent brethren, objecting to being called "a sect of Baptists." But it must be remembered that we have nothing to do with the word or its definition. To those who use it, it means a sect of Baptists. Our aim is to have it known that the term, whatever its definition, is repudiated by us; and this is now stated definitely and fairly.

The publishers of Webster have acted in this matter with entire fairness, and deserve, as we have no doubt they will receive, the thanks and approbation of our entire brotherhood, for the promptness and evident desire to do justice by which their course has been characterized. This splendid work, used, we believe, in all our schools and colleges, will be the more appreciated in view of the spirit and conduct of the publishers in this matter.—Christian Standard.

MISSOURI STATE MEETING.

After further consultation and correspondence by the committee to whom was referred the arrangements for a general meeting of the brethren in Missouri, it is thought best to appoint the meeting at Columbia, and have it begin on Tuesday, the first day of September.

The brethren in Columbia have expressed anxiety to have the meeting held there, and extend a general invitation to all the brethren to come and share their Christian hospitality. It is hoped that every preacher in the State will be at this meeting, and from the indications at present it is confidently believed that it will be the largest gathering of our brethren ever held in Missouri. Matters of great interest to every lover of Christ will come before the meeting. The harvest in our State is ripe, and must be gathered for the Lord, or left to his enemies. Our churches must be made more efficient; our elders and deacons more industrious; our preachers more earnest in declaring the "whole counsel of God" to saint as well as to sinner.

GEO. W. LONGAN,
H. H. HALEY,
A. B. JONES.

May 20, 1868.

WHO IMMERSED THE THREE THOUSAND?

On the day of Pentecost, Peter then being invested with power from above, as he was promised, made a full and convincing discourse to the Jews who were then present. "And they said to Peter and the rest of the apostles, Brethren, what shall we do? And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the Gift of the Holy Spirit. For the promise is to you and to your children, and to them that are afar off." They therefore who received his word with readiness retired with some of the apostles to where there was a sufficient depth of water; perhaps the pool of Bethsaida, a little north of the Temple, was sufficiently convenient, and began the immersing, while the other apostles remained in the room speaking the wonderful works of God. And as they were immersed, they received the Gift of the Spirit, as Peter promised, and while some spake with tongues of different lan-
guages, others were guided by the Spirit to immerse their fellows, and their fellows also had some gift to exercise. So that by the impulse of the Spirit, the three thousand may have been immersed in one hour, though the apostle might have immersed but a few. There was no need for some one to record the names as they were immersed, for the Spirit endowed them with a gift to discern each other. And these new converts, being endowed with the Spirit, was the most convincing circumstance to sustain what Peter had just before said, "And you shall receive the Gift of the Holy Spirit." And the verification of Peter's promise assisted Creath to discuss the nature of Freemasonry more much to increase the number to three thousand.

J. WRIGHT.

Johnson's Depot, Tenn.,
May 20, 1868.

REMARKS.—I submit the foregoing, from my aged and venerable uncle, now over eighty years old. But few men of his age write for the press. He has been a preacher longer than I can remember. The point he here presents is rather new to me. I submit it without approving or condemning.

D. T. W.

CHRISTIAN COLLEGE, COLUMBIA, MO.

The Annual Examinations, and other public exercises of this Institution, will begin on Thursday, the 11th day of June, and will close on Friday Evening, the 19th of June following. Hours of Examination from 8 to 12, and from 2 to 4 o'clock. Entertainments, Literary and Musical in the College Chapel:

AURORA INSTITUTE, Wednesday Evening.

MARTHA WASHINGTON INSTITUTE, Thursday Evening.

COMMENCEMENT EXERCISES, Friday Evening, June 19th.

ANNUAL ADDRESS, W. C. Dawson, Lexington, Mo.

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.

J. K. ROGERS, President.

LITERARY NOTICE.

The American Anti-Masonic and Biblical Review, Vol. XII. No. 5, is upon our table. This monthly of 24 octavo pages under a colored cover, claims to be the only paper of the kind in the world. Of course the editor must have a broad knowledge of the publications extant, to know that his is the only one of the kind in the world! We shall not now inquire after the particular point which makes it different from all others; but as it must, from the very novelty of its character, attain a wide circulation, we judge it to be a better medium for bro. Walsh and bro. Creath to discuss the nature of Freemasonry in than the Pioneer. I, therefore, hand over the discussion to that paper, and return bro. Walsh his manuscript No. 2, in reply to bro. Creath. We hope these two brethren will be satisfied with our decision on this matter, and govern themselves accordingly. All now who want to read the discussion, can send $1.50 to J. T. Walsh, New Berne, North Carolina, and get this monthly. The Pioneer is devoted to the interest of the gospel, as advocated, understood and obeyed in the beginning. The gospel is safe; it is never wrong. By that we intend to stand, that its author may stand by us. This question, now, that is started again, may be prettily thoroughly discussed—we are rather inclined to think it will be—but let the discussion be in another paper than the Pioneer. In such an one, for instance, as bro. Walsh's "American Anti-Masonic and Biblical Review."

D. T. W.

PERSONAL.—Our beloved and devoted brother John Burns, of the house of Patterson & Fitch, St. Louis, Mo., in his travels as agent for that House, spent last Lord's-day with us very pleasantly. He seems completely at home in the church as well as the business house. A noble example, indeed, to many business men, who when from home hardly ever let it be known they have heard of Christ, much less that they claim to be in subjection to him. This beloved brother inspires life and zeal in the Sunday-school children, and in a few instances I have prevailed on him to talk to the brethren, and thus relieve me from speaking at that hour. He protests, however, against being called a
preacher, and claims no higher title than that of an humble member. Well, be it so; we are, nevertheless, always glad to meet with brother Burns, and to hear him talk to us in the name of the Savior.

We have requested him to present the claims of the Pioneer, in his travels, and, with the zeal and energy he possesses, and the noble face he wears, he ought to let but few, whom he knows to be able to take the paper, pass without subscribing. Wherever brother Burns goes, let it be understood that he wants $2 for the Pioneer, from every one not already taking it.

D. T. W.

ERRATA.—Page 219, first column, six lines from the bottom, read Demas instead of "demons." In the second column on the same page, eleven lines from the bottom, read ministers instead of "preachers." On page 220, first column and first paragraph and first line in the paragraph, read Doctrines instead of "doctrine."

REPORTS FROM THE BRETHREN.

WATENSA, KANSAS, May 19, 1868.

D. T. WRIGHT—Dear Brother: I wish to inform you, that on the third Lord's-day, Saturday night before, I preached at Doniphon, in Doniphon county, Kansas, and after organizing a congregation of believers in Christ, we went to the Missouri river and buried a dear sister with her Lord in baptism. We have a noble and faithful band of brethren and sisters at Doniphon. They have a good church house to worship God in. The good Lord bless and prosper his cause, and may their number increase wonderfully, and may they never forget their obligations to one another and to God. I remain as ever your brother in Christ,

J. C. LAWSON.

PALMYRA, MO., May 19, 1868.

DEAR BRO. WRIGHT: By the kind mer- chises of our Father in heaven, we are well, and may these find you and yours in the path of health and happiness. On Saturday, last week, I spoke twice for the church in New London, and three times on Lord's-day; and the result was five added to the church, thanks to the giver of all good. Yours,

W. D. JOURDAN.

LACLEDE, MO., May 23, 1868.

BROTHER D. T. WRIGHT: Dear Sir—I have just returned home from Boonsborough, where I met with a very large congregation of high minded, honorable people, and a most noble-hearted brotherhood. We commenced on Thursday night before third Lord's-day in May, and continued six days, with one addition, a very amiable son of our talented and much beloved brother Dr. J. C. Heberling. We had to our assistance in the meeting, brother Stephen J. Bush and bro. Nicklin. The interest of the meeting increased notwithstanding the farmers were so very busy. We left a promise to return in the fall. The good Lord bless and prosper his cause, qualify us to do his will, and at last save us, in the prayer of your brother in the Lord,

C. P. HOLLIS.

JACKSONVILLE, MO.—Bro. J. A. Berry, under date May 22, 1868, speaking in reference to bro. T. M. Allen's meeting at that place, says: "We had nine additions, and five at Huntsville, week before."

The brethren at Jacksonville have completed their church house, and are in a prosperous condition. The beloved bro. Berry resides there and is their preacher.

D. T. W.

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What shall I do to be saved?

No. IX.

It is a serious and solemn question with every Christian. The thousand ways in which he may be lost, should startle him at every step, lest the next shall be in one of them. The Christian's life should be one of constant vigilance and prayer, lest in a moment he should lose the labor of almost a lifetime. When our Lord was suffering in Gethsemane, the agony of his impending doom; when he saw that in a few hours the whole scene would be changed and he arrested and led away by an infuriated mob, he cautioned the sleeping disciples that they too should watch and pray. They were all unconscious of the trials to which they were soon to be subject, and so are we now. We do not know but that the next hour may have as severe trial of our faith as they had then; and when the trials come, we may be found like Peter "following afar off," or possibly denying the Lord who bought us. As we lament over the fall of Peter, we may be found like Peter "following afar off," or possibly denying the Lord who bought us. As we lament over the fall of Peter, let us watch and pray lest we be tried as severely as he. Had Peter prayed as earnestly as did the Lord, the record of disgrace would never have been made against him. There is, then, salvation in watching and praying. Have we any assurance that He will lend us any aid in our trials or deliver us, if we do not pray? The case of Peter is conclusive on this subject. He left Peter to himself because he did not ask the assistance of God, and Peter fell with a terrible crash. Christ watched and prayed, and though his Father could not deliver him from his bitter trial, he sent an angel to strengthen him. This itself was salvation. From that moment his face became calm, his sweat ceased to flow, his breast to be heaved with agony, and he spoke calmly to those who had come out to arrest him. While God did not save him from the cup, he took away its bitterness. Only one other cry did he utter, and then resigned all to God.

The life of Christ is full of instructive examples, but none more than this, and there is no commandment more precious, and no warning more important than this, to his disciples worn out with sorrow. And if it were important to them, how much more to us? We know as little of what will befall us as they; and the injunction is just as necessary for us as it was for them.

But who believes, any more than Peter did, the importance of watching and praying? Not many, if we would judge from the number that fall into trials and give way as fully as Peter did. It is not much use to reason with many with arguments. They will approve of all you may say, but can never apply what you say.
We had as well then give instances in which our faith may be tested.

A Christian sister, young and attractive, is invited to a party where worldly pleasures are held high carnival. She has many friends and admirers among both sexes, who do not profess to be the Lord's, and to be living for his glory, but who, on the contrary, are living for the pleasures of the world alone. Can the Christian go to this party of pleasure and incur its temptations without any fear? Or will she attend it without giving the matter a moment's reflection? Remember the Lord's injunction to his disciples, and the fall of Peter who heeded it not. Can she encounter those temptations without praying to God to watch over her? Indeed, can she ask God to attend her there? Will the Holy Spirit go with her? If not, does she not take the matter into her own hands, and brave all dangers? If she can not pray to God to watch over her and preserve her while at that party of worldly pleasure, where God and heaven are gloomy subjects to think of, the bare mention of which would drive all that pleasure from that house, she had better not go. It will be wiser and safer to remain at home. But the lip is pouted with the question, “Are young folks to have no pleasure and enjoyment in this world? Are they to remain at home and never mingle in society for fear of temptations? Don't pout the lip at me? I am not your Lord. I have enacted no law controlling or restraining your conduct anywhere? Ask God, not me. Jesus has kindly warned us to watch and pray, lest we enter into temptation, and if you think that there will be no trial of your faith in going, and no necessity for praying, and believe that your destiny is in your own hands, then proceed. Possibly nothing less than the bitter experience of Peter will ever satisfy you of the truth of what Jesus has said. Ex uno disce omnes; from one example learn all. Whatever the trial may be; whether light or grave, whether alluring or indifferent, let the last words of Jesus, uttered in the agony of his own trial, fall on your heart and ponder long before you go out alone. If Christ be not with you, then alone is a feeble term by which to express your desolation and loneliness.

A young brother leaves his paternal roof to seek business in some convenient mart. Here the enemy of man has spread a thousand nets, and filled the air with temptations. If there be no danger from these, then he may go in on his own strength and foresight; but if there is, can he hope to be equal to the trial? Not if Jesus knew anything about it. Oh! the terrible dangers to which we are constantly exposed by our ignorance! We cannot know the event the next moment may reveal, and how utterly dependent are we on God! He who sees all has promised on our asking. Who can measure this benevolence, or fathom this love? How kind to offer to be our guide and strength, and how poorly by us is this kindness appreciated.

“Watch and pray that you enter not into temptation.” Let me tell you who appreciates these blessed words, but, alas! he appreciates them too late. The trial has come and passed, and, like Peter, he is weeping bitterly. Not long since a brother,
who, I fear, had done but little watching and as little praying, got into a difficulty with a man, which terminated in the death of one of the parties. Led into the difficulty, not by anything that could be called a wrong, the matter became serious without any act of his own. The man threatened his life and pursued, and the brother, forgetful of prudence and of his Protector, took the case into his own hands, borrowed a pistol, and in the end killed his antagonist. The law in such cases, as expressed by jurists, acquits; but what will be the silent hours of that brother's life? The form of the dead man can never be driven from his sight, nor his blood be washed from his hands, even though juries say justifiable, and the community acquit of all blame. He would give the world if the difficulty had not occurred; he has made his life a waste by one rash act, and his heart the victim of more terrible wounds than those that kill outright. Had he watched and prayed every morning and evening, yea, every hour of the temptation, can any doubt that Jesus would not have stood by him? Somehow or other I cannot but believe in such foolishness. If I watch and pray has he not impliedly promised to defend and protect me? He will do so, either directly or indirectly, and it matters but little which, so that I do not fall, and weep out my life in bitterness and woe.

It matters not what the temptation may be, nor where we are, or where we may be going, no man is safe from the ceaseless vigilance of the devil, who does not call Jesus to his aid. But few christians ever think that they have an enemy, aided by countless emissaries, who is ever intent on their ruin. He watches him every moment, and dogs him at every step. His warfare is not merely with flesh and blood, all the passions of his being, and the allurements of worldly pleasures; but with “principalities and powers, and spiritual wickedness in high places.” The vigilant soldier should be as intent on watching his enemies as drilling himself.

The great mass go blindly on, and walk thoughtlessly and carelessly into the nets that are laid for their destruction. How few dream that there are any dangerous pitfalls in their way. The apostle, however, had his mind on these as fully as on the cross. The cross was aggrandized by the dangers that beset him. He measured the duplicity, the wiles and fascinations of that impatient and yet cautious being that goes about seeking prey.

One of the most interesting discourses it has been my pleasure to hear, was on the remark of Paul, “We are not ignorant of his devices.” That discourse opened to my mind an interesting field of thought, and I have since been persuaded that too little attention is paid to dangers which beset the path of every christian. The warfare with “the world, the flesh and the devil” is a fearful one; but there are but few that think thus of christian life. The great mass of professing christians have very inadequate views on the subject. The most that can be said for these christians, is that they pay a decent regard to religion on Sundays; but that many think they have a crown to gain by constant vigilance, faithfully following close on the steps of
Jesus, and giving him the devotion of body, soul and spirit, cannot be positively affirmed, if the interest manifested be the true measure of their religious life.

It will be better for all to be undeceived. "God is not mocked;" "What a man sows he shall reap." If we sow to the world, the flesh and the devil, we shall reap from these eternal ruin; but if we sow to faith, love, godliness, purity, holiness, and a life of patient labor in the Lord's vineyard, we have the assurance that we will in the end reap "life everlasting." "As a man sows, so shall he reap." H. C.

THE DEVELOPMENT OF THE CONGREGATION.

He that hath an ear, let him hear what the Spirit saith unto the churches. The apostles experienced the same difficulty in developing piety in the congregations, as the history of the seven churches in Asia shows, with which we have now to contend. It is true, primitive christianity is now successfully advocated; men are now taught to become christians as the apostles taught them, and congregations are constituted now as they organized them; yet the efficiency of the ancient churches exceed that of the modern ones. The Lord doubtless looks down with favor upon our efforts to attain the pure gospel, and to preserve his church unspotted from the world, and especially to restore its primal efficiency.

The sword of the Spirit, which is the word of God, is the instrument by which the congregation can conquer. The God who made and moved the planets and who balanced the earth in space, wrote the bible, which is the perfection of his wisdom. It demands our highest confidence and our humblest obedience. But why are not the nations converted by it? Has not the word of life its ancient power? has the Savior lost his solicitude for the redemption of the race? Certainly not. The fault is wholly ours. Thousands embraced christianity then in a day, while but few accept the gospel under our labors, however well meant and imbued with love and zeal they may be. The talismanic influence employed for the propagation of our holy religion once, seems now to be partially lost to us. Although Paul only stated well attested facts to be believed, and precepts to be observed, a faithful record of which things we still have, yet the story of the cross does not now as then overwhelm the people, and make them cry out, "Men and brethren, what shall we do?" Paul and Peter had great persecutions to contend against, while we have but little; the masses were then less enlightened and could not appreciate an argument so well as now, the means of travel were then imperfect, yet they sounded out the gospel far more effectively than we.

I will remove thy candlestick out of his place, except thou repent. The world would be converted, if the churches possessed their pristine purity. Give us now the apostolic congregations and we care not for the trifling difficulties of our day. All have observed that a meeting is successful when the brethren cooperate in it, but it is a failure when the elements in it are discordant. May faith abide on the earth, and our candlestick not be removed.

How is it then, brethren? when ye
come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. This is the true method of congregational development. God is not the author of confusion, but of peace, as in all churches of the saints." This proviso will develop any congregation. Let its members be holy and prayerful, and then let them be banded together into "one body," so that there shall be no schism in the body, and the less honorable members receive more abundant honor, and when they exhort one another daily in word and doctrine, they will grow up as calves of the stall. This growth in grace will convince the unbeliever and the unlearned that God is in you of a truth, and so, falling down on their faces, they will worship God. This is the faith that overcomes the world.

We frequently see excellent brethren with cultivated minds, who are full of energy in the ordinary walks of life, but whose powers are paralyzed in the assembly of the saints. I praised an industrious brother, whose head was silvered over, as I stood in his factory on Saturday, and watched him hurry up and down flights of stairs with the nimbleness of a boy. When a workman tried to untie a rope, he shouted, "cut it, and keep the wheels moving, for not a moment must be lost when hands cost three dollars per day!" But, alas! the scene was changed on Lord's day, when this venerable elder came tardily into church, and after much delay in wiping his glasses, sang, "When I can read my title clear," and dolefully prayed, Lord wear us out in thy service. I thought, however, it would take a long time at that poor rate to wear him out. On Monday, he awoke before the birds, and his firm voice might be heard calling up his workmen: If brethren were as enthusiastic in the church as at home, the gospel would triumph.
PEACE! BE STILL.

The religion of Jesus Christ is emphatically a religion of peace and love. It could not be more clearly expressed by any mortal tongue, nor possibly by any superior being, than was done by the messengers when the announcement was made to earth that the Redeemer of the world was born, "Peace on earth and good will to men." Here is the grand sentiment that has thus far revolutionized the religions of the world, and in the ages that are yet to come it must still be proclaimed as the governing principle of Messiah's kingdom. The exhortation, "Follow peace with all men," given by a holy apostle to his brethren, and through them to the whole christian world in every age, is in perfect consonance with the sentiment uttered by the angels; and if there be an exhortation ever given by divine authority to any congregation, that needs to be urged upon the attention of the disciples of Jesus more than another at the present time, certainly this is the one. The peaceful disposition of the apostle Paul, as he viewed the contentions and conflicts that disturbed the harmony of the political and moral worlds, was stirred within him, and hence he places on record this precept, that it might act as a check upon the natural disposition of humanity through the coming years to the end of time. The apostle, however, as though realizing the natural inclination of the human mind, in another expression similar to the one already quoted, qualifies it by an additional clause, "as much as lieth in you, live peaceably with all men."

In a spiritual point of view, from the very nature of the kingdom of Jesus Christ, there must be war, and as our kingdom is an aggressive one, at war with spiritual wickedness of every kind, and destined in the end to overcome all other kingdoms, it follows as a natural consequence, that its citizens cannot live peaceably with their spiritual enemies, but must fight, fight valiantly for the triumph of righteousness and truth. Yet notwithstanding all this, it is in perfect accordance with the essential principles of christianity to live at peace with every one. It will not do for the christian to endeavor to propagate the principles of his religion in a dogmatical and contentious spirit. The gentle and forbearing spirit of Him whom we esteem as our great Exemplar, should be our constant study, and the methods proposed by him in all his contests with the proud, unyielding spirit of man should constitute our principles of action. Fearlessly proclaim the ancient gospel, but do it in a conciliatory and forgiving spirit. The mightiest human intellect that ever grappled with the vices and superstitions of a corrupt age, was enabled to accomplish more by the influence of a "meek and quiet spirit," than has ever been done by all the Pharisaical dogmatism that
has had its dwelling place in the heart of man. He who could wrestle with the proudest spirits of the pagan world, and confute the most subtle arguments of atheistical and pantheistical philosophy, and who, when occasion offered, was able successfully to defend our holy religion in the most impartial court our world has known, and pour the principles of truth into the minds of the wonders Ao<eopagites, could do more by “following peace with all men,” than by the most bitter and cutting sarcasm ever uttered in human language.

It must occur to every one who is familiar with the writings of the apostles, that this spirit of prayer is enforced as the spirit of Christianity. Even the wisdom that is from above is described as being “peaceable, gentle, easy to be entreated,” and surely he cannot be embraced under the qualification of wise who ignores the fact that the Christian dispensation is founded under the idea of “peace on earth and good will toward men.” Peace may be called an essential element of the Divine character, for the Deity is called the “very God of peace.” His spirit, as well as the spirit of his Son, the Savior of the world, is the spirit of peace; his word is the word of peace, his kingdom is the kingdom of peace, and his gospel is the gospel of peace.

Rent by the distractions of the surrounding world, the careworn spirit can find no place save in the bosom of the church, to rest from the wearying toils of life; here the peaceful influences of the gospel of peace can breathe upon the troubled soul, and calm may be the rest of him who finds his refuge here. In this our preparation chamber for the great Arcana Celestia of the universe, we are to obtain one great qualification in order to our entrance there; that is, a gentle and peaceful spirit. Heaven is a region of unruffled peacefulness. The storm-clouds of strife and contention never gather to break in fury on the heads of the beatified spirits there, but happiness and peace reign undisturbed, and the “very God of peace” pours over all his holy, living light. May the spirit which alone can overcome the world, abide in every Christian, and each one be prepared by this congenial feeling for an entrance upon celestial joys.

A. P. ATEN.

PUBLISHING IMPOSTORS.

Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, and will rejoice. Phil. i: 15–18.

A man who preached Christ of envy and strife, through contention, not sincerely, thinking in this way to add affliction to Paul, was evidently a very wicked preacher. Paul rejoiced at it, however, and encouraged him in making known the Christ. This is a worthy precedent and a wiser course, I think, than to publish his vices. If a real bad man wishes to compliment Christianity in any way, he certainly should have the privilege of so doing. Should one of Satan’s emissaries from the multitudes that do him honor, turn traitor to him and speak well of Jesus, and preach his gospel, then should he be publicly and privately insulted for it? In some instances, a man may be partially insane and possess moral deficiencies, and yet be ca-
pable of usefulness. The wandering, homeless and friendless preacher, poorly clothed and paid, has enough with which to contend without the truly pious throwing a straw in his way.

I have introduced this subject, not to find fault, but to elicit investigation. For myself, I doubt the propriety of giving publicity to the errors of any brother, and especially to those of a preacher. John said to the Master, "we saw one casting out devils in thy name, and he followeth not us, and we forbade him," "but Jesus said forbid him not." If any are in error, let us teach them the way of God more perfectly, and if they have committed sin, let us hide it, and let us show the frail old soldier a holier living. I commend the Pioneer for its spirit of love in vindicating the truth, and its regard for weak brethren.

J. C. RISK.

Canton, Mo.

Remarks.—The gospel is one thing and the character of the man who preaches it, another. That the gospel is preached, should be a source of joy to all good people, but that a wicked man should preach it, should be a source of deep, heartfelt regret to every lover of the truth. Paul rejoiced that Christ was preached, but I am sure that this expression of joy was not intended to encourage wicked men and demons to preach it; neither to forbid the truly pious to throw a straw in the way of these wicked men tampering with holy things. He condemns in the most bitter terms all dissimulation, hypocrisy and lying. Wicked men can not preach Christ and avoid this condemnation. The character they assume is contrary to their real character, they appear be-
the truly pious should look after him and expose him. He has neither part nor lot in the matter, but like Akar in the ancient camp of Israel, with his hidden wedge of gold, is doing immense mischief. The lovers of truth should watch narrowly the conduct and character of every preacher, and if he be a wicked man or demon expose him. We never can prosper without a pure ministry, and no ministry can be pure while it willfully accepts the co-laborers of wicked men in its holy calling. Such a course encourages evil that good may come.

D. T. W.

For the Pioneer.

THE RESTORATION OF THE GOSPEL.

No. 1.

DEAR BRO. WRIGHT: I have recently read the Living Pulpit, as it is entitled, and so far as I can judge, it is a book well gotten up, and so far as doctrine is concerned, contains more Bible Truth than any other book of twenty-eight sermons I have ever seen or heard of, written by men. But, notwithstanding this, it is not without exception. Its worth, however, aid and assistance, to coming generations, cannot now nor hereafter be estimated. Could we, as a people, have had such a work in the beginning of the present century, what would now be our achievements in divine knowledge, surely no person clothed in flesh can tell, as we candidly acknowledge that we cannot say nor think that we have arrived to the perfect knowledge of the Son of God, unto the measure of the stature of the fulness of Christ. No, we cannot either so speak or think. Notwithstanding, I could, but for feelings which I wish ever to respect, name one sermon of these twenty-eight, that is and will be worth more to the church and the world than the price of a thousand such books, while others may not be so regarded.

The labors of our brotherhood left to mankind in book form, will continue to spread the Truth long after the laborers shall have gone to rest. But not so with the labors given to the world in newspaper form, which must very soon die and leave not even a trace of ever having lived. This I deeply regret, and particularly so, when I contemplate the work of such men as brother Franklin. Just think of the work he has done for the fourth of a century, and then ask, where will all that vast work be after he shall have taken up his abode where trouble and labor will be no more?

But I wish to call in question a statement by the publisher, made in his introduction to that valuable book; this I desire to do with Christian respect and personal regard for him. The statement is this: "This was the beginning of the great reformatory movement, known as the reformation of the nineteenth century." This declaration refers back to some religious movements made about the year 1809 or 1810 by brother Thomas Campbell and his son Alexander. At that time they were members of the Seceder church, and continued such for some five years. Owing, however, to some difficulties in that church, it became necessary, and he made an address and declaration, in favor of the Bible and Christian Union, but avowing no other change in Christian doctrine or practice, but, in 1812, was induced to give up sprinkling and adopt immersion, and in 1815, joined the Baptists with his son and others. In this connection with the Baptists they remained some time, but owing to some trouble coming up in the Redstone Association, they left that association and joined the Baptists of the Mahoning Association. And all this time there was no effort made at reformation in relation to the principles of the doctrine of Christ, such as faith, repentance, conversion, and the design of Baptism. About these great principles of the oracles of God we hear but little, if anything at all, the great achievement being immersion instead of sprinkling; the change of membership from the Seceder church to that of the Baptist, this would be a reformation in the opinion of some, but in the opinion of others it would not, and in such cases every one has a right to be his own judge. And now, this being about the year 1820, what has been gained thus far in the way of reformation? A declaration for the Bible alone, and membership, by immersion, in the Baptist church, a sectarian church, this is about all. I thank God that the Bible
was elevated by those worthy brethren, above all the imperfection of man, as the only rule of faith and practice, and that they were finally enabled to do so much for truth.

But the question again comes up, what was gained in the way of reformation up to this time? Nothing more than the taking of the Word of God alone, and membership in the Baptist church, with a more liberal expression on the subject of Christianity than there was heard in other sectarian churches, with more reading of the scriptures, devotion to God and submission to his commandments. And I wish to add, all honor and praise to those brethren, who, by their high order of talent and devotion to God, did so much for the glory of God and suffering humanity. But in the providence of God it was not for them to be first in the development of the principles of the oracles of God, as now plead for, by this reformation, as I will show in my next, the Lord willing.

W. D. JOURDAN.

Palmyra, Mo., May 24, 1868.

No NIGHT THERE.—No; there will be no night there; no melancholy shades, indicative of sadness and sorrow, will ever come over that glorious land. No coldness or suspicions there to be indicated by the shadows of night. No rising storm nor raging tempest there; all is calm, and the inhabitants ineffably happy and glorious. Love is mutual; confidence is mutual. God and the Lamb are there; the good and the glorious of all ages will be there, enjoying an eternal day, without the interruption of a night. No, there will be no night there.

D. T. W.

DAVIESS COUNTY MEETING.

Gallatin, Mo., May 25, 1868.

To the Members of the Church of Christ in Daviess County, Mo.:

Dear Brethren: After consultation with many of our brethren of this county, it is thought best to hold a consultation meeting, composed of members and messengers from the respective congregations of the county commencing on Friday, the 26th day of June next, in the town of Gallatin, to convene at 2 o'clock, P. M., and continue over the fourth Lord's day of the month.

The object of this meeting will be to cultivate a more intimate and extended acquaintance among our brethren, to ascertain the condition of the cause of Christ in the county, also to ascertain the wants of the congregations, and to devise ways and means to meet those wants. We need the counsel, sympathy and prayers of each other, that we may be strengthened for the work assigned us.

Come up, brethren, and let us see each other, and take knowledge of each other concerning the cause of "Christianity."

It is requested of each congregation that they send their Preacher, Elders and Deacons, or at least three messengers, to represent them, and that they send a report of the number of members in each congregation, number of additions, number of deaths or dismissions by letter or otherwise, during the past year; also the number of scholars in Sunday Schools.

The messengers appointed will come prepared to report in regard to the interest of the cause in general in their part of the county.

The messengers are requested to be in attendance on Friday, at the first session of the meeting, and report themselves at the meeting house.

Preachers, brethren, and all of the friends of Christ, whether in or out of the county, are invited to attend the meeting.
Come one, come all; let the Lord be praised.

There will be preaching on Friday evening, at early candle lighting, also at 11 o'clock on each day thereafter during the meeting.

The members and friends attending the meeting will report themselves to the committee at the meeting house, who will provide them with places of entertainment.

Brother D. T. Wright, will you please be with us at our meeting? If so, please give notice in the Pioneer that you will be with us.

BENJAMIN LOCKHEART, G. R. HAND, B. H. COFFEY, WILLIAM BRISTOW, JOSEPH H. McGEE, W. H. WILLIAMS, JOHN BALLINGER, JAMES SCOTT, GABE L. BALLINGER.

REMARKS.—These brethren have taken the right step. Every county in the State ought to get up a meeting—a Consultation Meeting of the brethren of the county—and each report as requested in the above call. The statistics of the congregations of the State could then be gathered from the reports of these meetings. The happy effect, too, of seeing each other, renewing old acquaintances and making new ones, and entering into a general consultation as to how the good of the cause may be best promoted in our State, will more than compensate for the loss of time and the little expense incurred. Those who have not attended such meetings can hardly appreciate their value and importance. Let the brethren of each county go to work and get up such meetings, and the good work will go on finely. I shall be happy to meet with these brethren in their meeting, and the Lord willing, I will try to be there.

D. T. W.

OUR LIFE.—Christ is our life, and it is hid with him in God. If we abide in him we shall enjoy life; if we abide not in him, death is our portion. Like the branch on the vine, while its connection with the vine continues unimpaired, its life will be sound and healthy; when that connection becomes, from any cause whatever, interrupted, then symptoms of decay and death ensue. So, while we continue faithful to Christ, abiding in him, our life will be sound and healthy. And this faithfulness and abiding in him is nothing more nor less than believing all that he has said, and doing all that he has commanded—in other words, believing all that the scriptures say, and doing all that they command. The word in which we have to abide, in order to enjoy life, is the scriptures. We cannot place too high an estimate on the scriptures. The Savior told the Jews to search the scriptures, for in them they thought they had eternal life. No Jew in the Savior's time looked for eternal life but in the scriptures. If he had not the promise of it there, he had no promise of it at all. So with us at this day; if we have not the promise of life in the scriptures, we have no promise at all—all our good feelings about religion to the contrary notwithstanding. All we can know about this is in the scriptures. We know we have life, not from our feelings, but from the scriptures. If we abide in the scriptures—and to abide in them is to believe them and do
what they command—we shall abide in Christ, and our life be hid with him in God. God is the source of all life; there is no life but from him. Connection with him secures life. The disruption of that connection, leaves us in death. The christian, before his connection with Christ, was dead in trespasses and in sins, because they had severed that connection, and come up like a mountain between him and God, and it was not until he turned away from them and connected himself with Christ, that he came in connection with God, and enjoyed life. Here we enjoy spiritual life—beyond the turbid waters we shall enjoy eternal life. Glorious prospect! glorious hope! How I long for that. This poor heart will ache no more. I shall be sad no more. Thank God! Lord, hasten that day, and let thy servant go home.

D. T. W.

PERFECTION.—In its absolute sense, perfection does not belong to man. He cannot attain to it. And the same is true of holiness, without which no man can see the Lord. Yet we are required to be holy and to be perfect, even as our Father in heaven is perfect. This is only possible through Christ, unless we are clothed with his righteousness and perfection we cannot enjoy God, neither see his face in peace. Our entire dependence is upon Christ, and the essential qualifications for admission into the august presence of the Father himself, and the happy company that surround him, must be of Christ and in no case of ourselves. It is by grace, free grace, the grace of our Lord Jesus Christ we are saved, and by that we shall attain the glorious resurrection unto life.

Thanks be to God for this unspeakable gift in his Son, our Lord Jesus Christ.

There is a lamentable lack in some of appreciating this great blessing. From the simple requirements of us to do certain things, the idea works upon the mind that these purchase salvation, that there is in some way merit in them, hence the division of Christ's commands into essential and non-essential. Such a division never could obtain if the belief did not first exist in the heart, that in some way there is merit in what we do to procure the favor of God. As though the grace of God could be bought by the works of frail man. In all the sectarian churches this is common. Some of the commands are believed to be essential, while others are held to be non-essential. When you hear persons talk about this being essential to salvation and that not essential, you may know at once they have the idea of merit in their minds attached to all they do. Faith is as purely the work of man as baptism. God will no more believe for man than he will be baptized for him, and yet we often hear it said that faith is essential and baptism a non-essential. So of repentance, is it the work of man as much as baptism. Each of these acts the Lord requires him to perform, he will do neither the one nor the other for him, but each has to perform them for himself. They, in common with all other duties the Lord demands of us, are but tests of our loyalty to him, and in no sense meritorious. When we have done all he has commanded us, we should feel that we are poor, unprofitable servants. But this feeling we never can have while we attach merit to what we do. Christ saves us and not we ourselves. When
we willingly yield ourselves to him, and in the honesty of our hearts say, Lord, speak, thy servant heareth, and then go forward and do what he has directed in the scriptures, he accepts us, clothes us with his righteousness, holiness and perfection. All our imperfections he removes, and presents us before his Father perfect and holy. We can never attain holiness and perfection of ourselves. All our works are as nothing, they purchase not the least favor of God. Yet our Lord demands of us to do in obedience to him all he commands, and he will save us.

D. T. W.

A HARVEST FIELD.—There is a great field already white for the harvest immediately beyond the confines of Chillicothe and vicinity. Within the city we have a fine congregation of nearly three hundred members; but just out on every side persons may be found who have never heard us. There are a few scattering brethren throughout this vast extent of territory crying for help. What, we would ask, of these brethren and those of the congregation here, is to be done? Shall this great field still be neglected? If not, how shall we take possession of it? Our traveling preachers stop at Chillicothe, and from the highly prosperous condition of the cause here, infer all is right, and that they are in a christian land, but what would be their astonishment, if in traveling out they should find within five miles of the city numbers of persons who have never heard us, and this they might do most certainly. Now we need preachers to preach Christ to these people. I know of no greater opening for a good work of this kind for the faithful preacher than that now presented in the country surrounding Chillicothe on all sides. But where are the preachers? it may be asked. To this inquiry I would reply, scattered abroad even into other States, scattered abroad, not by the same force that scattered the brethren from Jerusalem after the death of Stephen, but by famine, by the lack of a support—the actual necessities of life. Famines are not always general, but in some instances very partial. One may have plenty and another be perishing in the same locality. The famishing family moves to another locality to avoid actual starvation, while the other remains and grows fat. Our preachers have suffered for the necessities of life, and but for this lack many would now be in our State and county preaching Christ, who are either engaged in other callings for a living or laboring in other States. The fact must be understood and the law of the Lord obeyed, that they who preach the gospel shall be supported while they thus labor, or this great destitution will still continue. The workman is worthy of his hire, said Christ, just as worthy of pay as the carpenter who builds our houses. Let the brethren here and everywhere else do as the Lord has ordained for all the churches to do, give the preacher such carnal or temporal things as his family and circumstances require while he preaches the gospel, and there will be reapers sufficient to gather the harvest, and never till then. It is strange that we understand other matters so well and seem to know so little about this. What is true of the brethren and the cause in this section we presume is true in many other lo-
WHEREAS, Messrs. G. W. Hughey and Clark Braden have entered into an agreement to enter into a public debate, or discussion, at Vienna, Johnson county, State of Illinois, to be begun at 10 o'clock A. M., August 18th, 1868, and to be governed by the following rules and regulations, to wit:

1st. Each disputant shall select a Moderator, and these two shall select a third, who shall be President Moderator, whose duty it shall be to preserve order, keep the time, and see that the rules are observed during the discussion.

2nd. The opening and closing speeches on each proposition shall occupy one hour each, and the intermediate speeches one-half hour each; the negative closing the debate on each proposition.

3rd. The debate on the first proposition shall occupy two days and one night session. The second and third, two days each. The fourth, one day and one night session. The fifth and sixth, one day each.

4th. The debate shall open at 10 o'clock A. M., and close at 12 o'clock P. M., and at 4 o'clock P. M., each day. All night sessions shall open at 7 o'clock P. M., and close at 12 o'clock P. M.

5th. Extra sessions may be held, as may be agreed upon between the parties, while the debate is in progress; and each session shall be opened with prayer and closed with the benediction.

6th. On the final negative on each proposition, no new matter shall be introduced.

7th. The parties agree to adopt as Rules of Decorum, the rules of debate found in Hedges' Logic, pages 159 to 162.

8th. These rules may be altered or amended by mutual consent of both parties.

AND WHEREAS, It is further agreed between the parties that the following shall constitute the

PROPOSITIONS FOR DISCUSSION:

1st. Pouring or sprinkling water on a proper person, in the name of the Father, Son and Holy Spirit, is Scriptural Christian Baptism. Hughey affirms.

2nd. Christian Baptism is for the remission of the past sins of the penitent believer. Braden affirms.

3rd. Infants are scriptural subjects of Christian Baptism. Hughey affirms.

4th. In the work of conversion and regeneration, the Holy Spirit operates immediately or directly on the heart. Hughey affirms.

5th. The Discipline of the Methodist Episcopal Church contains doctrines, and enjoins church usages, contrary to the word of God. Braden affirms.

6th. Human creeds, as bonds of union and communion among christians, or as guides in the administration of church discipline, D. T. W.
are unscriptural and anti-Christian. Braden affirms.

Now, therefore, in consideration of the cost and expense of carrying out this agreement, each of the parties, Hughey and Braden, does hereby bind himself to the other, in the penal sum of five hundred dollars, lawful money of the United States, payment of which sum is well and truly to be made, if he fails in the performance of the aforesaid, or of the following agreement, terms and conditions, as far as they relate to himself:

1st. The said Braden is to have a full, true, and correct verbatim report of the debate made, at his own expense, by a competent reporter, who shall be present at and during the whole discussion.

2nd. The debate is to be published in a book by said Braden, at his own expense, within twelve months after the discussion, just as it was reported, except that each party may make verbal corrections, not affecting the substance.

3d. Each party is to revise his speeches as reported, and have them ready for publication within three months from the time of receiving them from the reporter, unless prevented by sickness, or some hindrance over which he has no control; in which event, he is to have them ready as soon as possible after the removal of the hindering cause.

4th. Hughey is to receive one hundred dollars, in copies of the book, at wholesale prices, as soon as it is issued, for his time and labor.

5th. After all and every expense of the debate and the publication of the book has been defrayed, Hughey is to have thirty-five per cent. of the net profits of the sales, in books at wholesale prices.

6th. Neither party is to make any publication of the debate, nor any part thereof, within three years after such publication.

In testimony whereof, witness our hands and seals. Done this 27th day of February, 1868.

G. W. HUGHEY, [L. S.]
CLARK BRADEN, [L. S.]

THE M. HARBINGER AND C. BAPTIST.

MEXICO, Mo., May 23d, 1868.

DEAR BRO. WRIGHT: The volumes of the Millennial Harbinger, all bound, from 1830 to 1865, also the seven volumes of the Christian Baptist, as they came from the Press at Bethany, bound in separate volumes, can be had by addressing A. R. Ringo, Mexico, Mo., on reasonable terms. They are the property of Eld. John Smith, dec'd. I have thought some one of our young preachers would take special pleasure in adding these volumes to his library, hence as a volunteer I address you as above. If you think proper you can call attention to it in the Pioneer.

Your brother,

W. J. MASON.

MEMOIRS OF ALEXANDER CAMPBELL.—
The Memoirs of Alexander Campbell, prepared by Dr. R. Richardson, will soon be ready for circulation. It will be sold by agents and on subscription. Those desiring an agency for this valuable and interesting work, would do well to address J. B. Lippincott & Co., Philadelphia, Pa. D. T. W.

We take pleasure in calling the attention of our readers to the card of the DeSoto Mutual Life Insurance Company, to be found in our advertising columns. The Board of Directors, it will be seen, is composed of the best financial and mercantile talent of that great city. They are men of probity, and enjoy a wide-spread reputation. Their names are as familiar as household words to the business community of almost every village and town in our State. The President, Jas. H. Lucas, is one of the oldest and wealthiest men in the city, a man of National reputation and of great public spirit and enterprise.

Two of the Directors, we observe, Wm. Ballentine and Adamantine Johnson, are our brethren, both well known all through the Grand River country. Among the officers we notice the names of brothers Pitman and Christopher, for twenty years prominent and leading men in the church in St. Louis. With such an array of talent and ability, coupled with energy and industry, the company cannot fail of the public confidence, and must meet with a rapid and cheering success.

The Policies of the Company embrace every kind of Life Assurance, and are very liberal and reasonable on the subject of traveling, allowing as wide a range as most men can desire. Besides the Company is a Western Company, laboring for the promotion of western interests, and the protection of western people in all their various branches of industry. We commend the DeSoto Company to the respectful consideration and confidence of the public, assured as we are that its confidence will not be misplaced.

D. T. W.
REPORTS FROM THE BRETHREN.

WARRENSBURG, Mo., May 23, 1868.

DEAR Bro. Wright, Our county meeting for consultation is just over. We had a pleasant and profitable meeting. The following preachers were present: H. M. Bladsoe, T. N. Gaines, H. H. Hale, M. D. Todd, D. Nation, James Randall, E. Stewart, O. Spencer, C. Jackson, Geo. W. Longan.

The topics of deliberation looked in a considerable range, embracing the work of the Church, the work of Bishops, the work of preachers who are not bishops, the work of Deacons, Finance, &c. The agreement on all questions raised was very general. There was a fine feeling throughout the meeting, and much interest manifested in the missionary work. On Monday, the last day of the meeting, a resolution was passed inviting the churches of Pettis, Johnson, Cass and Jackson counties, to send delegates to a meeting to be held at Holden, commencing on Tuesday after the 2d Lord's day in July, instructed as to the amount they are willing to pay, and empowered to represent them in everything appertaining to missionary work in this section of the State. The invitation was afterwards so extended as to include churches situated in counties lying contiguous, that may desire to co-operate in this movement. The preachers pledged themselves to bring the matter before the congregations, and to do all in their power to make the movement a success. Several preaching brethren were not present when the resolution was passed, having left on Saturday night to attend appointments on Lord's day, but their concurrence and hearty cooperation can not for a moment be doubted. We have had brother Hale with us till last night, (Friday,) and have had nine confessions. Bro. T. W. Hancock has been with us two days, and will remain over to-morrow, when the meeting will probably close. The march of truth is onward in this part of Missouri, yours, in the one hope.

GEO. W. LONGAN.

COLUMBIA, Mo., May 19th, 1868.

DEAR Bro. Wright: A few nights ago brother Alexander Procter, of Independence, Mo., called a very interesting meeting at this place. The meeting was in progress nearly two weeks—preaching at nights only except on Lord's day—the immediate results of which were fifteen accessions. I say immediate results, for I feel that from brother Procter's deep ploughing and careful sowing, after a while more fruit will manifest itself. He came among us "determined to make known nothing save Christ and him crucified," and with an unequalled clearness and simplicity he failed not of his purpose. This is the first meeting brother Procter has conducted this year. I am glad to inform his numerous friends and acquaintances that his health is greatly improved, and pray God to add many more days of usefulness to his already useful career. Yours truly.

J. W. MOUNTJOY.

P. S.—Bro. Wright, don't you think sometime in September next will be most suitable for our State meeting? This seems the most favored by the people here.

J. W. M.

DeSOTO MUTUAL
Life Insurance Co.,
OF SAINT LOUIS, MO.
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Policies issued on all the popular plans. Surplus divided among policy holders. June 4, 1868.
RECOGNITION BY THE SECTS.

The above question is at this time exciting considerable interest among certain of our scribes. An article in the March No. of the Harbinger, on Expediency and Progress, by a good brother, advocates the idea that we must be recognized as a Christian people, as orthodox or evangelical, by the surrounding religious parties, before we can arrange our forces in a manner to enable us to carry the strongholds of sectarianism. This has called forth a noble response from bro. McGarvey, endorsed and seconded by the Review. We think that so grave a question as this, which has reference to nothing less than an entire change of our policy, tactics and bearing toward our religious enemies, should call forth a clear and decided stand on the part of every periodical belonging to our brotherhood. For one, the Pioneer wishes now, thus early in the contest, to take a decided stand against this new idea that we must be recognized by the sects in order to our final success. We ask no favors, no quarters, no recognition of any kind from sectarians of any name or character. What we ask, and the only thing we do ask of them, is for them to quit their vulgar abuse, their nick-naming, villifying and misrepresenting, and to meet us in an honorable and manly way on the true issues which we have raised, and then, with Bible in hand, and appealing to the people we will defeat, overwhelm, and drive them from the field.

But if there be any persons among us indulging in the vain hope of ever being recognized as evangelical by the sects, we tell them that they are only dreaming. Such a thing will never be. Instead of meeting us on equal terms, and extending to us the right hand of fellowship, it is clearly perceptible to those who are watching the movement of the times, that our enemies are daily growing worse and worse, becoming more bitter and more opposed to the truth. This is clearly evinced in the one fact of their increasing opposition to immersion. The road on which all the Pedobaptists are traveling, will ultimately lead them to a point where they will, in all cases, reject immersion as valid baptism. We will rejoice, if we shall succeed in driving them to this position; it will be a great triumph for the truth.

Hence, it is certain that however much any one among us may desire to curry favor with the sects, that they will never recognize us as evangelical. Their attitude and policy toward us are well known to every man among us who is in the field of battle. Where they have the ascendency, where they are strong, in wealth and numbers, and we have,
as yet, but a feeble and incipient organization, their bearing toward us is characterized by the most haughty and supercilious contempt. Their policy is to ignore us, and to pass us in silence. At those points where, by the power of the truth, we have conquered a peace, and the people have largely decided in our favor, though they look somewhat chop-fallen, and do not wear their crests quite so high, yet in their hearts they hate us with a hatred no less bitter and intense.

But again, to talk of being recognized by the sects is not only to talk of that which they will not do, but which they cannot do, in the very nature of things, were they so disposed. We have in our country just three different religious systems: Romanism, sectarianized Protestantism, and Christianity. Each of these systems is animated by a spirit diverse from, and antagonistic to, that of the others, so that there never can be any peace or recognition among them. As well might you talk of light and darkness communing together, or Christ and Belial making friends, as to talk of Romanists, sectarianists and Christians recognizing each other. The thing is an impossibility. Romanists understand this matter perfectly well. Hence they neither seek nor expect any recognition from Protestants. Neither do they give any. Rome regards and treats all the protestant sects as her rebellious subjects. To recognize them would be to abandon all her proud pretensions, and to be content to divide with others the empire of the world. This she will never do. She tells the Ritualists of the Church of England, who are now seeking some kind of recognition from her, that, if they please, they may be fused and absorbed, and thereby become a part of her flesh and blood, but that they can obtain no union and recognition. Now, the antagonism between pure christianity and motley and piebald sectarianism, is just as great and irreconcilable as that which exists between this latter system and Romanism. They are rival and antagonistic systems; between them must ever rage an irrepressible conflict, an eternal and uncompromising war. How vain and foolish, then, to talk about being recognized by sectarians. As we have said, they cannot recognize us as evangelical without completely stultifying themselves.

If we understand the meaning and purpose of our reformation movement, its grand, distinctive feature is the union of all true christians upon the apostolic basis. Like the mysterious locks on the head of Sampson, in which his great strength resided, this union plea is our glory and power. By this sign we shall conquer. But the main difficulty in the way of the full realization of this union, for which Christ prayed, are those sectarian and human organizations around us, which serve as so many middle walls of separation to keep the people divided and opposed to each other. Then, instead of being recognized by those parties, our great and distinctive work, our grand and glorious mission, is to make war upon them, to tear down and destroy them. Hence, the practical result of our union principles involves a total annihilation of the last one of those parties. There are none who know this better than those who stand
identified with those human organizations. They know full well that if we succeed, Ichabod will be written upon every one of their establishments. Hence, since we are laboring to tear down what they are laboring to build up, from the known principles of human nature, they must hate and despise us. To expect any friendly recognition between us and sectarians, is just as absurd and foolish as it would have been to have expected Jews to have recognized the Samaritans as being the true worshipers of God, when, failing in their endeavors to prevent the rebuilding of the temple in Jerusalem, they went to work and built a temple of their own on Mount Gerizim, and set up a rival religion. The only way, then, for us to ever be recognized by the sects, is for us to back down from the high ground which we have taken, to repent of all the evil we have done them, to frame a human creed, and vow to be bona fide sectarians. But this we never mean to do, so long as we shall have power to call to memory such men as Campbell, Scott, Johnson, and those who stood with them in the beginning of our reformation movement.

J. M. L.

For the Pioneer.

LIGHT BREAKING IN?

BROTHER WRIGHT: I feel that at last some light is breaking in on the religious world, and I hail with joy the day when the discussions now going on shall drive darkness from the minds of the people. In the Western Recorder of May 30, there is an article from a new contributor on the subject of baptism for the remission of sins. Though not under that head, it is designed to ward off the blows that have been given by the recent articles on that subject through that religious journal.

It seems impossible for the Kentucky Baptists to occupy neutral ground. When they pitch their tents either impinge on Pede possessions, or they slide over on the territory of the Disciples, and truly they have a hard time of it.

This new contributor seems to say (as the boy did to the Irishman), "katy did and katy didn't!"—he tries to make baptism an essential, and tries to get shut of it. In laying down his premises he commits a blunder, and yet disguises it so that it is hard to detect. He says, "moral law partakes of the moral nature and character of God, and positive laws emanates from the will of God."

Hear him:

"He has embodied in one volume, all the statutes, both moral and positive, that he wills man to observe, and while positive laws are not, of themselves, of a moral nature, to willfully disregard them involves the offender in moral guilt."

"Not of a moral nature;" then they must be of an immoral nature, or of no nature at all. This hair-splitting in trying to divide things, sometimes leads men into trouble. While it is true there is a difference in moral and positive law, no man has a right to say that the positive laws of God are not of a moral nature; so far from it, they are all founded in moral law, and are the expressed will of God himself. Again he says:

"The justice of God requires a strict enforcement of all the penalties which he has affixed for the violation of his laws. He is of "purser eyes than to look upon sin with the least degree of allowance."
The gospel plan of salvation is strictly in harmony with moral law. Not one moral precept of the Old Dispensation is repealed under the New. Christ has not abrogated a single principle of the moral law, but rather he established it."

Then he has established it by positive precepts, and all the precepts of Christ are binding. Still it is admitted that while God commands all men everywhere to repent, he does not require the impenitent to be baptized; but we are not at liberty to divide the commands of Christ to repent and to be baptized into moral and positive laws. He commanded men to repent, and told the apostles to preach repentance among all nations and to begin at Jerusalem. Repentance is a positive law, and Christ commanded it because it is right for men to repent, and he commands the believing penitent to be baptized because it is right, and it being right he commanded it. Hear him again:

"Instead of the long and complicated ceremonial law, given to the Jews, Christ has given to his kingdom but a few plain and simple laws; laws that the most illiterate can understand, and if disposed, can obey. For instance, the laws governing baptism and the Lord's Supper, are positive laws; the reasons for them do not appear in themselves."

I think I am tolerably well posted in the teachings of the Baptists on these points. If the reasons do not appear in themselves, what did Paul mean by saying, "baptized into his death," "buried with him in baptism," "planted together in the likeness of his death," "obeyed the form of doctrine?" Yea, and more: why are ye baptized for the dead, if Christ be not risen? baptized into Jesus Christ, &c.? Why did the Savior say, "he that believeth and is baptized, shall be saved?" To say the least, the Baptists have always held, and do now hold, that baptism is a sign of the remission of sins; and if it is a figure of salvation by the resurrection of Christ, it certainly furnishes a reason why it was commanded. And the Lord's Supper he sets down as a positive law, and says the reason for it does not appear, when the Savior said to the baptized believers who are in Christ, "do this in remembrance of me," "show my death till I come," and still that is no reason. Oh, the folly of dodging to serve party purposes. Again, he says:

"It should be remembered that the violation of a positive law is as offensive to God, as is the violation of a moral law. In truth, the severest judgment ever inflicted upon mankind has been for the violation of positive laws."

Then why try to divide them? why not let the positive laws stand as the will of the lawgiver, emanating from the moral law? Again, he says:

"Let it never more be said that Almighty God, maker of heaven and earth, has given to His creatures any law that they may treat as a non-essential."

Amen. Then make no distinction if God has made none.

"What God commands, let man obey. Let man not arrogate to himself the prerogative of saying what may, and what may not be observed. Let him not classify the laws of the Creator into essentials and non-essentials."

So mote it be. So say I, and so say all the brotherhood. Again:

"But some are ready to conclude that there may be some things of so little importance that they may be neglected without endangering their prospect of heaven; consequently they will neglect them with a self-constituted impunity. But to observe the smallest requirement, is essential to true obedience, and obedience is an essential of a
pure and ennobling principle of religion. It has often been urged by those who assumed to be embassadors of Christ, that baptism is not essential to salvation, therefore of little moment how it is performed, or whether performed at all or not. But when did God authorize man to take such liberty in teaching his law?

Well, brother Martin, you are not far from the kingdom when you concede that no command can be violated with impunity, and it endangers the soul’s salvation. Then we give you the right hand of fellowship.

Sure enough, when did God give men such liberty in teaching his law? Again:

“I would be understood that all commands are essential to their legitimate purpose. All are not essential to the same purpose, but all are essential to obedience.”

That is right, and what next?

“He has presented the world with the gospel, which offers salvation through Christ, the only name given whereby we may be saved. Christ has become the author of eternal salvation to all that obey Him, and the end of the law for righteousness to every one that believeth.

His kingdom has nothing to do with national law or courts of civil authority. His published penalties relate to His own kingdom, or to a future state of existence.

Baptism is essential and prerequisite to church membership. Church membership is an essential qualification for the Lord’s Supper, and this is essential to show forth the Lord’s death till He come. Thus every command and institution has its peculiar purpose to serve; each is essential to its own purpose, and all are essential to a full obedience.

“If ye love me,” says Christ, “keep my commandments.” Obedience is an essential proof of love to Christ, and love to Christ is essential to Christianity. Christianity is essential to secure a passport to the “land of promise,” so there are no non-essentials in the case, and those who think so, like Ephraim of old, are “counting” God’s law “a strange thing.”

Now, brother Wright, you see I have quoted at length from the article of brother Martin. The Baptists of Ky. are boasting of their 100,000 members, their 1,000 churches, their 500 ministers, and 500 more preparing to enter the sacred calling; but they are not content to bow down to Podoism and encourage them in treating God’s laws with contempt. But the trouble is to dodge the blows on both sides—if they admit that baptism is not essential to salvation, the Pedos take their fort; if they admit it is, the Christian ministers demand a surrender, and they will stand the forces as sure as neutrality in politics in time of the civil war, and no surer.

Read the last quotation again, and let me transpose a little, but defy the living man to criticize out of the difficulty:

“Christianity is essential to secure a passport to the land of promise; love to Christ is essential to Christianity; Baptism is essential to church membership; all are essential to (a full) obedience; Christ has become the author of eternal salvation to all that obey Him; his published penalties relate to his own kingdom, or to a future state of existence.”

Let him that readeth understand. We shall see what we shall see.

W. WRIGHT.

Savannah, Missouri,

June 1, 1868.

MOURNER’S-BENCH, &c.

DEAR BRO. WRIGHT: I have been much interested in reading the recent articles of brother Long on the common origin and tendencies of the Mourners-bench, Spiritualism, Necromancy, &c. The few thoughts I submit are written on the “way”; and
more as items than a continuous and connected paper. Every phase of the religious world ought to be a subject of close and earnest study for the Christian teacher, and to every student of the Bible.

Both the Mourners' bench and Spiritualism are a direct appeal to the superstitious element in man. But what is superstition? I believe the true answer is, that it is the religious element in man's nature directed to a wrong source and use. Man's desire to feel after God, beclouded by ignorance, or swayed and misguided by mere human passions and fears. The "bench" and the "circle" put themselves in communication with this faculty, and even when successful, make no effort to convince the reason or improve and educate the heart. The first arouses fears, appeals to animal passions and promises miraculous interferences concerning the world above; the latter disclosures in reference to the world of spirits. The object of each is to gain some "frame of mind," voice, vision, dream, message, in itself miraculous, and different from the Bible. And thus, although the votaries of the above religious machinery may seem to treat the Bible with some degree of respect, the whole tendency of their practice is to make the word of God of none effect.

That the above two systems are kindred and in nature one, is manifest enough, from the extreme facility with which members of the one transfer their sympathy, zeal and support to the ranks of the other. In the Eastern States—in the past and up to the present time—many of those who were found the most "powerful and useful brethren around the mourner's bench," and who told the most "ripe experience," are now active spiritualists, come-outs, necromancers and soul-sleepers. They began by waiting for "power" around the bench, now they find it their natural resting place to speak in the "trance-state," "peep," "matter," and profess to hold converse with the spirits of the dead. They, and many like them, receive the "strong delusions," and glory in them.

The use of the "mourner's-bench" to the parties practising it, is far too often overlooked. I will write down an item or two on this.

1. It is put in the place of a full and clear statement of the terms of salvation. Hence obviates the necessity for the priesthood to labor in explaining away the clear commands of Christ, and of their trying to reconcile them with some human Discipline or creed.

2. It throws a veil of mystery and superstition over what, if viewed calmly and clearly, and apart from its agencies, shoutings and rejoicings, would be so weak, deformed and barbarous as to fall far below the respect and confidence of any intelligent mind. It comes fully on a par here with the mummeries of Popery.

3. It, and kindred appliances, save priests and people from consulting too closely for the benefit of their party, the teachings of the Bible, and so leaving the crooked paths of sectarianism for the true way of life.

4. It gives the sects using such machinery the advantage of grading and suiting their religion to the tastes, prejudices and passions of a majority of mankind. There is, thank God, a large class of intelligent minds that such "converting plans" can never affect.
5. In fact to glorify human schemes and traditions, and so cause the word of God to remain unstudied, and its authority in a great measure to be set aside.

But, brother Long, this machine, nor no other like it, was ever set up in the "true "temple of God," and we hope and pray never will. Sincerely,

WM. S. PATTERSON.

[LETTER FROM BRO. CREATH.

PARIS, Tenn., May 29, 1868.

DEAR BRO. WRIGHT: I am still in this place. I have had twenty-four additions, and the people are yet disposed to obey. I had two confessions last night. Yesterday I immersed two, one of whom was a man of sixty-six years of age, Gen. John H. Dunlap, a man of high standing and extensive family connections; he is one of twenty-three children. Night before last, when he came forward to confess, the congregation seemed to be generally in tears and greatly excited. I was told when I came here that I would find this to be a hard or infidel place. Soon after I began my meeting, the Baptists had a meeting and three preachers for one week, and obtained two converts, and then united their forces with the Methodists in a meeting, which is still in progress. They have obtained some four or five stool-pigeons on the mourner's bench, fluttering, trying to get through and to get religion. With this united opposition ours is a success. On last Lord's day our young brethren here organized a Sunday School and sent on for books. No congregation ought to be without a school for religious instruction for the rising generation. It is the hope of the church for its future prosperity and supply of members.

What better is faith alone than auricular or ear confession to a priest? When we abandon the institution ordained by God for the remission of sins to Jews and Gentiles, or to all mankind, in Acts 2d and 10th chapters, is not one human device as good as another? Is not the papistical plan for pardon as scriptural as the protestant plan? They both leave out immersion, pardon of sins, the Holy Spirit, and the promise and hope of eternal life. So they have rejected the word of the Lord, and what wisdom is in them. They have not shown when and where God granted pardon to sinners by faith alone, in the Acts of the Apostles, which shows how the apostles remitted sins. They have produced one instance where sins were pardoned, in Acts, by the prayers of the apostles. Are the prayers of the modern clergy more efficacious with God than the prayers of the apostles? They dwell on faith and on Rom. v: 1. Therefore being pardoned by faith, as if it read being pardoned by faith alone, which are totally distinct propositions, and they never show their hearers the difference between the two propositions. There is as much power and virtue in immersion for pardon as there is in faith and repentance. They all three depend alike upon the word of God for their power and fitness to remit sins. I call the attention of the Methodist clergy to the second section, page 159, of the "Doctrines and Discipline of the Methodist Episcopal Church South, Nashville Tenn., published by J. B. M. Ferrin, Agent for the M. E. Church South." "The Administration of Baptism to Infants: The minister shall use the following exhortation: Our Savior says, except
a man be born of water and the Spirit he cannot enter the Kingdom of God, and that he will grant to this child that which he cannot have by nature, 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." On page 161, the Discipline says: "Grant that the old Adam in this child may be buried." On page 162 they apply the words of the commission to this child now to be baptized. It seems to me that persons that believe that pouring or sprinkling a few drops of water on the head or face of a child that has no reason, no conscience, no choice in this matter, no faith, no repentance, can believe transubstantiation or any dogma in Romanism, not excepting the infallibility of a fallible man. I could as soon believe that a few drops of water would turn a piece of wood into an infant.

I ask seriously if the Methodist clergy believe all these things? There are men of sense among them. Do you, my friends, believe that the conversation of our Savior in the third of John, with an adult Jewish believer and Senator, has any reference to the new birth of an infant? If you believe this conversation applies to infants, then in the name of reason never open your lips again against Romanists. Did Mr. Wesley apply this conversation to infants ignorant? If so, was he fit to reform Romanists and Episcopalians? Did he apply this conversation to infants knowing that he was grossly perverting the word of God, was he fit to set up for a Reformer? If you apply this conversation to an adult Jewish believer, who gave his faith to Christ, that he believed he was a teacher sent from God, and then the reasons and foundations of his faith that no man could do such miracles as Christ did, are you fit to teach the scriptures? Had you not better wipe away such ignorance from Mr. Wesley's character? Do not Sunday School scholars know better than this, if you do not? Have infants any sins to be remitted? Have they such faith as Nicodemus had? Why do you not give the Lord's Supper to your "lively" members of the church as well as baptism, like the Mother Church from whom you got infant riantism? Yours,

JACOB CREAMTH.
prayer the host of Senacharib had been destroyed, now "turn'd his face to the wall," utterly powerless.

We can picture to ourselves this strong man in his misery. Before him arose a vision of the past, its glories, its honors, yes, and its trials too, in which the Most High had interposed in his behalf. In the future, what? More glory, more honor? No, ah no! There he beheld a fulfillment of that dread warning—"thou shalt die and not live." No wonder "he turned his face to the wall.

There is a sickness worse than bodily disease, and with which we are afflicted sometimes: heart-sick. When the trials of life thicken around us, and the hand of the Lord is heavy upon us, we often in our utter helplessness, hopeless wretchedness, turn to the wall and pray for what? Too often we are tempted to pray that we may die and not live, loose our burden in the river of death, "and thus escape the evils that we know." But the good Hezekiah, prayed that he might live and not die. He knew full well that even in this weary world, "Tis better to live than to die." And, with humble confidence, he pleaded with God to remember that he had tried to live for His honor and glory. God heard the weeping suppliant, and backward in the royal dial of Ahaz, swept the shadow as a sign to him that the Lord would do what he had spoken. Fifteen years were added to the life of the king, and he had "exceeding much riches and honor."

We faint by the way, we sicken under our life discipline, we turn our faces to the wall in sheer despair, let us, too, learn the prayer of the good Hezekiah. "O, Lord, remember how I have walked before Thee." And, praying thus, strength will come, and we shall rise from our mental despondency armed anew for the stern, hard realities with which we must contend while in the ranks of the Lord's army here.

**PREACH THE GOSPEL.**

The duty of exertion to propagate the gospel extends to all Christians without exception.

Every Christian is a soldier and every Christian soldier must fight to put his Lord in possession of his rightful dominions. More is required of some than of others, but something is required of every one. The great body of Christians may not be able to address public assemblies, but there is not one of them who may not tell his neighbors the way to heaven. Cannot the simplest man make known to the others the ground on which he rests his own hope of salvation? If he knows the truth so as to be saved by it, he may declare it to others so as to save them. What can make it improper for an educated man to speak to his companions on the one thing needful? Can he speak to them on matters of worldly business and can he not speak to them on the truth that saves the soul? Can he teach the mysteries of his trade and can he not teach the way in which God's justice and mercy harmonize in the justification of the ungodly by faith in Christ Jesus?

Uneducated Christians, even the poorest, have in private life more favorable opportunities of communicating the gospel to their associates than the most learned and elevated in rank.

The poorest and weakest member of a church may have access to innumerable persons from whom the pastor is entirely shut out, and will be heard when the pastor would give intolerable offense.

The deadly heresy which confines
the preaching of the gospel to office is an infernal machine for destroying the souls of men. It is one of the greatest artifices of Satan to spike the cannons on the gospel batteries. What can more effectually serve the kingdom of Satan? And whatever may be the mode of conveying office, the preaching of the gospel either publicly or privately is not confined to office. Every christian has the right to preach the gospel according to his opportunitie's and his abilities. It is his duty, to preach it. If the gospel is true can there be any danger of sin in proclaiming its truths? If the gospel is salvation, and if God wills the salvation of men, can it be sinful to tell them of that which 'saves from hell?'

THE LIFE OF FAITH.

The life of faith being works, all faithful men are of necessity working men. Abraham is called the father of the faithful, because to him, pre-eminently faithful, the promise was made of the blessings flowing to the world through the Lord Jesus Christ, and to him the Apostle James refers, in illustration of the perfection of faith by works.

Abraham, according to the common or Hebrew computation of time, was born two years after the death of his ancestor, Noah. But little is said of him till he arrived at the age of seventy-five years, when he appears on the theatre of action, as a most interesting and important character. At this time of life, he is first presented by the sacred historian as the subject of a command somewhat trying. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Connected with this injunction were promises of a highly important character, well calculated to inspire Abram, for such was then his name, with courage and devotion. These promises respected his posterity and himself. "And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing." Why this man was selected as the subject of Providence, is not stated by the historian, but we can at no loss to conjecture. Men had become wicked; already had they aspired to build a tower which might reach to heaven, but God frustrated their designs by confounding their tongues. Amidst so much and so great wickedness, Abraham must have been pre-eminently upright, and possessed of just such a character as fitted him to receive the promise and become the head of a family too numerous to be counted; yes, numerous as the stars of heaven.

He obeyed the Divine command, and went into the land of Canaan, "unto the place of Sichem unto the plain of Moreh," when "the Lord appeared unto him," and made a second promise, saying, "unto thy seed will I give this land." Then Abraham erected an altar, upon which, no doubt, he offered sacrifices to God. From this place, he "removed to a mountain on the East of Bethel," between it and Hai, and here again he erected an altar "unto the Lord, and called upon the name of the Lord." So it appears Abram was a devoted worshipper of God, for wherever he pitched his tent, there he raised an altar unto the Lord. He confided in the Lord, and hence, when commanded to leave his father's house, his kindred and country, he hesitated not to obey the Divine order; he knew not whither he should go.

After the separation of Abram from his relative, Lot, again the Lord appeared unto him, and renewed the promise of a numerous progeny. Then he moved his tent and came and dwelt in the plain of Mamre, in Hebron, and built there an altar unto the Lord." Passing by some interesting occurrences in the life of Father Abram, he again stands before us, the object of especial care, and the recipient of renewed assurances of future fruitfulness. "Fear not Abram, I am thy shield, and thy exceeding great re-
ward.” But for the first time, the faithful man seems to doubt, seeing he is without a child, and calls for some token of assurance whereby he might know the certainty of that whereof he had received the promise. It was under such circumstances that God made him an unambiguous and clear promise of an heir, and a numerous family, saying to him, “look now toward heaven, and tell the stars, if thou be able to number them, for so shall thy seed be.” The good man believes. “He believed in the Lord, and he counted it to him for righteousness.” He was then ordered to make an offering, which he did, in all particulars, as directed; and in the evening, as the sun was going down, Abram fell asleep. In this sleep was revealed to him the sojourn of his seed in bondage, in a strange land, their redemption and final entrance into the land of promise (Canaan). Again the promise is renewed.

So far Abram is found to be a most faithful, confiding, devoted servant of God. Wherever he pitches his tent, there he builds an altar, and calls upon the name of the Lord. He was indeed the “confident” of God, so faithful and devoted was he. But, as yet, he has no child, and to all human appearance, no prospect of any. At ninety-nine years of age, however, the Lord appears to him; makes his covenant with him; renews the promise of fruitfulness, and changes his name to Abraham. To Sarai, also, the promise of a son is now made, and her name changed to Sarah. Abraham fell upon his face and said in his heart, shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" Yes, indeed. “Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” These are remarkable circumstances and ought to be well pondered.

In due time the child was born, whose name was Isaac. He was a promising child. His father circumcised him at eight days old; his mother suckled him; the child grew and was weaned; and “Abraham made a great feast the same day that Isaac was weaned.” For this son of promise, of miraculous birth, upon whom the fond hopes of generations then unborn, it is not unreasonable to suppose Abraham entertained the fondest affection of which the tender heart of the faithful parent was susceptible. He was the son of his old age; the pride and glory; the prop and stay of his declining years. Day after day, as the boy grew, the fond parents looked upon him with the most exquisite delight, and indulged with the most pleasing emotions, the happiness that his maturity would confer upon themselves; the highest degree of earthly happiness, and that through him, would flow to the world, blessings far beyond anything they were then able to understand or properly appreciate.

Hitherto, under all the eventful circumstances of his life, Abraham had remained faithful, and now, when his son has become fully twenty years of age, the Lord determined to put the faithful patriarch to a most trying test, that should he maintain his character, he might indeed be the “Father of the faithful,” through all succeeding generations. Now, at an advanced age, he must be tried—sorely tried. His faith must be perfected, and perfected, too, by a test severer than any that ever went before, or that should ever come after. “Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land Moriah, and offer him there upon one of the mountains which I will tell thee of.” To this severe command Abraham hesitated not to move in obedience. He stayed not to remonstrate against its severity, or plead its unlawfulness, but “rose up early in the morning, and saddled his ass, and took two of his young men with him, Isaac, his son, and clove the wood for the burnt offering, and rose up and went unto the place of which God had told him. The good old man, with anx-
WE WANT FAITH IN GOD.

The everywhere-present God, whose eyes are in every place, beholding the evil and the good—a faith that realizes, that our lives, our hearts, our most secret thoughts and imaginings, in the darkness of midnight, as in the blaze of noon-day, are naked and opened to the eyes of Him with whom we have to do; that sin, in thought or word, or deed, is the abominable thing which God hates, and upon which he cannot look with allowance; that he requires truth in the inward parts—purity of heart and holiness of life; that he commands us to work out our salvation with fear and trembling; and that he has said, to that man will I look, who is humble and of a contrite spirit, and trembles at my word. We want a faith that will make us deeply feel that God is holy—that his law is holy—is perfect; and that we must be holy—that the pure in heart and life only can enjoy God here or hereafter. We want a faith which realizes that we are surrounded with enemies, numerous and powerful; that we wrestle not against flesh and blood only, but against principalities and powers—against the rulers of the darkness of this world—against wicked spirits in the heavenly regions; a faith that recognizes the existence of that most potent of the enemies of God and man—the Prince of fallen Spirits—who walks about like a roaring lion, seeking whom he may devour. We want a faith that neither denies his being, nor is ignorant of his devices—that will dispose us, in view of the number and power of our enemies, and the prize of every high calling promised to the victor, to put on the whole armor of God, and fight the good fight. We want a faith that will make us feel as we should—that here we have no continuing city—that we are strangers and pilgrims, as all our fathers were—that we are standing upon a narrow Isthmus upon the verge of two spiritual worlds, two eternal States; the one, pure and holy, where God and Christ, and holy angels, and the spirits of the just made
perfect, live, in purest, holiest, happiest, and eternal unity;—the other, where Satan and his fallen angels, and all lost human spirits, live in endless death, cut off forever from hope, from happiness and heaven. We want a faith that realizes that this short and sorrowful life is a preparation for one or the other of those eternal States—that here we are forming characters, which will infallibly fit us for all the bliss of the one; or all the wretchedness and ruin of the other. We want a faith that will lift us up above those low grounds, where the deadly damps and vapors of sin are floating on every breeze, and scattering moral desolation and death in their train;—a faith that will lift us to Pizgah's top, into the pure atmosphere of heaven, into the clear light of eternity, that we may look over the Jordan and see the King in his beauty, and the land that is a far off—that we may look out upon its illimitable plains of beauty and glory, and see the Canaan that we love, with unclouded eyes—that we may be ravished with the sight of the New Jerusalem, in all its loveliness—its gold-paved streets, its jasper walls, its pearly gates—the throne of God and the Lamb in the midst of it; the glory of God and the Lamb the light thereof; the pure river of the water of life, proceeding out of the throne of God, and the Lamb, and the tree of life on either side of the river. We want a faith that will enable us to realize the happiness of the redeemed—that the Lord God shall dwell among them—that he will be their God, and they shall be his people—that he will wipe all tears from their eyes—that there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away;—a faith that will bring us within the hearing of the enrapturing music of heaven, to listen to the song of the redeemed as it rolls along the heavenly plains, and gives utterance to their full and grateful hearts: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." We want a faith, I repeat, that will lift us into the pure atmosphere of heaven and the clear light of eternity, that we may be enabled to contemplate the glories of God and the Lamb—the beauties of heaven—the eternal happiness of the redeemed—that ravished and enraptured by these glorious views, we may never again return to the weak and beggarly elements of the world, but resolve, by the grace of God, to fix ourselves permanently on the mount of God, in the vicinity of heaven, never to be removed till we cross the Jordan of death to take up our eternal abode in the promised land.

MAKING THE ISSUE.—The real issue as to baptism what it is, whether immersion, or sprinkling, or pouring, is gradually coming up from the Pedo side, and the probability is that immersion will ere long be rejected from the Disciplines, as not being baptism. We hope their boldness will increase till they have courage enough to affirm in public discussion that immersion is not baptism. Our brethren have heretofore to affirm that sprinkling and pouring were not baptism, but now the question is likely to change sides and the negative become the affirmative.

Only a short time since, Dr. N. L. Rice took the position that immersion was not baptism, and more recently, the Pittsburgh Christian Advocate, of May 9, 1868, contains an article published by request of the Preachers' Association of Winterset District, Des Moines Conference, Iowa, on the question, "Should immersion be retained in the Discipline?" The writer says:

"Shall we retain immersion as a mode of baptism in our church, which
is unscriptural, having the very elements of superstition in it, by which so many are led to its choice by a blind superstition, more than by the worship of the true God?"

"Shall we as a church continue the practice of a mode by which our assailants sow dissensions in our ranks, disaffecting the minds of our members, on which account scores of our young converts not being posted, are proselyted and led down to some fancied Jordan, where they enter the liquid grave, to represent the death, burial and resurrection of Christ, as though that was the design of baptism, instead of representing the work of divine grace upon the heart in the sense of to purify. By which they frequently become alienated in their affections, and are led to speak repudiatingly of the very instrumentalities that God has blessed in their conversion. This is fostering the very spirit and process that seeks the alienation and downfall of our membership. Shall we continue to foster the influences, that they may affect us the more, or shall the choice of immersion be stricken out?"

We are decidedly in favor of this. If they do not believe that immersion is baptism, let them strike it from their discipline, and no longer deceive their converts by practicing a religious imposition upon them. When they immerse the convert, they say:

"I baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Amen."

And yet they do not believe that it is baptism! Is it not blasphemous to tamper thus with the Lord's institution? There is no command more solemn in its nature and bearing than that of baptism. The subject is baptized into the name of the Father, and of the Son, and of the Holy Spirit; three of the most august and awfully sublime names known on earth or in heaven; and if these preachers are correct as to immersion not being baptism at all, what an awfully wicked deception do they practice on every convert they immerse! I was some years back preaching at Lindley, Grundy, Co., Mo., and in my discourse I said that immersion was admitted by almost every body to be baptism, but excepted the Presiding Elder of the M. E. Church, who was present in the audience, as I had heard him say in a sermon previous that he did not believe that immersion was baptism. He promptly replied that he did not believe that immersion was baptism. I then asked him if he had ever immersed any one? He answered that he had. Said I, did you not say when you immersed the subject, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit? and not believing it to be baptism, did you not wilfully state what was not true? that you baptized him, when you did not believe that you were baptizing at all? This silenced him. Every preacher who believes that immersion is not baptism, wilfully lies when he administers it for baptism; and every one who believes that immersion and not sprinkling or pouring, is baptism, wilfully lies when in the name of the Father, and of the Son, and of the Holy Spirit, he calls sprinkling and pouring baptism! Let the issue be made, the sooner the better. Let our Pedo friends not back down, but stand up and with an honest conviction affirm their faith.

D. T. W.

AGENTS.—We are gratified at the success the two brother Davises are having in obtaining subscriptions for the Pioneer, and also with that of bros. Jourdan and Jackson, and others, as shown in another place in this
A REQUEST.—Will brethren give us reports of the prospects and success of the gospel in the bounds of their labors? It is always encouraging to hear from the labors of those who are preaching the gospel. All are mutually interested in this department, and each laborer should report what the prospects in his field of labor are, or see that it is done. These reports ought to be very brief, and yet full; should possess much in little space. When they are long they are not generally read, their length defeats the object in making them. I wish that we could fill a page or two each week of short reports, embracing a wide range; and may we not trust that we shall be able to give more in this department than we have heretofore? D. T. W.

LATE SUBSCRIPTIONS.

We are in receipt of the following since our last issue, and at their request we have begun the subscription with No. 15 for most of them.


Per Corner Jackson—G. W. Longan (4 copies), Dresden, Mo.;—Lobban, Robert Price, Warrensburg, Mo.;


REPORTS FROM THE BRETHREN.

Shelbyville, Mo., June 2, 1868.

Bro. Wright: I held a meeting with the brethren here, commencing Saturday evening before the fourth Lord's day in March, and continued ten days. Bro. J. P. Tandy preached three times; the immediate result was eight additions by confession and immersion, and order restored in the congregation. At my meeting, three Lord's days in April, there were three additions, two by confession and one by letter. At our meeting on fourth Lord's day in May, myself, wife and daughter took membership with the congregation here. I will preach here on the fourth Lord's day in every month this year. Yours, in hope of life.

G. CLARK.

Paemyra, Mo., June 8, 1868.

Dear Bro. Wright: At home once more, from Hall's county, where I preached on Saturday, and twice on Lord's day. It is to me a matter of great interest and encouragement to see such large and attentive congregations, and I am much pleased to think that the congregations here are so favorable. The meeting was held at a brick school house, where we have a respectable church, both as to size and character. And I can heartily say, that I was much pleased with the household of God at that place. We had a very worthy addition from the Baptists. I would
be very glad to have the opportunity of showing our Baptist brethren, in the presence of such defense as they might feel disposed to make, that they are in error, and that it is their right and interest to be otherwise. As our last meeting here we had a noble confession, and at night one addition by letter. So you see we are gradually gaining. To God, through our high priest, be the praise forever. In love, as ever, I am yours,

W. D. JOURDAN.

WATHENA, Kansas, June 4, 1868.

DEAR BRO. WRIGHT: I preached for the brethren at this place on last Lord's-day and night, and also on Monday night; the result was three admissions to the church, two from the Methodists and one from the world, and the brethren much revived. The gospel is still proving to be the power of God to salvation to every one that believes it, in this part of Kansas. The brethren of Wathena number in all 121, and their Christian love, faith, and good works, are unsurpassed in these parts. The Lord bless them abundantly and give them strength to outride the storms of this inconstant life. Praise the Lord all ye his people. As ever, your brother in Christ,

J. C. LAWSON.

PARIS, Tenn., June 2, 1868.

Bro. D. T. Wright—Dear Sir: Our meeting in this place closed last night with three additions, making in all 27. We organized a Sunday-school. There is an opening here for a good school—a house, pupils, and good brethren, and means to support it. The brethren said there had not been such a meeting held here since the one we held in 1846, when we had 30 additions. The sects united against us temporarily, but the truth was stronger than they. Let me urge upon our brethren to be in the harvest-fields—they are white for harvesting. Time is short for cutting. Yours truly.

J. CREATH.

Moses.

"Moses at his birth, was saved from the general slaughter of the infants of the Israelites which took place by a tyrant's command, and was afterward compelled to flee into a foreign country to save his life. Moses, accredited by the signs and miracles which he was enabled to perform—the meekest of men, and the most distinguished prophet, whom the Lord knew face to face—was the deliverer of his people from Egyptian bondage. He was the lawgiver of Israel. He was their leader in their journey through the wilderness to the promised land; and above all, the mediator of that covenant which God made with them. When receiving the law, he fasted forty days and forty nights, and when he descended from the mountain, his face shone with the reflected glory of God. In these, and in many other respects, Moses resembled and prefigured Jesus Christ, with whom also his parents were compelled to flee into a foreign land, to escape from a tyrant's slaughter of the infants in the place where he was born; who was meek and lowly, but approved by signs and miracles which God did by him. He is the great deliverer of his people from the bondage of sin and Satan. He is their lawgiver—the mediator of the new covenant made with the house of Israel—the leader and captain of their salvation, leading them through the wilderness of this world, in which they are pilgrims and strangers, to the promised land of rest which Canaan prefigured.

In entering upon his work, he fasted forty days and forty nights. When he was on the holy mount, 'his face shone as the sun.' Jesus Christ was that prophet whom Moses foretold God was to raise up like to him. Moses verily was faithful in all his doings in the house of his father, for a testimony was stronger than they. Let us search, says one, 'all the records of universal history, and see if we can find a man who was so like to Moses as Christ, or so like to Christ as Moses. If we cannot find such a one, then we have found him of whom Moses foretold God was to raise up like to him.'

Moses verily was faithful in all his house as a servant, for a testimony of those things which were spoken after, but Christ as a son over his own house.' Let us search, says one, 'all the records of universal history, and see if we can find a man who was so like to Moses as Christ, or so like to Christ as Moses. If we cannot find such a one, then we have found him of whom Moses foretold God was to raise up like to him.'
BE NOT CONFORMED TO THIS WORLD.—Rom. xii: 2.

When any person makes a public confession of faith in Christ, and is solemnly buried in baptism, he arises to walk a new life, he has entered into covenant with God, and is bound to maintain a character corresponding to the character whom he has confessed, but when the character and confession does not correspond, it lessens the importance of that character in the eyes of the world. As the church is Christ’s representative on earth, each member should show forth to the world the character of the Great Head of the church. If while we profess to be his disciples and to be forming a character by his teaching, we are influenced by the world and conformed to it, we give the lie to our profession, put a foul stain upon that character that should be unsullied, grieve the Spirit of God, and give occasion to the adversary to speak reproachfully. We must not flatter ourselves that we can get to heaven “on flowry beds of ease.” No, we must resist the temptations of the world, and show by our conduct that we are not conformed to it, but that we are new creatures, that we have put on the new man and are maintaining the character corresponding to it. We “keep ourselves unsullied from the world,” and “visit the fatherless and the widow in their affliction.” But how can we keep the world from spotting our character? The world cannot spot our character, but we can do that ourselves; hence if our conduct is according to the gospel, “who is he that will harm you if you be followers of that which is good.” “Hate the character spotted by the flesh.” The Devil has many devices to draw the young disciple into sin. We should not be ignorant of these snares and traps of Satan. I will select one of these devices as one of the most successful snares to deceive the young, and destroy all taste for the solemn worship of God: I mean that of DANCING. Many well meaning professors, of all denominations, think there is no particular harm in what they call a decent Ball. If I should succeed in convincing those of the error of their way, I shall not regret my time and labor in writing this essay. I have seen so much evil in the church flowing from this conformity to the world, that as a minister of Christ I feel it my duty to cry aloud and spare not.

“Let all things be done decently and in order.” Many things that the world calls decent, is a shame for christians to engage in. How would it look for them to engage in a decent gambling party, card playing, horse-racing, &c. I know there is some-
thing in modern dancing that is quite pleasing to the eye of the young, but, young friends, behind the rose may be the adder. After all, it may be the lust of the eye. All that is in the world, the lust of the eye and the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof, but he that doeth the will of the Lord abideth forever." Those who are drawn away by these temptations displease the Lord, and his face is against them. There are many who try to justify themselves by reference to the Old Testament saints, that dancing was a religious exercise, and that God did not condemn it. There were many things under the former dispensations which God permitted, without any special law for or against it. Dancers anciently seemed to act from the impulse of the moment, on occasions when God's people triumphed. Miriam, sister of Aaron, danced on the occasion of the deliverance of the children of Israel from Egyptian bondage. She took a timbrel in her hand, and all the women went out after her with timbrels in their hands, and Miriam led in the dance and sung "Sing ye to the Lord for he has triumphed gloriously, &c." It seems all the women, both old and young, joined in the music and dance; no promiscuous dancing of male and female as in modern times. This ancient dance formed no part of acceptable worship. Under every dispensation God gave laws regulating the worship acceptable to him, but never gave a law for the dance. It was an outburst of feeling and much seriousness, which is not manifest in modern dancing. But it is said David was a man after God's own heart, and that he danced. Yes, sure enough, David danced, without any one to help him, and that, too, to the shame of his wife and servants, for he was naked. I do not think he was any more a man after God's heart while he was dancing naked, than he was when in Gath and feigned himself mad and acted filthy. Now if we may dance because David did, we may act the madman because David did. He was a man after God's own heart while he was an humble shepherd.

But, I am asked, does not Solomon say "there is a time to dance"? Yes, and when the occasion calls for it, and God commands it, we may then do it in his name. Admitting ancient dancing to be right, it is no proof that modern dancing is right. Anciently among God's people there was no promiscuous dancing as in modern times, of male and female; the men danced by themselves and the women by themselves, but this does not exactly suit modern dancers.

It is said the Prodigal son danced, but that is a mistake. Yet suppose he did, is that any proof that modern dancing is right? We are sometimes told, if you will show the scriptures forbidding it, we will give it up. Very well, I will do so: "Neither be Idolaters as were some of them, as it is written, the people sat down to eat and drink and rose up to play (dance)." 1st Cor. x: 7. Here the Apostle forbids the very thing we are opposing. He says, "be not Idolaters as were some of them." What was their Idolatry? "The people sat down to eat and drink and rose up to play (dance)." Here is a positive command against the practice. But it is said, the Jews danced around a
calf. Well, what is the difference in the actions? They danced around the calf; modern dancing is around the violin. What is the practice now? There is a time appointed, a feast prepared, the people are invited, and assemble around the offerings, eat and drink, arise from the table, step out on the floor, male and female, the music starts, the dance begins, and nothing but mirth characterizes the whole. This is what the Apostle condemns and calls Idolatry. Paul, speaking of the works of the flesh, mentions "Revelings, and such like, of the which I tell you now, as I have told you in times past, that they who do such things shall not inherit the kingdom of God" Revelings, says Scott, the learned commentator, were such feasts as were accompanied with music and dancing. In 1st Peter iv: 3, you have this language, confirming the position: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in excess of wine, revelings, banquetings and abominable idolatries." What do you think of this? You see such practices are connected with idolatry.

Is it not strange that professed Christians should engage in a practice that is condemned by the more moral portion of Pagan Rome. We have an oration of Cicero, in which he defends Murena, the Consul elect, whom Cato endeavored to restrain from the office, partly on the ground that he had been guilty of indulging in this effeminate amusement. Cicero repels the charge. "Cato calls Murena a dancer. If this report be true, it is a weighty accusation—if false it is an outrageous calumny." Wherefore, Cato, as your authority carries so much influence with it, you ought never to snatch a charge from the mouths of the rabble, or rashly call the Consul of the Roman people a dancer, but to consider how many other vices a man must needs be guilty of before that of dancing can be truly objected to him? No one ever dances even in solitude, or in a private meeting of friends, who is not either drunk or mad. Dancing is always the last act of riotous banquets, gay places and profane pleasures." Before Christianity was known in Rome, the respectable portion of society frowned on these dances. With us it may be the first act instead of the last, in these places of gaiety and profane pleasure. It is shocking to hear a christian apologize for that which has never yet been separated from the most dangerous associations. The very manner of it, especially waltzing, cannot fail making impressions dangerous to virtue. The above was that kind of dancing in which the gay engage to gratify profane pleasures. If the Pagans objected to it for the reason that it was connected with banqueting, gay and profane pleasures, surely we ought to object to it not only for this reason, but because it is forbidden in the word of God, as I have already shown. We should object to it because of its effects on the dancers. It causes them to forget God. "They send forth their little ones as a flock—their children dance—they take the timbrel and harp and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave; therefore they say unto God, depart from us for we desire not the knowledge of thy ways. What is the almighty that we should serve him" This is the effect it has on the
mind of the dancers, they do not want any devotional feeling in the ballroom. I here ask the dancer if he would not prefer dying in the house of prayer rather than in the ballroom.

The evil effects of balls, entertainments and dances, is very aptly represented by Gibbon in his decline and fall of the Roman Empire, Chap. 8th. "The progress of civilization has undoubtedly contributed to assuage the fiercer passions of human nature. It seems to be less favorable to the virtue of chastity, whose most dangerous enemies is the softness of the mind, the refinements of life corrupt, while they polish the intercourse of the sexes. The gross appetite of love becomes more dangerous. When it is elevated or rather indeed disguised by sentimental passion. The elegance of dress, of motion, and of manners, gives a lustre to beauty, and inflames the senses through the imagination. Lascivious entertainments, midnight dances, and licentious plays, present at once temptation and opportunity to female frailty." Many have entered the ball-room with pure and spotless characters, but left it corrupted and ruined forever. How many parents have brought their own grey hairs with sorrow to the grave, for being so unwise as to encourage their children to go to those places of gay pleasure, where "evil communications corrupt good manners." Children thus ruined may blame their parents for not exercising a proper restraint, and directing them in a more proper course. At all events, I have never known any one injured by staying away from those haunts of sin and folly.

Father Quesnel says, "The mother is the daughter's enemy when she instructs her to please the world, breeds her up in excess and vanity, and suffers any thing scandalous or unseemly in her dress. The daughter is the mother's enemy when she becomes her idol, when she engages her to comply with her own irregular inclinations, and to permit her to frequent balls and plays." Adam Clark says, "Christians who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter however witty or learned, is either himself one with them or is drinking into their spirit. It is impossible to associate with such, by choice, without receiving a portion of their contagion. A man may be amused or delighted with such people, but he will return even from the festival of wit with a lean soul."

Again, Clark on the 14th of Matt., the case of Mies Herodias, who danced before the king with so much gracefulness that the king was charmed and offered her anything she would ask, her mother advised her to ask the head of John the Baptist, and it was granted, says: "The diversions of the world, feasting and dancing, are but too commonly the occasions of sin. After so fatal an example as this, can we doubt whether balls are not snares for souls; destructive of chastity, modesty, and sometimes even of humanity itself; and a pernicious invention to excite the most criminal passions? How many on such occasions have sacrificed their chastity. Behold, here, ye professors religious parents, the fruits of what was doubtless called in those times, elegant breeding and accomplished..."
dancing! Fix your eyes on that vicious mother, that prostituted daughter, and especially on that murdered ambassador of God, and then send your children to genteel boarding-schooels, to learn the accomplishment of dancing! where the fear of God makes no part of the education. Parents often encourage their children to go to places of mirth and amusement; yes, I have been told by some religious parents that they thought it was right to let their children go to places of mirth and amusement to learn them what was going on in the world, to strengthen the powers of resistance by seeing the temptation! Well, I would like to know how a parent thus acting, understands the command, "Train up a child in the way he should go." Do they understand it to mean, train them up to commit sin, that the smart may deter them from doing the same thing? If so, can they pray, "Lord deliver us from temptation"? Do they understand it to mean as the old adage says, "When we are in Rome we must do as Rome does." If so, you must train up your children in all the sinful practices that surround you. I advise you to admonish them by the Lord, to avoid temptation, to "shun the very appearance of evil," that thus we may throw out a bawling influence in society, and our children be as "live branches around our table."

I must conclude this already too lengthy article with a few words to the young brethren and sisters. Young friends, you have lately declared by your confession that you loved the Lord and his Church; you made a solemn vow in your baptism that you had forsaken the foolish fashions and revelings of the world; that you are dead to the world but alive unto God; that Christ is your life. This being the case, in order to enjoy that life when the Lord comes, you must deny yourselves, take up the cross and follow the commands of the captain of our salvation, live soberly, righteously and godly in this world," then "when Christ who is our life shall appear, then shall you also appear with him in glory."

Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

JAMES GILLILAND.

For the Pioneer.

WILL NOT DEBATE.

Dear Bro. Wright: In a kind and courteous manner, I desire to exhibit some of the inconsistencies as I conceive them to be, of our Baptist friends in this place. Mr. Mitchell is the regular Baptist preacher, and he preaches here once a month. Some time last winter, with the assistance of Mahaney, a Baptist preacher, this man Mitchell organized a Baptist church in this place, at the same time stating that they took the "Bible alone" for their rule of faith and practice. At this time, and for some time previous, there was here a church of Christ in good working order. When the Baptists began to talk of organizing, we of course were a little puzzled to know, if they were going to organize a church of Christ, where they got their authority, seeing that there was already an organized church of Christ in this little
WILL NOT DEBATE.

village, meeting in the very house in which they proposed to meet!

We could find no authority, either in command or precedent, for two churches in the same place meeting in the same house! We necessarily concluded that one of these organizations was spurious and unauthorized, and that there was a serious wrong resting somewhere, either with the first or last organized. Bro. J. F. Davis, who is now preaching for us, presented these difficulties to the Baptist preacher, stating that this indifference to the apostolic teaching was no light matter, and that there was a great responsibility resting upon them or us. They could of course give no satisfactory solution of the matter. Mitchel continued to preach once a month. In March he preached a discourse, not in very good keeping with his "Bible alone" assertion on the day he organized. He, bro. Davis, and myself, took dinner together that day at Mr. W. T. North's, who is not a member of either church, but a kind gentleman. While there, a conversation came up, in which Mr. Mitchel said that "We cannot agree, for you beat me to the water." Bro. Davis said to him: "Bro. Mitchel, we are both preaching to the same people, and pretendly from the same book, but are preaching two very opposite and distinct things. I tell the people that the New Testament teaches that baptism is for the remission of sins, and you teach the people the contrary." Bro. Davis drew a gloomy picture of the responsibility that one or the other of them was under. He told Mitchel that if he would produce the authority from the Bible for the position that "pardon precedes bap-

tism," he would accept it and preach it, and they would no longer preach two conflicting theories with regard to the design of baptism. Mitchel began to realize that he was in a close place. He was "no friend to controversy," but did condescend to make an effort for the relief of his position. He went to the case of Cornelius; but a well directed and just criticism from bro. Davis drove him from it in haste and manifest confusion. His next resort was to the 5th chapter of Romans. But here he as quickly and signally failed as before. His confusion was now very apparent. With an air of uneasiness he would look up occasionally to an old clock in the room, which was as dead as his proposition.

At last he thought of something which seemed to give him great relief. It was a promise! He said the next time he came here to preach, he would produce a few of the passages upon which he relied to prove that pardon preceded baptism. He said if bro. Davis was not here he would give them to me. His promise was very positive. We knew he could give no proof, but thought him obligated to give the scriptures upon which he relied. But when he came next time (in April), not one text did he give, nor one word did he say about it! The poor man is not to blame for not giving the proof, for there is none in the New Testament in his favor. But as an honest man, he evidently has passages which he conceives teach his theory, and "upon which he relies" for its support. These his solemn promise was given to produce at his April meeting. He did not do it. His promise was broken without even an apology! He
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pose always and necessarily subsequent to a change of feeling. Faith in Christ is an action of the intellect and sensibilities. "With the heart man believeth, &c." Repentance is an action of the will. In the first (faith) our views and feelings towards Christ are changed. In the second (repentance) our purposes towards Christ are changed. It would be nonsense to say to a man who believed as much in Christ as in God: repent and believe the gospel, meaning that he should first repent and then believe. But to a Jew who believed in God and not in Christ; it would be right to say, as did the Savior, "Repent and believe the gospel." When he believed the gospel—reposed faith and confidence in Christ—he would naturally change his purpose—resolving to quit his former practice and obey the will of the Lord. This resolving and purposing is gospel repentance. But these are truths of which many of our baptism friends seem entirely ignorant.

Mr. Brown also stated, that a sinner must be "baptized with the Holy Ghost and with fire," before he was a proper subject for water-baptism.

We asked him by letter, politely and kindly, to meet brother Davis, and in a friendly manner investigate these matters. He never answered our letter. We learned afterwards he was willing to debate, but that his brethren would not let him do it.

During his meeting he announced that he had been requested to preach next Sabbath, (he meant Lord's day I suppose,) on the doctrine of close communion. The word had gone out that he was skinning the Campbellites. Lord's-day came. The pedos were out en masse, to hear, as they doubtless supposed, a continuation of the war upon the creature of the imagination called "Campbellism." He commenced by saying, "The Christian denomination, called by some Campbellites"—I said to him, If you will excuse me, sir, we deny the appellation. "I do not call you that, but are you not called so by some?" I answered we were by our enemies! "Well," said he, "do you not commune with pedo-baptists?" I told him they did with us sometimes. "Do you not invite them?" No, we say the institution of the Lord's supper is for the Lord's people, that all who have obeyed the gospel have a right to the table. "Do you not preach that immersion precedes pardon?" I assured him we did, and so does the Bible. All this time the pedo friends were enjoying it finely. Some were heard to say, "They are Campbellites and they need not deny it." But they soon changed their tune. He complained against us for allowing the pedos to commune with us. He then turned on them and showed up their "sprinkling and pouring" in its true light. This they could hardly stand. They had come there to hear the "Campbellites" whipped, and they were too seriously disappointed! Some persons left the house. Even some of his own members were offended! "After making such a favorable impression on the pedo friends by attacking Campbellites, it was too bad to offend them by attacking their sprinkling and pouring. It was too bad! They were Christians—good. Holy Ghost christians, and even if we cannot commune with them we ought not to offend them. As to these Campbellites, they are baptized believers, it's true, but they are not orthodox, and it does not
THE DISCUSSION OF MASONRY.

Mr. Wright, that your decision, with reference to the discussion of this much mooted question, seems most fitting and proper to be made, so far as the columns of the Pioneer are concerned, and hence must meet with the almost universal approval of the brethren. Some among us are doubtless very honest in their opposition to what they conceive to be a very great evil, but when the discussion of any question, whatever it may be, leads inevitably to strife, contention and hard feelings among those of a great common brotherhood, it is surely the part of wisdom to refrain from such discussion in periodicals whose province it is to propagate the simple truths of Christianity. This rule we conceive to be of universal application, though possibly there might be an exception to it, and as such is well worthy the attention of all who feel themselves called and sent to enter on a crusade against what they may esteem a monstrous error.

Another suggestion I would make. Would it not be well for each one who is ready to break a lance in opposition to any great evil, to fully understand that evil by actual experience in some way? What would we think of the preacher who undertakes to oppose sectarianism in its multiforms, without any practical knowledge of its workings or even of its beliefs, and who relies for all his knowledge as it may come second handed to him? Is the minister of Christ fully prepared to oppose dancing, gambling, theatres and other great evils of a like character, without having some experimental knowledge other than hearsay of what he contends against? How many who are opposed to us as a people built on the one foundation, have vilified us in every shape, and by all kinds of offensive expressions, when at the same time they had never approached...
near enough to hear the pure gospel proclaimed, and were utterly ignorant of our true sentiments on the great fundamental principles of Christianity? So to a great extent is it with those who oppose Masonry. Probably not one in ten of those who wield a facile pen in opposition to it, have ever been behind the scenes to know experimentally of its "heathen mysteries," but taking their cue from some one whose disappointed ambition has led him to vilify it, was valiant in fight against the "monstrum horrendum." It is time the good sense of our people should react against a wholesale denunciation of anything or any system merely upon the flimsy foundation of hearsay evidence. Yet if a man knows whereof he affirms, let him with all boldness speak. For the correction of these evils have I thus written, and may it tend to the accomplishment of that whereunto it is sent.

A. P. ATEN.

Hannibal, Mo.

"WHAT IS IT TO PUT ON CHRIST?"

Bro. Wright: I send you a copy of a letter to a young brother, in answer to the question, "What is it to put on Christ?" This was written in 1852. As it may be of some use to my young brethren, I submit it to you, to do as you may think proper with it.

OCTOBER, 1852.

Bro. Sam: To put on Christ, or to assume the character of a new man, is a serious thought, and one that demands our most profound attention. If we were not sinners, and imitating the first Adam, by committing actual transgression, there would be no need of putting on the new man or second Adam; but as the sin of the first Adam is imputed to all, so far as to bring our bodies to the grave, which is the first death, our own sins will bring upon us the second or eternal death, unless we get into the second Adam, live and die in him. "Blessed are the dead that die in the Lord." It is in Christ that we are blessed. As we were born of the flesh, and inherit temporal death from Adam the first, we must be born of water and of the Spirit in order to inherit eternal life. If we die in the first Adam, following the inclinations of the flesh, we will be raised in the same man, with a fleshly mind, which will bring eternal death. "To be carnally minded is death;" Rom. viii: 5, 6. "As many of you as have been baptized into Christ, have put on Christ;' Gal. iii: 27. Christ, here, signifies the temper and virtues of Christ. The person to be baptized, put off his old clothes before he went into the water, and put on new or clean garments when he came out of it; this signifies that he has put off his former character with all his bad principles and practices, and is become a new man; hence the expression "putting off the old man, and putting on the new." To put on Christ, is to follow his doctrine, precepts and example, and to adorn ourselves therewith as with a splendid robe, to be worn till death. We now enter into a new relation, which we maintain by doing the commandments of Jesus. Read Heb. iii: 6-14; 1st John, 2d chapter. Every kingdom or republic is based on some grand medium or proposition. The kingdom of Christ is based upon the fact that "Jesus is the Christ, the Son of God." It was necessary that this fact should be fully established and proclaimed to the world for their acceptance, before any could enter
the kingdom. The apostle Peter had the authority committed to him to unfold the matter to Jew and Gentile. This he does to the Jews, on Pentecost—Acts, 2d chapter; to the Gentiles—Acts, 10th chapter. The facts which he preached to both people, were the death, burial, and resurrection of Christ—when any believed it, the command was repentance and baptism for the remission of sins. But you say the gospel system is plain, and not a mystery; then let me say to you, my dear brother, I feel much concerned for your welfare. You are now in the bloom of life; you have once entered into a relation to the church that you have not very well maintained, which has caused grief to your nearest and best friends, and no doubt many tears, and sighs, and groans have found vent from many pious hearts for you my brother. I hope you will not suffer all this to be in vain. God is merciful; "draw nigh to him, and He will draw nigh to you." Like the Prodigal, go to your Father and tell him all that you have done. Think of the eternity of happiness that may be lost or gained by the character you form in this life. Nothing great can ever be accomplished without labor. To them who labor for it, God will give eternal life; but indignation and wrath will be the reward of those who are contentious and obey not the truth; Rom. 2d chapter. O think of the good you may yet do in the Master's cause, and let every day witness your efforts to do good. Remember, it is through much tribulation we must enter the kingdom of God. Follow the Savior's example; when he was reviled, he reviled not again; "though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation to all them that obey him." Apply yourself to reading, meditation and prayer: they that wait upon the Lord shall renew their strength. Let not the vain things of earth withdraw your affection from the Lord. Forsake the foolish, and live and go in the way of understanding. If you will receive these admonitions from one of your best earthly friends, we feel a deep concern for your present and eternal welfare. Yours, in the bonds of affection,

JAMES GILLILAND.

ROMAN CATHOLIC OUTRAGE.

We were aware that Romanism is a great power in New York, but we do not remember when we have had to record such a bold, defiant outrage upon the rights of our citizens as occurred on Sunday last. An immense German Catholic procession—some papers say 10,000 persons—passed through the principal streets and avenues with rifle companies, bands of music, military flags and papal banners, one with the portrait of Pius IX and the inscription: "Protector of the Roman Catholic Central Union, of the U. S. of A.; blockading the streets and disturbing Protestant congregations during their regular hours of worship, so that in several cases the voice of the preacher was drowned in the sound of music. We heard of one instance where the worship had to be suspended altogether in consequence of this procession. The secular papers of Monday give full descriptions of this extraordinary disturbance without a word of dissent. Shall the Christian community put up with such an outrage upon the American Sabbath? The laws of the State protect us in the exercise of our rights of conscience, and forbid such
open desecration of Sunday as interferes with the quiet worship of God in the sanctuary. We allow our Roman Catholic fellow-citizens every reasonable liberty, but we cannot permit them to trample down the Christian institutions under which this country has grown strong and free. If they choose to bid defiance to the sacred convictions and time-honored customs of the great majority of the people, they must be responsible for the consequences of their conduct. There is a point where patience ceases to be a virtue.

We clip the above from the N. Y. Observer, as a sample of the tolerance and liberality of Roman Catholicism. It is now what it was in the days of the illustrious Hildebrand, and Leo X, only it has not power. The spirit is precisely the same. It would now burn, butcher, plunder and despoil, had it only the opportunity. It is this day the Man of Sin, the Mother of Harlots, and notwithstanding Protestants are patronizing their schools, attending their churches, and many of them absolutely setting up a defense whenever you assail Romanism. There are brethren in this State, this day, sending their children to their schools and boasting that they are the best schools in the land. There are brethren in this State who grow angry when you suggest to them the propriety of patronizing our Female Colleges instead of Convents. Well, be it so. I desire much to educate my children, but they shall die in utter ignorance before they shall enter a Convent to receive an education at the hands of Roman Catholics. Brethren, remember that the Living God holds you accountable for the manner in which you bring up your children. W. C. ROGERS.

St. Joseph, Mo.

**SHALL A NEWSPAPER BE PRAYED FOR.** — The church which does not habitually pray for its minister need not expect any decided blessings upon his labors. It is true that such blessings may some time descend in answer to his own prayers, and in spite of his church, but that church has no business to expect it, and ought to mingle its own rejoicings for the blessings with repentance for its own indifference. It is a settled point that the ministry can not perform its work unsustained by the prayers of God's people.

Ought it then to be expected that the religious newspaper shall perform its work without the same support? That work is in many respects of the same kind with that of the minister of Jesus Christ, while its influence is immensely wider. The minister can only speak to a few hundreds; often less than a single hundred. The newspaper audience is with the thousands. Probably the sheet which conveys this article will be read by twenty or twenty-five thousand persons. What an audience is this! The religious sentiments and habits of thought of the religious public are formed in a good measure by the newspaper which has its confidence. Ought not, then, the newspaper to be prayed for, that its conductors may have the spirit of wisdom, of a sound mind, and of their Lord and Master? Its conduct is a great difficult work, weighed down with responsibility, and suspended interest vast as the years of eternity.

If, instead of complaining at, the Christian would pray for, his newspaper, it might often suit him better, at the same time it better promotes the interests of Christ's kingdom.
FESTIVALS, ETC.—The papers just now contain notices of an indefinite number of festivals, etc., got up for the benefit of churches, and many of them being held in church buildings; and right sorry are we to notice that in some few instances members of our denomination have given into the practice, and attempted, by means of festivals, to raise money for church purposes, and actually held those festivals in church houses. This is exceedingly reprehensible. To such people the language of the apostle is directly in point. "What have ye not houses to eat and drink in? Or despise ye the church of God?"

The practice of resorting to festivals, fairs, suppers and the like, in order to raise money for church or charitable purposes is, itself, of questionable propriety, but when such festivals are held in church houses, we regard it as neither more nor less than a desecration of the place. It is what ought never to be done, and all who practice it may rest assured that sooner or later the bad effects will be manifest in society.—St. Louis Chr. Advocate.

PRECIOUS MEMENTOES.

DEAR BROTHER WRIGHT: I send you, for the Pioneer, a Morning and Evening Prayer, of a departed daughter of an excellent brother and sister in Christ. They were found in a box, in which she kept what she called her private treasures, after her death, which occurred a few months since. They were written in 1862, when she was 14 years old.

"Morning Prayer.—Blessed Savior! Thou didst say, 'Suffer little children to come unto me, and forbid them not;' therefore I would come and kneel down before Thee this morning, and pray Thee to make me a better girl. Though Thou art in heaven, and I am on earth, yet Thou hearest the prayers of little children, and if they pray from their hearts Thou wilt answer them. Lord teach me to pray; may I desire above all other earthly things to become like Christ, my Savior, and to live to Thy honor and glory. O Lord, give me grace to overcome all my tempters, and to keep down all my angry feelings that rise in my breast. May I remember that Thine eye is always upon me, and may I watch and guard against everything that is displeasing in Thy holy sight. O Lord, take away my sinful heart, which is so often tempting me to do what is wrong; and give me a clean, new heart, and keep me and bless me this day, and all the days of my life, for Jesus' sake."

"Evening Prayer.—O, heavenly Father, be pleased to look down on me a little child, who wishes to come to Thee for Thy care. I thank Thee for all the blessings of this day. I thank Thee for giving me dear parents, brothers and sisters, and so many kind friends. I thank Thee for giving me a happy home, for food to eat, clothes to wear, and everything I can want. I thank Thee that I was born in this Christian land, instead of a heathen country; and that I have been taught to pray to Thee, instead of bowing down to idols made of wood and stone. O Lord, help me to love Thee with all my heart, and soul, and mind, and strength. Make me humble and teachable. Pardon all my sins, I entreat Thee, and make me Thine own little child, for Jesus' sake."

SALLIE W. A.

How like odors from the heavenly land, should flowers such as these, comfort the hearts of the father and mother of such a child. God grant that they may meet on the "golden shore of the immortal land, where

Harp-strings, touched by angel fingers,
Murmur in the raptured ear;
Evermore their sweet song lingers,
We shall know each other there."

J. M. HENRY.

DEATH-BED REPENTANCE.

Is a death-bed repentance acceptable to God? Will the Lord pardon in the last moments, when the entire life long has been spent in neglect of him and his cause? This is an important and deeply interesting question to every man living in disobedience to Christ. Will he receive him after he has lived out his life in dishonor and neglect of him? He promises to honor all that honor
DEATH-BED REPENTANCE.

him; to confess all before his Father and the holy angels who confess him; but this the dying man knows he never did during all his life. But just before he leaves the world, in great fear and trouble he turns and asks the Lord to forgive his sins and receive him. Now, will he do it? For whom is the following language intended, if not for such persons? Read and ponder well: "I will laugh at your calamities and mock when your fear cometh." Does not this inhibit the hope of forgiveness at such a time? The man now trembling and excited, through fear of what he knows to be his due, after the harvest is past and the summer ended, cries, but will he be heard? Why should the Lord forgive him? He knew the way of life, and wilfully departed from it. Every sinner knows as well as the Christian, that the Lord demands of him obedience, and that he has not rendered it. Then on what ground can he hope for forgiveness? It is no light matter. We say, on what ground can he expect to be forgiven?

But it is said some persons are forgiven on sick beds and die happy. That they may die happy, I have no doubt; but that they are forgiven and accepted of the Lord, I do seriously doubt in a majority of instances that occur. It strikes me as reasonable, that if the Lord hears the prayer of such persons and forgives their sins, he would raise them up, and not invariably forgive them and then let them die. Is it likely that he would permit every one whom he forgives under such circumstances to die immediately, and restores to health only such as he does not forgive? He certainly must do so, if he forgives at all at such times. Every one who is restored to health after he professes to find pardon, proves by his life afterward, that, at the time, he was under a delusion. He embraced a hope without any foundation. He had not a single promise on which to rely. Not one of all my readers, I venture to say, and that, too, without the fear of a successful contradiction, ever knew a man who professed to find pardon on a sick-bed, when he thought death was nigh, that lived any better life after he got well than he did before. The reader may possibly remember some instances of persons supposed to be dying, when they would become happy, profess to have found peace with God, and all would rejoice with them, and the most positive promises would be made by the dying man, that should the Lord restore him to health again, he would serve him and live the Christian life. The matter of his conversion would become a neighborhood talk, and all would feel glad of the change. But, alas, as the hope of health returned, the fear of the Lord departed, and by the time the man was well, he was as wicked as before his sickness. In many instances they neither fear God, man, nor the devil. The delusive spell makes them worse. This is an undisputed fact; not an exception to it in all the land. Ponder it well, dear reader; you never knew it otherwise in your life. Had all those thus restored to health, and who have turned out so bad, died instead of getting well, no doubt many would have said they went to heaven. The preacher would have preached them as in heaven with the Lord; and exhorted sinners, from the warning thus given, to turn to God! What a delusion, and how mischievous the popular opinion upon this subject. My candid conviction is, that death-bed conversions are almost invariably spurious, if not altogether so, and that all who die under this hallucination are lost. God has done too much for man to be thus trifled with. His authority must be maintained or the penalty inflicted. Every one who desires rest beyond the confines of this life, should in his healthful moments repent of his sins, and, in obedience to Christ, ask the Lord's forgiveness. This is the first thing to be attended to. Our house should be set in order; we should be at peace with God, and watch for the signal that angels are coming to carry us home. Let us make sure work here. Though I fail in all things earthly, let my acceptance with God be certain; let it rest upon a firm foundation, and from day to day let me "read my title clear to mansions in the skies." "Earth hath its sorrows," heaven has none. Lonely and sad I wander, a pilgrim and stranger here, and when I cease, let me meet my God in peace. And I want to know infallibly that I shall. I want to know it when I am well. I want no doubtful hopes like those in death-bed conversions in this matter. Reader, if
you are not Christ's, by obedience to him, enter his service without delay. Honor him and he will honor you. Confess him and he will confess you. May God give you an understanding and a heart to do his will before the hour of sickness comes, that you may have his strength in the hour of your affliction. D. T. W.

PRAY FOR THE PIONEER.

In another place in this week's paper, is an article on the question of making religious papers a subject of prayer. This is certainly right. The blessing of God should be asked on everything we do. Like the Psalmist we should night and morning ask the Lord to bless the labor of our hands. But we too often ask and receive not, because we ask amiss; often go through a form of words with a wide range, with but little understanding, if any at all, as to what we are talking about. Prayers in this way are of no avail with God—nothing but the fervent and effectual prayer will ever be answered. When we appear before God in prayer, we should thoroughly understand what we ask for, and know satisfactorily too that we have a right to ask for that thing, then ask in faith, believing that God will give us that blessing, and we shall receive it. But our prayers must always be subject to his will. He knows all things and knows what is best for us, and if we pray to him in full faith, we may be certain that what is best for us in our circumstances and condition, will attend us. Now, brethren, who read the Pioneer, have you ever made it a subject of special prayer to God, that he would bless and strengthen its editors, and give them wisdom that they may conduct it to his honor and to the good of his people? Have you asked God, in all faith and sincerity, while upon your knees before him, to put it into the hearts of his people to sustain the paper? Have you done this, brethren? The Lord says, Ask and you shall receive; but have you ever asked that the Pioneer should prosper, and prove a blessing to thousands by its labors in encouraging the people to come to the Savior, and enjoy life? I feel that I need your prayers as well as your money. I want to do all the good I can while I am with you; but I am weak and frail, and sensibly feel the need of my Father's blessing. Let me press upon you the importance of praying for the success of all our religious papers, and the brethren who conduct them. Pray for the Pioneer and its editors, that we advance the knowledge of Jesus Christ by our labors. And now, dear reader, my fervent prayer to God is, that he may bless you, and keep you from the Evil One, and present you faultless before the throne of his glory with exceeding joy. To whom be honor and glory, forever and forever. D. T. W.

LONG AND SHORT ARTICLES, NEWS, ETC.

We give, this week, two long articles. They have each about twice the length they should have. Neither of these brethren have much experience in writing for the press, and it would be better always for such, especially, to write short articles—they will stand a better chance to get a reading. The masses seldom ever read long articles. They read all the short ones first, and pass by the long ones for a more convenient season, and with many of them that season never comes. Some brethren never write at all, because they can't get up a long article. Now, a weekly paper for the masses, as the Pioneer is, does not require many long articles. One or two leading articles of merit and ability, is, as a general thing, enough for one number. The balance of the paper should contain short articles, and many of them more like paragraphs than laboréd essays. It would add much to the interest of the paper, if every preacher in the State would furnish us short items of news and things in general, tending to advance the cause of Christ. We don't care about knowing whether the preacher had chicken, beef, or mutton for dinner, neither do we desire that he laud himself, but Christ. What success is the gospel having? who are the laborers, and are they giving themselves to work? Are the brethren exhausting all their resources to convert the people to Christ? Are there destitute places needing preaching? What can be done to supply these places? How are the churches managing their finances? If successfully, give us the plan. In short, we...
want to know all that will tend to the general good, and nothing to the reverse. The scheming opposition of our enemies, too, should be noticed, no matter under what garb they make war with us, whether in the form of innocent amusements, feasts, festivals, dancing and the like, or in the more bold and direct form of sectarianism, led on by some sectarian preacher—all such opposition, concisely and truthfully stated, stated in the spirit of love, and not of hate and prejudice, will do good. We should bestow much thought on all we submit to the public, so as to effect as much good and as little harm as possible. There is trouble enough in the world, every man, too, has part of it to bear; let us therefore deal gently, and kindly, and in great mercy, but always in firmness for Christ, and God will crown our labors. 

D. T. W.

Dancing.—We invite a careful and thoughtful reading of the first article in this number. Such Christians as hold up for dancing, may be much benefited by giving that a thoughtful reading. The writer is an aged and faithful brother in Christ, and has preached his gospel for many years. Now, in the decline of life, he is in humble circumstances, and ought to receive help from the brethren. An appeal was made through the Review for him, and copied in the Pioneer, some months back, but it did him but little good. Something more than words is wanting. He still preaches with fine success, but is not remunerated as he should be.

D. T. W.

Reports from the Brethren.

Brookfield, Mo., June 8, 1868.
Bro. D. T. Wright: Bro. C. P. Hollis has held a series of meetings here, at the Baptist hall, commencing on Lord's-day, May 31, and closing June 4. He addressed a very large and attentive audience twice on Lord's-day, and four times in the week. Hoping that the good seed sown will bring forth fruit abundantly. The sect here are very much prejudiced against Primitive Christianity, or Campbellism as they call it. They never search the scriptures themselves, but take everything for granted that their preachers choose to tell them.

Bro. Hollis presented the truth with much force and clearness. It would prove a great blessing to the people of this State if an Evangelist Fund were established such as the brethren have in England, and Wales, that such men as bro. Hollis might be kept in the field. He is well qualified for the work. May the Lord bless his labors here and elsewhere, to the glory of God and the salvation of immortal souls. Your brother in the good hope,

J. richards.

Richmond, Mo., June 5, 1868.
Bro. Wright: I have just returned from a visit to Gallatin, Daviess county, Mo., where I delivered a series of Lectures on Creation, followed by the proclamation of the gospel, reading from the volume of Nature and the volume of Revelation, or the Words of God, and the Word of God. The meeting lasted two weeks, during which 13 were added to the church, 3 of them by confession and baptism, and 8 by letter or relation. The discourses, some 31 in all, were designed and shaped, mainly, to teach the people and edify the church, and I trust were not in vain in that regard. I did not forget the Pioneer, but made a public appeal and presentation of its claims to the brethren, and as your agent, bro. Davis, was there, recommended the brethren to hand their subscriptions to him. He also, with his characteristic perseverance, called on the brethren at their houses. The result he will report.

Yours, fraternally,

G. R. Hand.

Wathena, Kansas, June 10, 1868.
D. T. Wright: Dear Brother: I am happy to inform you that last Lord's-day I preached two discourses at the Helm's school house, in Doniphan county, Kansas. The immediate result was seven accessions to the congregation, and the brethren much revived. Three from the world, three by relation, and one from the Presbyterians. We take fresh courage and praise the Lord for the success of the truth, and pray God for a speedy triumph over all opposition. As ever, your brother in Christ,

J. O. Lawson.
LETTER FROM ELDER JACOB CREATH.

Union City, Tenn., June 8, 1868.

Bro. D. T. Wright—Dear Sir: I arrived here a few days ago, and have preached a few times and had one confession and immersion on yesterday. This is a new place, which has sprung up within a few years past, at the junction of the Ohio & Mobile railway, and the Nashville and Memphis and Paducah railways. It is growing rapidly. It is in the woods. We had a place of worship here before the war, but it was turned into a stable and destroyed, and now we have no house of worship. The Methodists and Cumberland Presbyterians used our house before the war, but now we cannot use their houses. They are rampant, united and triumphant here. When they heard I was coming, several weeks ago, they got up united and protracted meetings, which continue until now, to prevent the people from hearing me. This has been their uniform course in every place I have visited. As corrupt and as ruinous as they say our teaching is, they are afraid for their people to hear it, which proves that they have no confidence in their own teaching, for if they taught the scriptures correctly, why are they so fearful for their people to hear us? Like their predecessors of old, the Separatists and the Pharisees, they hate and oppose each other, but unite, like Herod and Pilate, to persecute Christ and his truth. My faith grows stronger and stronger every year that sectarianism is infidelity. All who have human creeds are sectarians, and have virtually rejected the bible. They are idolaters. Dr. Chalmers, the great Presbyterian luminary of Scotland, says that creeds are as much idols as if they were carved out by the hand of a statuary, or painted on canvas by the painter. They are then idolaters. Will some of your readers tell me of what is protestantism? It is only a modification of Romanism. It is a sort of half-way house from the kingdom of Jesus Christ in the New Testament, to the mother of sects, the Romish Anti-Christ; a sort of purgatory, where they stop and rest to get ready to rush into the vortex of Rome. The pass or ishness between Romanism and the New Testament is fast narrowing up, and these sects will be driven into Romanism or the kingdom of Jesus Christ. They cannot stand between the two. The tendency at present is much more rapid toward Rome than toward Jerusalem. The sects, as a whole, greatly prefer Rome to the kingdom of Jesus Christ in the book of Acts. If a man does not choose to obey Jesus Christ, and go into his kingdom as organized by the apostles on the day of Pentecost, let him go into the kingdom of Anti-Christ, the mother of sects, which is older and more respectable than any of her daughters; more wealthy and
DEAD TO SIN.

When, and how, death to sin is effected, is a matter of especial moment to those “dead in trespasses and sins,” and not without importance and interest to every child of God. That death to sin precedes Christian baptism, is a common and very popular idea. It is a tenet, almost universally held by the different religious parties of the present day, and even some of our own brethren believe and teach it, not realizing that death to is the same as pardon of

genteel. Protestantism, or modern sectarianism, is as useless as a fifth wheel to a buggy. It has had its day. We have said that the contest is between our people and the papists; between Jesus Christ and the Pope; between Rome and Jerusalem; between the Romish hierarchy and the kingdom of Christ. The devil at present wears four faces—the first is the face of Infidelity, open, bold and avowed infidelity; secondly the face of infidelity under the mask of Romanism; and the third face under the mask of sectarianism, and the fourth doughface under the mask of Rationalism, Ecce Homo, Ecce Excelsa, and the lives of Christ, by semi-infidels like Gladstone, author of Ecce Homo. He is a very accommodating devil—if you do not like the first face, he will show you the second, third, or fourth face, a spiritual face of professors and rappers, and necromancers, and if none of these will please you, he will get his people to sound a big hollow organ for you, a melodion or fiddle, rather than miss a good chance to get you. Anything to drive a good bargain and catch and hunt souls. How humiliating and mortifying to men who have borne the burden and heat of persecution to give this great cause existence who stood upon stumps and logs, upon wagons and horse-backs to preach the gospel, and under trees and on steps of houses shut and barred against the truth, now to be bored and disgusted with bagpipes and wooden music in places of worship, and in the stead of the human voice, which is God’s instrument to sound his praise, the most ancient, the most skillful, and the most exquisite and the sweetest that was ever sounded in his praise. How deeply mortifying to see our people up on the seats, like the Jews did the surrounding heathen nations, until they were taken captives, and carried to Babylon seventy years to atone for their folly. I hope our brethren will present a stone and brazen face to all such doughfaces of the devil, no matter from what quarter they may come. There are a few of us that will stand as anvils for the devil’s hammers to work upon a while longer. I have now been out going on three months, preaching, praying, exhorting, reasoning, reading, singing, visiting the poor and sick, by day and by night, in wet and dry, hot and cold, sick and well, trying to save souls and glorify my God and Savior, and to serve my generation faithfully. My time is short. I therefore press toward the mark for the prize of the high calling of God in Christ Jesus. I desire above all things to attain to the resurrection from the dead, and eternal life. I desire to fall on the battle-field at my post, with my face toward heaven, crying to my comrades in arms, Death or Victory. Cheer up, my old fellow-soldiers. As Bro. A. Campbell said, in Memphis, Tenn., in May, 1859, when asked if he knew me: “Yes,” said he, “that is my old fellow-soldier, Bro. Creath.” Let us up and be doing—time is short. 

J. CREATH.

DEAD TO SIN.
or freedom from sin. That death to sin is a consequent, and not an antecedent of baptism, the humble writer feels very certain, for the testimony, as we shall see, is conclusive. The unbaptized are nowhere addressed, in the Christian scriptures, as being dead to sin. Paul in Rom. vi: addresses the baptized, including himself, as being dead to sin. As an evidence that they were dead to sin, he mentions their burial with Christ by baptism into death, that like as Christ was raised from the dead, we also should walk in a new life in our resurrection from the watery grave in which we had been buried with the Lord. Our brethren, who teach that death to sin precedes baptism, do not intend to teach that freedom from sin is an antecedent of baptism, for they believe and teach that freedom from sin follows as a consequent upon an obedience which includes baptism. Their trouble lies in misconstruing Romans vi: 17, and overlooking Romans vi: 7. The doctrine referred to in Rom. vi. 17, is the death, burial, and resurrection of Christ. A doctrine is one thing and the form of it another thing. We can not obey a doctrine, but we can believe it. When a doctrine is embodied in a form, we can obey the form. The embodiment in a form, of the doctrine of the gospel—the death, burial, and resurrection of Christ—is the institution of Christian immersion, to which we are required to submit, and in doing so are made free from sin, due to sin.

Some think the gospel must kill the sinner and make him dead to sin before he is a fit subject for baptism. They say, "A man must be dead before he is a proper subject for burial." This is very true; but what is the nature of the death? If death to sin, then he is freed from sin (Rom. vi: 7), and necessarily alive to righteousness, and baptism is not "for remission of sins," but "because of" pardon from sin! It is true, that a man must be dead to require a burial. Christ was in a state of death when he was buried, and we must be dead when buried with him. But the state of death in which we go down to the baptismal grave, is a death in sin, and not a death to sin.

If the children of men were not dead in "trespasses and sins," there would be no necessity for "burial with Christ into death" that they might live to God and to righteousness. There is no death to sin, freedom from sin, or life to righteousness out of Christ, and it is most evident, that, to the believing penitent, baptism is the ceremony of induction into Christ; "for," says the apostle, "as many of you as have been baptized into Christ have put on Christ." Out of Christ we have no life, "for he is our life." Life and death are opposites, also are sin and righteousness. He that is dead in sin, is alive to sin. He that is alive to sin is dead to righteousness. So, also, he that is no longer dead in sin, is dead to sin. He that is dead to sin is alive to righteousness, and it alive to righteousness a child of God. A person can not be dead to sin and to righteousness at the same time, for they are opposites, and vice versa.

They who claim that death to sin comes before baptism, must necessarily make a distinction between "death to sin" and "freedom from sin." This the apostle does not do, but on the contrary makes them identical. Hear him, Rom. vi: 7, "for he that is dead is freed from sin." Just the moment a person dies to sin, he is freed from it. Hear Paul again, Rom. vi: "Ye were the servants of sin, but God be thanked,
you have obeyed from the heart that form of doctrine delivered you; being then made free from sin you became the servants of righteousness. We have already seen that this form of doctrine, not the doctrine itself, is the institution of Christian baptism.

Our case is now made out—death to sin, which is the same as freedom from sin, is effected in obedience to the gospel of Christ, the consummating act of which is baptism. A careful reading of the sixth chapter of Romans, in connection with correlative passages, will set all candid students of truth right on this matter. If I am not right in what I conceive the scriptures to teach on this subject, some good brother will please have the kindness to correct me with as rigid criticism as he chooses to use.

J. P. DAVIS.

Mooreville, Mo., June 16, 1863.

Remarks—If I understand our worthy and truly devoted brother Davis, the man is not dead to sin until he is baptized. He says; “That death to sin is a consequent and not an antecedent of baptism, the humble writer feels very certain.” Then, the man remains alive to sin till he is baptized! He is baptized alive to sin, but comes up dead to sin! The death to sin takes place in baptism! The life to sin within him is destroyed in baptism! The writer however admits the man must be dead before his burial, that is before he should be baptized, but defines that death to be dead in trespasses and in sins, and not dead to sin. This indeed may be said of all men, however wicked; they are dead in trespasses and sins, but is this the death preceding the burial in baptism? Surely not. Life and death may be often used metonymically, expressive of character, state or condition; and in this sense the apostle uses the term in the passage referred to. Baptism changes the state, condition or relation. The unbaptized stand in a different state or relation to God, to that of the baptized. The latter have, upon the confession of their faith in Christ, been baptized into the name of the Father and of the Son, and of the Holy Spirit. Notice, they have been baptized into this name. They are now in Christ! the unbaptized are not. “For,” says the apostle, “as many as have been baptized into Christ have put on Christ.” They are new creatures because in a new state, condition or relation, and such, are freed from sin and alive to righteousness. But faith produces this change, without faith we cannot come into this relation. Faith destroys the love of sin, and when this is done we are dead to sin, and properly subjects for the burial, or baptism. Dead to sin, but not in the sense the apostle uses the term dead when he says such are freed from sin. It is there used as expressive of state or relation. If the man goes into the water alive to sin, he comes up alive to sin as certainly as he is raised at all. Baptism neither kills nor makes a live. Just as well baptize an unconsolence babe as to baptize a man alive to sin. A man is dead to anything whatever from which he turns away or in which he neither feels nor takes an interest. The sinner dies to sin the instant his faith in Christ induces him to repent of his sins and seek for pardon. He is then dead in heart and soul to sin in all its hideousness and deformity. Yet like Saul being led into Damascus, and like the Pentecostians crying to Peter, he has something further to do for the remission of his sins, he has to put on Christ by which he obtains the assurance of remission, and that he is a child of God; he has to have
the witness of the Spirit, bearing witness with his spirit that he is a child; this witness he never gets out of Christ, out of this new relation, never can get it; only they who are in Christ are the children of God, and only they who put on Christ are in him, and only such as are baptized into Christ put him on. But no one can come to Christ by baptism alone, no one whose heart is not dead to sin and a live to Christ can come to him; faith and repentance give the right to come to baptism: the believing penitent alone can put on Christ, there is no putting him on while the heart is alive to sin; it must give up sin, must die to sin, must desire Christ, and this new relation in which alone freedom from sin is enjoyed. But to all this our brother will assent; the only difficulty with him is, that if the sinner be dead to sin before baptism, he must also enjoy freedom from sin before baptism. But the same difficulty will occur as to faith. Says the Apostle, “he that believeth is not condemned.” Now if a man is not condemned then he must be acquitted, forgiven; and this is affirmed of him that believeth. Then nothing further is necessary than to believe. So faith springs the same difficulty that death to sin does; and the same argument that will answer one will substantially answer the other. We should like to say more but the space we have already taken up forbids it at present.

D. T. W.

KOINONIA.:—The Weekly contribution.

Such is the title of an interesting and valuable book now before us, of 79 pages. The name of bro. Challen alone as the author of the the work should recommend it sufficiently. It is devoted exclusively to the weekly contribution as the divinely authorized plan for church finances. Below we give a few consecutive paragraphs from the work, to which the reader is referred, and for further particulars he should send 50 cts to R. W. Carroll & Co. and get the Book.

"INCREASED LIBERALITY, AS GOD SHALL PROSPER.—The principle of increased liberality, according as God has prospered us, will keep the mind steadily fixed upon the providence of God in his dealings toward us, and afford renewed occasions for thankfulness and praise. We will see new channels opened for the bestowment of his gifts, and find daily illustrations of the fact, that God "loves the cheerful giver." It will also be seen that the amount contributed will exceed all calculation, and lead us to larger acts of kindness to his suffering poor; and greater zeal and enterprise in the spread of the Gospel. It will awaken a deeper sense of our dependence upon the Living God, and cultivate a more child-like confidence in him as our Father in heaven. Our life of faith will be a life of trust, and each new proof of his care and munificence will increase our sense of obligation to him, and our dependence upon him.

A DUTY TO BE ENFORCED.—It ought to be enjoined upon all the disciples of Christ, in every congregation, that they should give something on every first day or the week. No one should be exempt from this duty. No matter how poor, a small pittance can be given. The rich have always an abundance, and can have no excuse. If there should be any neglect of this duty on one Lord’s-day or more, it should be made up, conscientiously and sacredly, on the next one occurring. I know a congre-
The plan is working admirably. Previous to its adoption, their finances were always deficient, but now they have an abundant supply in the treasury to sustain the cause and support the poor, and a balance on hand for missionary purposes.

**SMALL SUMS NOT OPPRESSIVE.**—Let anyone calculate the gross amount of money he spends for tobacco and fruit, or for any of the luxuries of life in a year. If called upon to pay the full amount, at any one time, he would hesitate—perhaps decline it altogether. The sum would seem so large, that, in his judgement, he could not afford it. But the daily recurrence of the act in small sums he does not feel at that time, and is hardly conscious of the amount of his outlay at the close of the year. Doubtless he has expended much that he might have saved for more useful purposes, but it has passed out of his hands in such minute sums that he takes no note of it.

Supply and demand are correlative terms, and they keep up a regular balance in commerce and trade, as well as in the matter of finance. A small and poor congregation could not be expected to continue a large sum for the cause of Christ. The sum given should be in proportion to the ability of the congregation. To go beyond this, will be at the expense of some of its interests, and will entail difficulty and trouble in the future upon it; and to fail to come up to the requirements of the case, is to sacrifice the future for the present, with the probable loss of all. The measure of duty is “according to what a man hath.” He who will act up to this will never fail to meet his responsibilities, and, with the blessing of God, will be able to increase his means and resources.

**INCREASED MORAL INFLUENCE.**—The amount of moral influence which a church of Christ will acquire, by a conscientious adherence to the weekly contribution, will be felt not only by the members, but by the society at large. It will diffuse a larger amount of piety and righteousness in the body, and give greater efficiency to the ministry of the Word, and larger increase to the number of the saved. Whatever destroys the credit of a congregation, not only paralyzes its membership, but prevents the increase of the body. The world has a keen sense of injustice when seen among the professors of the Gospel of Christ; and while this is an implied compliment to the religion of Christ, it is a deserved censure upon those who fail to live up to its righteous demands.

Church debts are a standing curse in the eyes of the community. They are displeasing to God, injurious to the souls of men—a gangrene eating into the body of Christ—a hinderance to the spread of the Gospel, and a disgrace to the Christian profession.

All things being equal, a congregation out of debt, and fulfilling all its obligations, and liberal in the support of the Gospel, and in ministering to the poor, will always stand high in the estimation of the world; but one in debt is shorn of its strength, and is powerless to do good. It may have a
good Sunday-school, a good house, and a good preacher, but "Ichabod" is written upon its portals, and its labor is unrewarded."

Out of Christ.—Every one who has not submitted to the government of Christ as delivered through the apostles and now recorded in the New Testament, is out of Christ. To be in him is to be under his government, and not to be under that government is to be out of him. And to be out of him is to be without a promise; for all the promises of God are in him, consequently those not in him are without a promise. No ray of hope spans their horizon, but all is darkness, and this darkness is increased by the consciousness of living in a state of rebellion against God. To such the shades of night assume an awful coloring! In the solemnity and solitude of the hour, the poor sinner lies and muses solitary and alone. Lost! lost! nothing but the goodness of that being whose government he refuses to submit to, keeps him from that darkness where there is weeping, wailing and gnashing of teeth. Should the Savior give him up, down, down he would sink to rise no more! The pallor of death, of an everlasting separation from God and heaven, settles upon him. Not a friend or sympathizer has he in heaven, earth or hell, all, all object to, and condemn his course. The cry of his lost friends is, send Lazarus, or one of his acquaintances from the dead, to testify to him lest he also come to this place. Many whom he knows are happy in Christ, while he is poor and miserable. Every day's continuance in rebellion against the government of Christ, but increases the probability of his always remaining so. Habits of ingratitude and neglect of Christ are dangerous. In our weak and frail nature they control us; when once established they hold us with the strength of iron and a force beyond our control. "Can the Ethiopian change his skin or the leopard his spots, then may he who has been long accustomed to do evil learn to do well. A serious lesson which every one out of Christ should study. No one, we presume, who believes the Bible, desires to be forgotten when the Lord comes, but how few are making the required preparation for that glorious day. Many attend to all matters of interest except the "one thing needful"—their reconciliation to God in Christ. Better all the while neglect houses and lands, parents and friends, wife and children, yea, and his own life, than to live out of Christ. Reader, if you are not Christ's by obedience, if you are still living out of him, out of his church, which is his body, and the only place on earth you can be in him, let me intreat you to lose no time, but without delay hasten into his bosom, the church, for there and there alone is safety. As long as you refuse that, you refuse Christ. Some, however, try to excuse themselves on the ground that all in the church are not living as they should, as though their wrongs would justify their disobedience! This has always looked to me as a very poor apology. If one man chooses to go to hell, is that any reason that I should not try to go to heaven? Men who are determined on perdition are just as likely as otherwise, to try to go there from the church. But let me never neglect the church on that account; it is Christ's only representative on earth, it is his body, and in entering it we enter him; in staying out of it we say out of him. When we honor it, we honor him; when we despise it, we despise him.
WHERE ARE WE.

Dying out of it, we die out of him; and dying out of him we die in our sins, and where he is we cannot come. Be your condition what it may, see that you are not out of Christ. If you are in him, continue faithful in him, and soon he will crown you with joy and gladness forever and ever. D. T. W.

WHERE ARE WE?

Religiously, we, as a people, occupy professedly a position from which we cannot remove without danger. We have said to the world, “the Bible, and the Bible only, is our rule of faith and practice.” This profession makes it necessary for us to be most intelligent in what the Bible teaches, and most careful in our conduct. That these professions are right, no man who admits the Bible to be divine denies. Between us and the religious world around us there must of necessity be a constant contention about those matters for which they have no divine authority. If they in matters of difference are honest, and do not oppose us, then they are unfaithful. The contest is upon them and us, whether we will or not. With us there can be no compromise, except at the cost of acknowledging that our position, and our knowledge of the Bible are, one or the other, or both, wrong.

If we admit the position to be wrong, we condemn every denomination in the land that admits the Bible to be authoritative in matters of faith and conduct. They all accept the oft quoted language of Chillingworth, “The Bible and the Bible only is the religion of Protestants.” Where then do we stand in reference to the denominations? In carrying out the profession we differ from them. If we are wrong in our explanations of the word of God, why do not those who oppose us show wherein? Showing the absurdity of misrepresentations of what we teach and observe is not the way to either convince us of error or to benefit themselves. For example: To say that we deny human depravity, because we oppose the notion that man is totally and hereditarily depraved, is a glaring misrepresentation. To accuse us of denying the operation of the Holy Spirit, because we reject the wild vagaries of a mourning-bench excitement is as untrue as can be. Such vagaries are unknown to the teaching and experience of the apostolic age. We are accused of denying the divinity of Christ, because we reject the trinitarian terminology concerning him. Notwithstanding, no alien comes into Christian fellowship with us who does not make the precise confession of his faith in Christ that involves his divinity. Some say that we teach that all that is necessary for salvation is to be saved as is to be immersed. If we so taught, when and by whom could be published. This is simply untrue, without a shadow of justification. Others object to us, because we teach that immersion is in order to remission of sins, or is a condition of salvation. We accept the objection as well founded, if what we most earnestly contend for be admitted, viz: that the candidate for immersion is a penitent believer.

Concerning this question, as the preceding ones, we seriously ask, what does the Bible teach? “He that believeth and is immersed shall be saved.” Those who oppose us have neither shown us that this passage is spurious or that we do not understand it. They have not destroyed our confidence in this language, “Repent, and be each of you immersed in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.” Nor in this, “the like figure whereunto immersion does also now save us.”

In the presence of all these misrepresentations, often made by those from whom we thought we might expect better things, and which therefore gave us pain, we have been the honored instruments of calling thousands from division to union, from the dominion of party to the liberty of Christ, and from human philosophies to the authority of Christ alone. All this, and much more has been done. The pure, simple gospel has been rescued from the defilements of philosophy and human traditions. The authority of Christ and his holy apostles and prophets has been reinstated in all matters of faith and hope. We stand now proclaiming to the world the gospel of Christ, in order to the obedience of faith.

Thus we stand in reference to the plea. How do we stand in reference to illustrating its power in controlling our actions as individuals and congregations? Would to God we could say to the world, all is here that poor human nature can accomplish under Christ. Individuals are found who are more anxious to overthrow sectarianism, than to perfect holiness in their own hearts and in
theirs own families. Churches too are found that meet only when a preacher is with them. And then they will accept his services on the Lord's day only. Should a man devote his whole time to the culture of the church, this would render it necessary that the church should compensate him. This too many churches, alas! are unwilling to do. The preacher, too, like the people, as in Israel of old, is unwilling to receive only a support for his labors: He, like the members of the church, wants to make money. He entangles himself, or rather, as in many instances, never disentangled himself from the affairs of this life, that he might please him that hath chosen him to be a soldier. By this the writer would not be understood as finding fault with many noble men who have planted the cause in new regions, who have sustained themselves and their families by the labor of their own hands. Great honor is due them under Christ. Many of these, however, are now the men whom the churches that have become numerous and rich should sustain. Thank God, that many churches are learning that to do the will of Christ, they must sustain preaching as an appointment of God for their own salvation, as well as the salvation of a ruined world. Personal illustration of the Gospel in prayer, exhortation, teaching, and beneficence is the open door before us Christian brethren. May the Lord help us to enter in and dwell there. He will then be our portion and inheritance forever.

J. M. HENRY.

PLATTE COUNTY MEETING.

PLATTE CITY, Mo., June 13th, 1868.

The Third Annual Meeting for Platte County will be held in Platte City, beginning on Friday before the second Lord's-day in August, 1868. We take this method not only to notify you of the proposed meeting, time, &c., but to urge upon you to send messengers or delegates from your congregations to said meeting, at least your Preachers, Elders and Deacons, and as many more as you may choose to send. It is expected that each church furnish a statistical report of its condition, present number of members, regular meetings of the church, and the amount of money paid out for preaching; increase the present year, Sunday Schools, number of teachers and pupils, Library, number of Elders, Deacons, &c.

Come, brethren, let us meet together, face to face, and consult with each other touching the Messiah's cause. The invitation is to all who love the Lord Jesus and desire the prosperity of Zion. Give us your presence and your prayers; let us meet in the name of the Lord, and buckle on the armor for the conflict.

Come one, come all. The brethren at Platte City will extend to all a hearty greeting. On arriving at Platte City the brethren will please report themselves at the Meeting House, and they will have homes assigned them during their stay. The meeting will continue over two Lord's-days. Able preaching brethren will be present. E. O. WALLER, T. G. GAYLORD, ANDREW TRIBBLE, S. F. RHEA, W. C. WILLS, JAMES ADKINS.

REMARKS—It is gratifying to learn of the zeal the brethren are manifesting in the good work. It is the great work of life. Our gains and labors in every other department will soon perish and be forgotten, no matter how prosperous we may be, all will pass out of our hands into others, and like as we came into the world so shall we go out; "we brought nothing into the world and it is certain," says the apostle, "we can take nothing out of it." But what we do for Christ will abide forever. It will always afford us joy and delight, and among all the regrets we may have over other matters, we never can have a single one for anything we do for Christ; the only regret in this direction will be that we did so little. And we work for Christ only when we work to save others. He that never does anything to bring others to Christ, does not work for Christ. It is in saving others that we save ourselves, and in bringing others to Christ that we come to him ourselves. There are in the church a diversity of gifts, abilities, or capabilities. While one can preach another can help sustain him while preaching, and the brother who tills the soil or grows the stock works for Christ just as much as the preacher who holds successful meetings, provided he gives of his carnal or temporal things to relieve the temporal necessities of those who preach, and also to keep up the necessary expenses in propagating the gospel. There are many ways by which we can do good, and these should be carefully studied. Whatsoever is good, whatsoever is lovely, whatsoever is just, whatsoever is hon-
est, whatsoever is of good report, we should study and practice. These meetings are eminently calculated to do good. They give a new impetus, imparting encouragement and strength to all who attend them. Each returns to his home a better man, and with renewed determinations of usefulness. It was admirably arranged under the Jewish religion that the people should each have large and protracted meetings in which God was to be worshiped, but always after the form he had previously given. At these meetings the people made each other’s acquaintance and formed endearing ties of love and sympathy, and the whole nation became thus individually acquainted with each other. Standing as they did, separate and distinct from all other people, by virtue of their relation to God through his covenant, these meetings became intensely interesting. But how much more so should ours be? Having a largely increased knowledge of the love of God for us, and the means of an increased appreciation of his love, we cannot fail of being greatly benefited by them. There is much work to be done and we need all the divine aid and strength we can get to accomplish it; but this the Lord will give in the proper use of the means arranged for the purpose. Every one that can should try to attend these meetings, and attend them too, for the sole purpose of doing good both for himself and others. We know but little of the resources and abilities which, as a people, we possess for the work of Christ. Few do as much as they might do. In every neighborhood there is a work to be done, and all over the State there is a demand for preachers. These could be had, in ample abundance, if the means of an adequate support could only be provided. This should unquestionably be done. May the Lord direct and bless the labors of his people everywhere. We should like to attend this meeting, but it is quite uncertain that we shall be able to do so.

D T. W.

BUCHANAN CO. MEETING.


Bro. Wright: On Saturday before the 3d Lord’s-day in August next, our County Meeting commences in this county, at Union, twelve miles south of this city. We hope to see many of the brethren and sisters from various parts of the State, especially the preachers. All are cordially invited, and ample provision will be made to entertain all who may choose to come.

Our meeting is for the purpose of preaching, religious and social intercourse, thus ascertaining the wants of our congregations, and as far as we can, ascertain what gospel requirement has been neglected by which these wants exist, and urging upon each other the necessity of learning the Master’s will and doing it. We anticipate a happy time. Fraternally, Yours,

JOSEPH J. WYATT.

THE SUCCESS OF THE GOSPEL IN TENNESSEE.

MILLS’ POINT, Ky., June 19, ’68.

DEAR BRO. WRIGHT: I was brought to this place yesterday by private conveyance from Union City, Tennessee. The cars have stopped running in this county. This place is on the banks of the Mississippi river, and is now called Hickman, a famous place in the early history of Kentucky. I passed here forty years ago, from New Orleans, and my early campaigns in the Southern States. I shall remain here till next week, and then proceed homeward, having left home in March, and shall have been absent three months, preaching day and night, wet and dry, hot and cold. We have now no meeting house; it was sold for debt. The brethren here procured the Baptist house to speak in. We have only a few brethren here. I was expected in Union City two or three weeks before I reached there, owing to the interesting meeting we had in Paris. As soon as it was expected I was coming to Union City, the Cumberland Presbyterians and Methodists, true to their sectarian instincts, began a distracted meeting, first at one house and then at the other, and carried on a joint opposition meeting till mine closed night before last, when I heard they had broke down, bawling and squalling like hens till twelve and one o'clock at night, getting religion. I heard a lady say she supposed that after they had exhausted themselves they would set the dogs to barking. What renders their opposition the more shameful, is, that when we had a house before the war, they used ours when they had none; and when we had none, they would not allow us to use their houses. Bro. and sister Wyatt, two most amiable and intelligent Christians, recently from near Hopkinsville, Kentucky, taught school in a school
TROY CHRISTIAN INSTITUTE.

From President E. V. Rice, of Troy Christian Institute, who is at this writing in our office, we learn that this Institution closed its 2d Annual Session on the 12th instant, under auspicious circumstances, and with most cheering prospects for the future. It numbered about 135 students. The examinations were better attended than last year, were thorough and comprehensive, and highly creditable to both teachers and students. The exhibitions of the two Societies—Adelphian and Thygatarian—conjointly conducted, were by universal consent, vastly superior to any ever before witnessed in that section of country, consisting largely of original performances gotten up by the young ladies and gentlemen—colloquies, essays and orations.

The Institute building is one of the best in the State, and the brethren there are just finishing a commodious and beautiful boarding-house, all in a ten acre lot, making perhaps the most beautiful campus in the State. It is elevated, healthful, and surrounded by a surpassingly attractive landscape.

President Rice has resigned, in order to take the field as General Agent—a work, in the judgment of the Board, paramount to every other. The presidency has been conferred on Prof. Christian, who has taught with great success in the Institution during its existence. Let the brethren of Eastern Missouri rally around Troy Christian Institute. Let them remember it is a great engine of power, to be used in the support of our Master's cause.

D. T. W.

PERSONAL.—Pres't E. V. Rice, of Troy Christian Institute, gave us a call on Saturday last, and remained with us till Tuesday morning following. We were gratified to learn from him the highly prosperous condition of the School at Troy, the particulars of which we have given in another place in this number.

Bro. Rice spoke for the brethren here several times while with us, and we trust did
much good. He will always meet with a hearty reception on the part of the church here, and we hope that we shall have the pleasure of hearing him here again during the labors he is undertaking as referred to on another page of this number. D. T. W.

REPORTS FROM THE BRETHREN.

Bottoville, Linn Co., Mo.; June 12th, 1868.

DEAR BRO. WRIGHT: Brother E. H. Law-son closed a meeting on last Lord's-day evening, of nine days. We had a good time generally. I wish to say to you that the church at Bottoville is all alive to the good cause of our Lord and Master. We are making preparations to build a house of worship in Bottoville. All the pine lumber and framing timber is on the ground, and the carpenters will commence the 16th of this month next Monday. Brother Lawson preaches here on the first Lord's-day in every month. We want all traveling preachers to call and see us. Your brother in Christ, in the one hope. L. W. JAMES.

WATHENA, Kansas, June 12, 1868.

DEAR BRO. WRIGHT: I have often thought of giving notice of our brotherhood at this place through the Pioneer. We were organized and put in working order some eighteen months ago, by our beloved brother, G. R. Hand, with 13 members. We have had a living congregation since that time, notwithstanding we have had no preacher since Feb. last. Since then we have had our beloved brother, J. G. Lawson with us, and the Lord has blessed his labors since he came with us. We have had sixty-three additions to the congregation. We have always met on every Lord's-day and Wednesday night. Bro. Lawson preaches once a month for us, the balance of his time is spent at Doniphan, Rock Creek. He has seven accessions to the Rock Creek congregation last Lord's-day. May the Lord bless the good work abundantly throughout our country. Yours in Christ. T. M. HAMILTON.

RICHMOND, Mo., June 19, 1868.

DEAR WRIGHT: On Friday, 12th inst., I closed a meeting of about a week, including last Lord's-day in June, at Shanghai, Carroll co., at which some 14 were added to the little band at that place. Six made the good confession and were buried in baptism. Two united from the Baptists, and six others took membership. I had visited them before, and preached a few discourses of nights, not including a Lord's-day, and organized a church of fourteen members on the 3d of April, during which meetings five had made the good confession. This meeting doubled their number, leaving them with some twenty-eight members on their list. This is a new field of labor for our brethren, and there is a disposition to hear the word preached. Yours, fraternal.

G. R. Hand.

MARRIED.

On Lord's-day, June 14, 1868, by Elder D. T. Wright, at the residence of J. W. McMill-ien, Esq., in the city of Chillicothe, Mo., Mr. William Barns and Miss Celila McMill-ien, both of this city.

On Tuesday, June 16, 1868, by the same, at the residence of the bride's father, in the city of Chillicothe, Mo., Mr. S. McWilliams, and Miss Fannie Ware, both of this city.

OBITUARY:

DIED, in Millersburg, Callaway county, Mo., on the 31st of May, 1868, sister Mary A. Graham, wife of Bro. Robert A. Graham, in the 59th year of her age. The loss of this excellent lady will be seriously felt, by her afflicted companion, her many relatives and friends, and the church. She was greatly beloved for her personal, intellectual, moral and Christian worth. She had been a member of the Church of Christ for thirty-four years, and ever adorned her profession by a devoted, consistent, Christian life. She was an affectionate wife, and a warm and generous friend. Upwards of twenty years ago, she followed her only child, a lovely Christian daughter, to the grave. But she has ever been a mother to the motherless, and a friend to the friendless. She was immersed by that noble pioneer in the Bible cause, Elder Marcus P. Wells. Let her husband, relations and friends, be consoled by the reflection, that she bore her long affliction with becoming patience and resignation—her calm and collected in death, and left this world full of faith and hope.

T. M. ALLEN.

RECEIPTS.

Joseph F. Davis—Agent—Paid for Dr E B Hamburger, 2 (and 3 back dues). J M Miller 2 A Greenstreet 2, I Caster 2 A Maupin 2 J Foster 2. Dr N H Hinn 2, M Shelton 2, Mrs N Smith 2, Dr C G Goodrich 2. W T Thurman 2, E C Massay 2, New Haven, Mo; 2 T Quinsherry 2 (and 40 donation). W Phillips 1 C Ragsdale 2, Mrs L E McCloud 1, Rilla Bush 1. J Daniel 1. Luckey 2, Mexico, Mo; Mrs M L Felt 1. R E Bickford 1, J Hewitt 1 B Reed (2 copies, $4 yet to be sent), Laclede, Mo; per R D Davis for N N Miller 2, R H Hall 2 M F Terrill 2, J Gist 2, Breekenridge, Mo; J V Moore 2, J M Reynolds 2, Missouri, Mo; through W W Warren for self 2, C Hall 2, H F Sorens 2, J Hul 2, Chamois, Mo; Geo W Stucker 2, J Petty 2. Reform, Mo; Mrs J Mahan 2, Geo M Oliver 2, J T Hults 2, Reddaville, Mo; Dr J Love 2, J Hul 2, Williamsburg, Mo; Daniel Branscum for self 2, E C Bartell 1, Milford, Kansas; J W Phillips 2, Lebanon, Mo; E Potter 2, Coloma, Mo; S Downing 2, Mrs F Dye 2, Shelbina, Mo; C H Bennett 2, 50 for self, W Bennett 2. Mallin, Mo; S F Rhea for A Tribble 2. — Cockerill 2, Plate City, Mo; Dr T Moberly for self 2, J S Moberly 2, R Hafeley 2, Lindley, Missouri; E Kilburn for self 2, Salisbury, Mo; T O Oliver for self 2, Chillicohe, Mo; L C Sheld P M for N L Springer, 2 Highland, Kansas.
THE PREACHING OF PAUL.

In an age like ours which would reduce religion to a mere system of aesthetics, designed to captivate the imagination and not the heart, it is well to guard with jealous eye the sacred desk in both its matter and manner. This we cannot better do than by making the apostle Paul our study and model gospel preacher, and then holding him up in contrast with our modern gold-cane and kid-glove gentry. The apostle, viewed as a gospel preacher, presents a splendid model, both in matter, in manner and in spirit.

1. The matter of the apostle's preaching he forcibly and succinctly sets forth in 1 Cor. ii: 1—5. He says, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among men save Jesus Christ and him crucified. And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching were not with enticing words of man's wisdom; but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." The apostle tells the Corinthians that he did not come among them preaching vain and deceitful philosophy. For ages the Greeks had been sounding all the depths of philosophy to see what could be evoked therefrom which might elevate and ameliorate the condition of man. The result of this long and laborious search in quest of the chief good, was that the world by wisdom or philosophy knew not God. And now after the meteoric lights of philosophy which shone but to bewilder and dazzle but to blind, had one by one risen and set, and left man as they had found him, to grope his way in darkness. "It pleased God by the foolishness of preaching to save them that believe." Hence the apostle did not preach philosophy, or have any thing to do with the vain babblings of the Grecian schools; but on the other hand he determined not to know, or to make known any thing among men save a crucified Redeemer. Receiving from the great Head of the Church a commission to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan to God," he felt that in order to the faithful discharge of his duty all human philosophies, worldly issues, and worldly politics and policies must be completely ignored. "Woe is unto me, if I preach not the gospel," was his earnest ejaculation. The gospel as containing the whole counsel of God pure and uncorrupted, as it came from its divine Author, was what the apostle was careful to preach. He pronounced a withering curse on either man or angel who should dare to preach any thing else in the name of Christ, save the pure and simple gospel.

How severely does the apostle by his course and example rebuke our modern
gospel-mongers, who preach their crude and silly speculations about the gospel, and thus pander to a carnal and worldly taste, instead of preaching the gospel itself. The preacher who does this has turned aside to fables. The people have asked him for the bread of life and he has given them a stone; they have asked him for a fish, and has given them a serpent. The pulpit in the hands of such a preacher, instead of being the place from which the broken law of God thunders forth wrath and death into the ears of the sinner, and from which the gospel whispers peace to the penitent and contrite heart, is turned aside from its legitimate and proper use, and degraded down to a level with the boards of a theater, or with the platform of the political demagogue. The pulpit thus degraded is no longer clothed with the habiliments of divine truth, and arrayed in the sanctities of heaven, but being shorn of its power, becomes a mere tittleation to vile itching ears, which have no desire to hear the plain and heart-searching truths of the gospel. May the great Head of the Church guard, as with a cordon of fire, the sacred desk from all such vain dreamers and speculators, and preserve it pure and uncontaminated from all corrupting and secularizing influences. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

2. Again, Paul was also a model preacher with regard to manner, or style. He says, "My speech and my preaching were not with enticing words of man's wisdom—but in demonstration of the Spirit and of power." By this he gives the Corinthians to understand that he did not come among them with beautiful and splendid action; that his preaching was not with enticing words of man's wisdom—words which only tickle the ear and please the fancy, but which are as void of truth as the fables of heathen mythology. On the contrary, he came burdened with a mighty mission from God, and so great was his sense of responsibility that he was filled with fear, weakness, and much trembling. This solemn message he did not make known in that flowry, flowing and rhetorical style of oratory, as taught and practiced in the Grecian schools. True, the apostle with his fine mind and splendid education might have shown as the peer of the greatest masters in this style of oratory. But he did not think that the gospel needed to be tricked out in the gaudy tinsel and meretricious ornament of human rhetoric in order to give it success. Instead of coming with what the Greeks would term excellency of speech, he came "in demonstration of the Spirit and of power," that the faith of his converts "might not stand in the wisdom of men, but in the power of God." The preacher who is ever straining after effect, who is never at home unless he is up in the clouds playing bandy with the stars, and striking rainbows, preaches himself, and not Christ. And if he succeeds in creating a sensation, he is only building up a church composed of wood, hay and stubble, which the fiery ordeals of the future will consume to ashes, while he himself, instead of shining as the stars, will be covered with shame and confusion, when the chief Shepherd shall come to make a reckoning with his servants.

By what we have said we would not, by any means be understood as favoring carelessness either in matter or manner. The Pauline style of preaching is far from offering a premium to laziness. It does not do away with
hard, regular and unfailing study, but rather necessitates it. He tells Timothy, a young preacher whom he had trained, to "give attention to reading," and "to study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." But the preacher who is ever on the alert after beautiful words and rhetorical flourishes, shows that he is studying how he may be approved and praised by men; how he may tickle the ears of sinners, and not how he may pierce their hearts with the sword of the Spirit. Instead of telling the sinner in plain terms that if he does not repent, hell will be his eternal doom, he expresses himself somewhat in the style of the preacher of whom we once heard, who exhorted his hearers not to procrastinate the adjustment of their relations with the Supreme Being.

"Would I describe a preacher, such as Paul, were he on earth, would hear, approve and own. Paul should himself direct me. I would trace His master-strokes, and draw from his design. I would express him simple, grave, sincere; in doctrine incorrupt; in language plain; and plain in manner; decent, solemn, chaste, and natural in gesture; much impressed himself, as conscious of his awful charge, and anxious mainly that the flock he feeds may feel it too."

3. In the last place, the apostle also presents a fine model for the imitation of the gospel preacher in the spirit which ever actuated him. The first grand element of power which went to make up his character was his zeal, without which a man can do nothing great. Amid all circumstances and at all times he was animated by a holy zeal to finish his course with joy, having no other aim in life than "to testify the gospel of the grace of God." Though he was exposed to labors, to stripes, to chains and prisons; though he was surrounded by perils of water, by perils of robbers, by perils from his own countrymen, by perils from the heathen, by perils in the city, perils in the wilderness, perils in the sea," yet his zeal amidst all those difficulties shown with undiminished brightness. Though "troubled on every side, yet he was not distressed, though persecuted and cast down, yet he was never in despair."

Another element of power was his self-sacrificing disposition. Though born and educated in Tarsus, one of the chief cities of Asia Minor, where he enjoyed ample means for acquiring all the intellectual culture of his age, and afterwards sent to Jerusalem for the purpose of studying the religion of his fathers at the feet of Gamaliel, a celebrated doctor of the law, yet when the future was opening up brightly before him, he turned aside from all the visions of worldly profit and glory which gilded his horizon, and cast in his lot with the poor despised Nazarenes, preferring like Moses, to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. Hence, he says, "What things were gain to me I count but loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dross that I may win Christ."

As the closing thought we would also present the apostle as a fine example of diligence. He did not seek his own ease and comfort, but performed long journeys, exhausting labors and suffered many privations, in order that he might fulfill his mission. By his untiring labors alone the gospel was preached in Arabia, Syria, Asia Minor, in the cities of Greece and in Rome, the mistress of the world. And not satisfied with
having carried the tidings of salvation to the regions of the East, the farthest bounds of the West must also hear the gospel. Hence, we hear him proposing to pass on from Rome into Spain, and from thence as is supposed by some, he crossed over into Britain, the western boundary of the then known world, and preached the gospel there. Though the sleeping dust of this illustrious servant of God has lain for ages in silence and darkness in some unknown spot on the Appia Via, near Rome, where he was taken from prison and beheaded for the testimony of Jesus, yet his mighty spirit still walks the earth, and speaks to the ears of the living the language of truth, of power and of faith.

J. M. L.

THE BAPTIST CHURCH.

To write with exact precision the history of any religious party may be more difficult than to write the biography of a man correctly. It has been said the latter can not be done. What a writer or narrator may say may be true but the imperfection of his knowledge of all that stands related directly and indirectly to what he says may lead him to make an erroneous impression however sincere and pure his intention to do justice.

There is in existence now a religious organization known as the Baptist Church. Many of its members claim for it a history commensurate with the history of Christianity. Indeed they say its doctrines and practices are identical with the church in the time of Christ and the apostles, and that there has been a line of churches from their days until now, believing and doing as Baptist churches do. An assumption like this should be well sustained by evidence before it should be thrust upon the public, especially since there are other organizations that claim the same things. The Roman Catholic church claims to be the true church, having all the doctrine of the apostles of Christ, and a succession of churches from the days of Peter at Rome until now. More than a mere pretense to being the church of Christ is necessary in order to entitle the claimant to full credit among intelligent people. The doctrine of Christ and his apostles is very generally regarded as necessary to salvation, and to be a true church of Christ. The claim made by Baptists to be the true original church of Christ is not a strange thing for all other churches do the same thing substantially. Any church claiming to be the church of Christ may be tried much more easily than by searching through history for a succession of churches. The church of Christ is described in the New Testament. Its doctrine and practice are recorded there. Any organization must be like that if its claim is maintained.

The Baptist church dates its origin with John the Immerser. If it originated with him it is not the church of Christ, but the church of John the Baptist. If this be true, it took its rise from a man who though inspired performed no miracle. The church existed without the Holy Spirit in it, because that was not given until Jesus was glorified, if John was its founder. Further, it existed without being cleansed by the precious blood of Christ. John preached and immersed to make ready a people for the Lord, not to organize or build a church. John preached and immersed. In these things Baptists resemble him. John preached the baptism of remission of sins. In this they are unlike John. He preached only to Jews. They preach to Gentiles as well as Jews. John preached under the law of Moses.
Baptists preach since the law was abolished. John preached to induce the people to obey the law. Baptists profess to preach to get men to obey the gospel of Christ.

The name Baptists is not in history as signifying a body of people before the 16th century of the Christian era. This term has never been used as a term of reproach as Methodist, Dipper Lollard etc. have been.

The Baptists have generally assumed, what the paedo-baptists have generally granted, that whoever is found in history to have been opposed to infant baptism was a Baptist. The fact that a church practices immersion does not constitute it a Baptist church. If that were true, there were none but Baptist churches for 1300 years of our era. We know well however that there were several other parties besides Romanists during that time.

The author of a "sketch of the history of the Baptists and Quakers" in the supplement to Neal's History of the Puritans, says; "the Baptist profession does not assume a visible appearance in England, by the formation of churches in a state of separation from their brethren of the Padidobaptist persuasion, earlier than the reign of James the I."

In Benedict's History of the Baptists pp 829, 330, we have the following concerning the origin of the Baptist church. "It seems that Mr. Smyth and his friends were put to some difficulty in reviewing the practice of immersion. He and all his disciples had been sprinkled in their infancy; and therefore, according to their new views, were unbaptized.

There were, indeed, many churches in Holland, who practised immersion, but, as they differed widely in sentiments from him, he did not choose to receive baptism from them. This completely refutes Dr. Mosheim's supposition that the English Baptist derived their origin from the German and the Dutch Mennonites; and that in former times, they adopted their doctrine in all its points. On the contrary, we see that the first English Baptists of which we have any regular account after the Reformation, although living in the midst of the Dutch Mennonites, declined receiving baptism from them on account of their difference of opinions on many important points. The foreign anabaptists, says Crosby, were such as denied Christ having taken flesh of the Virgin Mary, the lawfulness of majistracy, and such like, which Mr. Smyth and his followers looked upon as great errors; so that they could not be thought by him proper administrators of baptism. This obliged Mr. Smyth to consider of some other means of receiving the ordinance. What method he took is not very clearly stated. It is most probable, that those who were convinced of the duty of believer's baptism first formed themselves into a church, and then appointed two of their number (perhaps Mr. Smyth and Mr. Helwisse), to baptize each other, and afterwards to baptize the rest. This subject caused considerable uneasiness and reproach to the first baptists after the Reformation, both general and particular. A similar difficulty occurred at the formation of the first Baptist church in America, by Roger William, who had recourse to the same expedient; and we shall find in the sequel of this history, that the good men in Leicestershire, in the middle of the last century, when placed in similar circumstances, adopted the same method.

This appears to have been the first Baptist church composed of Englishmen, after the Reformation. It was formed about 1607, or 1608, above twenty years.
prior to 1633, when the church under the care of Mr. Spilsbury, which Mr. Crosby reckons the first Baptist church, was organized."

This account of the origin of the English Baptists, independently of any existing church that practised immersion, and the independent origin of the American Baptists through Roger Williams fixes the date of the origin of the Baptists. It requires more than immersion to constitute a Baptist church; for, Mr. Smyth could not consent to be immersed by the German and Dutch Mennonites, on account of their difference of opinions on many important points. Let it then be remembered, that there was no Baptist church of Englishmen at least, until A. D. 1607, or 1608. It was some 30 years later before there was any Baptist church in America. The Baptists do not claim to have historical connection with the Anabaptists of Germany in Luther's time. Mr. Benedict does not seem satisfied that their history can be traced in a succession of churches back to the apostolic age. He says, Page 60. "As to Wickliffe, Huss, Jerome and other ancient and eminent reformers, it is of no importance for us to ascertain whether they were de facto Baptist members. I am inclined to think that neither of the three I have named ever fully separated from the Catholic communion. Waldo, Henry, and Peter de Bruis, and Walter Lollard, in my opinion, were full blooded Baptists. But the principles of them all tended that way, and in the end parties arose which built on their principles and bore their names, a large portion of whom I fully believe, adopted Baptist views." Mr. Benedict's opinion may be what he "fully believes," but more than that is necessary to satisfy the candid searcher after the church of Christ, against which, He has promised, the gates of hades shall not prevail. Mr. Benedict is very conciliatory towards other branches of the church notwithstanding his opinion that all those named by him are full-blooded Baptists. He says, "A question naturally comes up, were any or all these names of a general character, like that of dissenters, and non-conformists in England, applied to all who agreed on some cardinal points, while they differed from each other as to faith and forms. This opinion I am inclined to adopt, and this exposition gives all parties at the present time an equal chance to search among them for their denominational friends. These old dissenters generally called themselves simply christians, believers, disciples &c." The intelligent Christian is not under the necessity of valuing very highly the "equal chance of searching among them for his denominational friends." He may feel interested in the history of the church of Christ during the ages that separate him from the primitive church, but he feels an intense interest in knowing that the church of Christ is, as divinely destined in the word of God, and in being certain that he is in it, and obeying its precepts. Few denominations have learned better than the Baptist, that church similarity and church identity are not the same. The difference between similarity and identity is a prominent feature in nearly all discussions on infant church membership. Indeed, this difference is one of the cordial distinctions between the Baptist and other Orthodox churches.

This doctrine of church succession is one that belongs more properly to Rome than to Protestant parties. She praised the existence of the true church on the unbroken succession of her bishops and churches. That her claim cannot
...be maintained is certain, unless she admits two heads of the church at one time. That a man should be able to trace his ancestry back to the family of John Wesley or Martin Luther would furnish no proof whatever that he had the learning or piety of either of those great men.

If the Baptist church is the church of Christ, it will hold and teach the doctrine of the church of Christ, as found in the New Testament, no more, and no less, and nothing else. The practices of the church of Christ now, must accord with the practices of that church as recorded in the word of God. Do the Baptist churches do these things? There are many things in which they do conform to the word of God to a greater extent perhaps than any other so called branch of the church. I have nothing to set down in malice against the Baptists, neither is there any thing which I deem an error that I am disposed to extenuate. The humble and devoted disciple of Jesus is one who seeks to reconcile men to God; and feels pain when one who like himself professes to love the Savior is in error. He prays and labors for the union of all who believe on Jesus through the word of his apostles. This is the condition of my brethren in reference to the Baptists and all others.

1. The Baptists are unwilling to give up their denominational name Baptist, and take in place of it, only those names divinely authorized. It is not enough that they are willing to be called Christians, Disciples, Saints, etc. The name Baptist is as sectarian as Presbyterian, Methodist, Episcopal, etc. There is nothing divinely significant in the word Baptist, except it be to one who immerses. A Christian believes it necessary that a man should be buried by baptism into the death of Christ, but that does not make him a Baptist. We have the date of the rise of the Baptist church. The church of Christ was in existence many ages before. It was named after Christ, Paul says in his his letter to the church at Ephesus. "Of whom the whole family of God in heaven and earth is named." Isaiah had said that the people of the Lord should be called by a new name which the mouth of the Lord should name. The name Baptist had not then been called on the Lord's people. Did the mouth of the Lord ever so name them? That the name Christian was a new name is not doubted, and this name was applied to the disciples first in Antioch. The name of Christ was that worthy name by which they were called. that could be blasphemed. Peter said, if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this account, that he is counted worthy to suffer reproach for his name.

The Lord regards the church as his bride. Is it becoming for her to wear the name of one of the servants of her husband? Can it be that any intelligent Baptist expects to be saved because he is a Baptist? Is it not because he thinks himself a Christian, that he hopes for salvation? Do not Baptists admit that persons are Christians without immersion? What good thing then in immersion, unless it be good to keep up bars and divisions between those who should be one?

2. The Baptist church requires persons before they will baptize them, to furnish evidence that their sins are pardoned. Where is any precept or example for such proceedings found in the word of the Lord? On pentecost Peter said, to those who asked him what to do, "Repent, and be each of you immersed, in the name of Jesus Christ, for it is through the word of God..."
mission of sins, and you shall receive the gift of the Holy Spirit.” When was a Baptist church ever known to give such an answer as that to inquirers? If a Baptist minister should give such an answer as that to seekers for salvation now, would not the church call him to answer for a violation of “the rules of our faith and order”? Then, the evidence that is acceptable to prove a person pardoned is neither uniform nor reliable. Some of the wildest and silliest vagaries of the human imagination are related in the appearances of the converts. The inspired ambassadors of Christ preached to the people, Christ and him crucified, and their confession with the mouth that they believed with all the heart, that he is the Son of God, was all that the sinner was required to tell. Under the direction of the apostles in ordinary cases the sole condition required for baptism was that persons to be baptized should acknowledge Jesus to be the Messiah. The most important passages, as bearing on this subject, are the baptism and confirmation of the Samaritan converts (Acts vii,) the account of the baptism of the Ethiopian eunuch (Acts viii,) of Cornelius (Acts x.), of Philippian Jailor (Acts xvii.) (the only case where the baptism of a non proselyted heathen is recorded), of John’s disciples at Ephesus (Acts xix) and the statement in Rome. x. 9, 10.” Conybeare and Howson, substantially the same as the foregoing statement of Conybeare and Howson, is the admission of every writer of ecclesiastical history known to me who has spoken of the qualifications for baptism in the primitive church. What church in existence now, has confidence enough in its preaching, to make it willing to receive persons to baptism and membership on their confession of faith in Christ? There is but one such church in existence now. But it strongly refuses to be called a Baptist church. It is satisfied with being called the church of God—church of Christ.

The plea that Baptists and others urge for requiring more of the applicant now than the apostles asked before baptism is they may not be imposed on. There is plausibility in this plea, but does the practice secure against imposition? The truth however is that the Baptist church being different from the church of Christ may adopt different laws of initiation into it. If a man should now believe and do, just what men believed and did in the apostolic age, would he not be a Christian such as men were then? There was no relation of experiences, such as Baptism and others practice, in the days of the apostles. If we have the word of God as preached by the apostles, can we not learn from it how persons became Christians? If we can not learn from it, have we any means of knowing anything of the way of salvation? Alas! for that sad condition of the world, when the ministers of the word of God can not, or will not, tell the people, what the Lord has commanded perishing sinners to do to be saved. “When the son of man comes, will he find faith in the earth?”

J. M. HENRY.

CLAY COUNTY MEETING.

The brethren from the different congregations in Clay county, met according to previous appointment in Liberty, on Friday, June 5th, 1868. After reading the scriptures and prayer, the nature and objects of the meeting being fully explained, it was moved that a committee of three be appointed to nominate officers and to suggest an order of business for the meeting.

Thereupon, Dr. Wm. A. Morton, one of the Elders of the congregation in Liberty, was called to the chair, and A.B. Jones appointed Secretary.
The following "Order of Business" was adopted:

1. Enrolling the names of delegates from the different congregations.
2. Hearing reports from the Churches during the first hour of each morning and afternoon session.
3. Considering the wants of our churches, and the best way to supply those wants.
4. Business sessions from 9 to 11 o'clock, A.M., and from 2 to 5 P.M.
5. Preaching at 11 A.M., and at 8 P.M.
6. The Elders of the Church in Liberty to appoint preachers for the different hours.
7. No resolutions to be adopted binding the churches to anything without their consent.

It was moved and unanimously voted that all brethren present not residing in our county, be invited to participate in our deliberations.

Brother H. H. Haley, of Kansas City, was with us, and preached several fine discourses. But his chief good was in our business meetings. Bro. Haley is a business man, religiously speaking. He is a "Pastor" in the scriptural acceptance of that term. I know of no better workman in the field.

Brother Patterson, of Kentucky, was also present part of the time—gave two stirring discourses, delighting the brethren. Bro. Patterson is a genial, fervent spirit. It is to be hoped that some of our churches in Missouri will find it to their interest to secure his services and put him to work. But, brethren, be sure you make him work. "If a man will not work, neither shall he eat." I wish the congregations would adopt this rule with every preacher in the State.

On motion, it was agreed that all speeches be limited to ten minutes, in order to give every brother an opportunity to express his views and feelings in reference to matters before the meeting.

The following is a condensed report of the nine congregations in the county, viz: Missouri City, Mt. Gilead, Greenville, Barry, Haynesville, Smithville, Ebenezer, Antioch and Liberty:

- Number of members: 1,519
- Number of additions the last year: 276
- Number of Sunday School Scholars: 400
- Amount paid for home preaching: $2,532
- Amount paid for evangelizing: Nothing.

Weekly prayer meetings by every one except three.

- Sunday School in every church but two.
- Preaching in one church every Lord's-day; one, semi-monthly; six, monthly; one, no regular preaching.

The proportion which each congregation hears in this summary of our work is known to ourselves, and will be entered in a blank book to the credit of each for future reference, that the legitimate influence of example may be felt, and that we may "consider one another to provoke to love and to good works."

This blank-book will be opened at our next annual meeting, that another year's report may be entered, and we shall then see what advancement each church has made, and what cheering accounts can be rendered to gladden our hearts.

There was a very noticeable agreement on the part of all the brethren in expressions of a deep felt want of something to impart to our churches a greater degree of vitality and efficiency in the work of the Lord.

A free and happy interchange of views was given pertaining to matters connected with the kingdom of Christ, and the scriptural examples of God's primitive Preachers, Elders, Pastors, Bishops and Overseers, were kept before our minds as models.

There was but one expression of feeling at the close of the meeting, and that was of satisfaction and joy that the meeting had been held, and of regret that it should close so soon. New light seemed to shine in every mind, new love to warm every heart. All went home resolved to do more the coming year than they had the past.

And now that we may see in what direction our efforts for improvement should be made, let us review the items of our report with the conclusions reached during the meeting:

1. Our statement shows a membership in Clay County numbering fifteen hundred. Well done! What county in the State of Missouri can beat that? Just think, if every county could do as well, we could rally an army for the Lord in this State of over one hundred thousand strong.

Let brethren from every county report, and we shall soon ascertain definitely our strength.

2. Two hundred and seventy-six additions during the past year—an average of thirty for each congregation. This is only tolerable. We can do better next year—let us try.

3. Four hundred and sixty Sunday School
CLAY COUNTY MEETING.

[The text continues here with various proposals, suggestions, and resolutions regarding the financial support of churches, the importance of prayer meetings, the necessity of evangelizing, and the need for increased efforts in Sunday School work.]
RALLS CO. MEETING.—DEBATE AT DALLAS, ILLS. 329

in so doing they may both save themselves and those who hear them.

At the close of our deliberations, it was moved and carried that our next annual meeting be held with the church at Mt. Gilead, beginning on Thursday before the first Lord's day in June, 1869.

A. B. JONES.

P. S.—It is proper to state that the church in Haynesville is not in Clay county, but a large portion of the members live in this county; and our relations have always been so intimate and fraternal that it came natural to invite them to participate in our meeting.

A. B. J.

RALLS COUNTY MEETING.
PALMYRA, Mo., June 23, 1868.

DEAR BRO. WRIGHT: The brethren of Ralls County have determined to have a general meeting of the members at New London, beginning on Friday evening, before the third Lord's day in August, for the purpose of raising money enough to sustain two preachers, whose labors shall be given to the churches and people of said county. By this arrangement, they can see and know how their liberality is applied and used, and its benefits will result in their midst, just as it should do. This saves the trouble and expense of putting their contributions in the hands of agents, to be carried off and used elsewhere, as if their neighbors themselves and the people of their county were unworthy of its benefits. May this home plan of doing the work of the Lord be adopted, that the word of the Lord may sound out as in apostolic times, and then shall we see the permanency of the christian work.

Yours,
W. D. JOURDAN.

DEBATE AT DALLAS, ILLINOIS.
AUGUSTA, ILLS. June 14, 1868.

Bro. D. T. WRIGHT: Some time since I sent you a notice of a discussion to take place in Dallas City, in this county, between bro. J. H. Coffey and Mr. Chinn. According to announcement the debate commenced on Tuesday morning, the 7th, and continued three days, with perfect good feeling between the disputants. It was brother C.'s first debate, but he acquitted himself well, giving entire satisfaction to all his brethren present, making them all feel stronger in the faith they when they came. Had the discussion been in almost any other place, much good might have been the result. But alas, for Dallas City, I believe I was the only one of our brethren that had an invitation to lodge in town. The Methodist Preacher of the place took myself and wife to his house, and entertained us as best he could, for which we feel thankful, but more thankful that we are not now in Dallas. All meeting houses were, as an evidence of their devotion, kept closed against us during the entire discussion, hence we had but one discourse while the debate was going on, the Universalists having the use of the balance of time of the piece of a house where the discussion was held. There is not a member of the Christian Church in the town, and I fear that there are very few, if any, who love our Lord in truth. The majority had rather sing the following hymn:

The wicked Canaanites to Joshua's swords were given,
           The sun stood still,
           That he might kill,
           And pack them off to heaven.

God saw the villagers were too bad
           To own the fruitful land,
           He therefore took the rascals up,
           To dwell at his right hand.

Instead of,

"How happy are they
Who their Saviour obey?"

If it is not given over to hardness of heart,
I hope an opportunity may yet open to preach the word of the Lord there.

It is due brother Coffey to say that he had nothing to do with selecting the place where the discussion was held. Dallas City was Mr. Chinn's own choosing, but with all these bad surroundings, bro. Coffey placed in the ears if not of the minds of that people, truths that will save them much sorrow if they will only give heed to them, for he demonstrated every position he took clearly. May he long live to proclaim and defend the truth as it is in Christ.

Since I last wrote you there have been some six additions to the churches for which I am laboring. As ever, your brother in the one faith.

E. J. LAMPTON.

For the Pioneer.

"KONINONIA: THE WEEKLY CONTRIBUTION."

This is the title of a small work of 79 pages just issued from the publishing house of R. W. Carroll & Co., Cincinnati, Ohio, the au-
FROM W. S. PATTERSON.—REPORTS.

GALLATIN, Mo.—We attended the meeting at Gallatin, and will speak of it next week.

MACON CITY, Mo.—We learn that Eld. T. M. Allen is engaged to preach for the church in Macon City.

DEAR WITH US.—The too great length of an article or two this week curtails the variety in matter we would like to give. We'll do better next week. Hope the reader will bear with us.

GEORGETOWN, Mo.—Brethren Geo. W. Longan and — Todd recently closed a meeting at Georgetown, with 16 additions to the church there by confession and baptism. D. T. W.

REPORTS FROM THE BRETHREN.

LEBANON, Mo., June 20, 1868.

DEAR BRO. WRIGHT—Our worthy and much loved brothers, F. A. Baxter, of Springfield, Mo., and J. M. Tennison, of this place, have just closed a series of meetings here, which commenced on Friday before the 2d Lord's day in this month, and which resulted as follows: 14 confessions and 9 by letter, making 23 additions, one of which came from the Methodists and one from the Presbyterians. The work goes bravely on. Give to God the glory. yours in the hope of eternal life. WM. J. PARK.

DODSPAN, Kansas, June 23, 1868.

DEAR BRO. WRIGHT— Permit me to say that on last Lord's day I preached for the brethren and sisters at this point. We had a very large audience and a happy meeting. There were two added to the congregation by relation, and three baptized that had previously confessed the Christ as the Son of God. May God speed the right, and may heaven's richest blessings be granted to the godly in Christ Jesus. My heart's desire and prayer to God is that every disciple of Christ may see the great responsibility they are under to God, and stand firm at the wheel, immovable, always abounding in the work of the Lord.

DEAR BRO. WRIGHT, I am still doing something for your excellent Pioneer, in these parts, and hope to do more shortly. The brethren and sisters of this county are well pleased with its pages. As ever, your brother in the one faith. J. C. LAWSON.

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THEOPPOSITION OF THE BAPTISTS.—No. I.

It is a well known fact that we have in this country no opponents more bitter spiteful and determined than the Baptists. In violation of all good taste they persist in stigmatizing us as Campbellites. They talk of the dangerous heresy of Campbellism, and write books against this soul-ruining dogma in order that the people may be duly warned with regard to it. We are told in the language of one of the leading men among the Missouri Baptists that Campbellism is a dangerous heresy which hates, like a serpent and stings, like an adder. Yet strange to tell, many of their own people, and even some of their preachers, are being continually bitten by this deadly reptile, notwithstanding the repeated warnings which they are giving both by tongue and pen. All the stigma and odium which our good Baptist friends have heaped upon this hateful thing have utterly failed to arrest its onward march or to prevent many of their own people from falling in love with it. As birds in the snare of the fowler, many of the thoughtless and silly Baptists are being caught within the jaws of this deadly monster, regardless of all the pious warnings which they have received from their spiritual advisers.

In this opposition our Baptist friends are by no means chary in their expressions of dislike to what they are pleased to term Campbellism. They are ever ready to tell us with great copiousness of

diction how much they hate this worst of all heresies; and how much their righteous souls are grieved when they behold “the fearful ruins it hath wrought.” To take an example, the Editor of the Western Recorder who has lately been “hacketed up by his brethren on account of his supposed sympathy with a theory which is thought to smack of Campbellism, says, “We are willing to be hacketed and severely too if only thereby the pernicious dogmas of the Campbellites may be exposed, which dogmas no one more thoroughly detests than ourself.” “Blessed are they,” bro. Dudley, “who are persecuted for righteousness’ sake.” “It is better that one man should die for the people than that a whole nation should be destroyed.

Again, take another example of the intensity of Baptist opposition. Of all the religious parties in Kentucky none have been so bitter and persistent in their opposition to our grand educational enterprise in that state as the Baptists. In their annual and district meetings they have denounced Kentucky University as “an unholy, polluted and iniquitous concern.” because, forsooth, the State Legislature was, as they supposed, helping to give character and influence to the pernicious heresy of Campbellism. Since the quietus which they received last Winter in their failure to even get the Legislature to appoint a committee to look into this unholy alliance between Church and State, we have heard no more of their appealing
THE OPPOSITION OF THE BAPTISTS.

to Caesar. What steps they will next take by which to manifest their opposition to this institution of learning we know not; neither do we feel any special concern in knowing. Yet we expect to hear, ere long, a murmur of discontent coming up from their pious breasts which, though it will not be as potentious as the rumbling of an earthquake, will nevertheless proclaim how deep seated is their hatred of what they term Campbellism.

Now if there be such a dangerous and soul-ruining heresy among the people as this if it be a deadly heresy which is an enemy to God and his Church on earth, then it ought to be opposed, and earnestly too, by all good men. We have the apostolic command to "contend earnestly for the faith which was once delivered to the saints." It is therefore the right and duty of the Baptists to oppose with all their might and main every thing which they may honestly conceive to be subversive of this ancient faith. If therefore the Baptists honestly believe that we are propagating heresy, instead of the pure Gospel of Christ, we say to them "lay on McDuff." cry aloud and spare not. In this opposition to us, we would lay on them only one restriction. We would have them for the sake of their reputation as a Christian people and for the sake of the truth which they are anxious to serve to never, in their opposition to us, resort to misrepresentation or unsound arguments. We are sanctified by truth, and not by error; and the cause of truth, instead of gaining ground by making an ally of false issues and arguments, is seriously injured thereby. The only result of an opposition carried on by false arguments and false issues against those who are in error is to confirm them in that error and to awaken sympathy in their favor among those who may have hitherto remained indifferent. We, then, freely grant that if the Baptists honestly believe that we are propagating doctrines ruinous to the souls of men, that it is incumbent on them, a duty to oppose us, provided they will only do this in an honorable and fair manner. Whether their opposition has always been characterized by this fair and honorable dealing, we leave the more candid ones among them to decide. We ourselves would only venture to suggest, for the present, that perhaps the poor success attending their opposition to us thus far is owing to some serious defect of this nature in their mode of carrying on the warfare.

In order to this fair and honorable opposition on the part of the Baptists the first thing incumbent on them is that they shall state clearly and definitely the grounds of their opposition. If we are propagating antiscriptural dogmas, then they ought to clearly point them out, so that the people may know just what they are and be on their guard. No court of Justice ever thinks of trying and convicting any one until the indictment is drawn up and the charges against him are clearly stated item by item. Moreover the accused person has a right to demand in the name of simple Justice a statement of the charges against him that he may be enabled to make such a defense, of his case as the civil law allows. Hence it is not enough for the Baptists merely to tell us how they hate Campbellism; and to talk of its pernicious dogmas. It behoves them to come out and state clearly what those dogmas are. They talk of the dangerous heresy of Campbellism; will they be so good as to tell us what this is; in what book it is found, and what are its differential attributes. This is the only method by which they
can successfully put the people on their guard against this dangerous enemy; it is also the only possible method by which they can ever hope to convert us whom they call Campbellites from the error of our way. If unsound and false arguments are urged against an error, then those who hold it are quick to conclude that no valid argument can be urged against it. In this way they are wedded more firmly than ever to their cherished theories even though those theories be ever so absurd. The terrible privations and sufferings which the Mormons endured in crossing the desert to Salt Lake made Mormonism a fixture and a success. What, then, is it which the Baptists hate, and to which they are so much opposed? They tell us that they hate Campbellism; will they tell us what this is? They talk of its pernicious dogmas, will they tell us clearly what these are? We ask these questions not in the love of controversy, but in unfeigned love of the truth, that we may, if possible, draw out some of our Baptist scribes who are able to enlighten us on this subject, and to set us right, if we are wrong. We desire to understand Baptist theology, to know what it is which, viewed from their standpoint constitutes heresy; we also desire, in turn, to be understood by the Baptists. It was the earnest desire of the venerated Campbell to be understood by the Baptists before he died. To this end, with the utmost fairness of statement and courtesy of manner he sought a public discussion of the points of difference between his brethren and the Baptists with their acknowledged leader in Kentucky, Dr. Campbell. But this friendly advancement was met by a rude rebuff; and this effort to get a fair hearing before this Baptist high court resulted in nothing but the leaving on record a specimen of maneuvering which reminds us of nothing so much as the movements of a military commander who makes show of defense while in reality he wishes to avoid an engagement and effect a safe retreat for his army. The plea which Dr. Campbell made for refusing to enter into a public discussion of the points of difference between Baptists and Disciples was that the issues are so obscure and indefinite that any discussion of them would be a mere logomachy, out of which no good could result. Granting this, granting that the issues between us and the Baptists are in this undefined and confused condition, then we ask how can they talk so flippantly of the pernicious dogmas of Campbellism? If the issues between us and them are in such an undefined condition, as Dr. Campbell would have us believe, that they are not debatable, then how can they discuss them and warn the people against our dangerous heresies when they have no opponents and even write textbooks on Campbellism? If this system is such an ethereal, indefinable and intangible thing that it cannot be debated, then in all reason why talk about it, oppose it or write books on it? If this monstrum horrendum which rises up in vision before the Baptists is such a ghostly and impalpable thing that it is "Distinguishable in neither member, joint or limb," having neither form nor substance, why then it must be a very harmless thing which nobody need to fear. But if Campbellism be a reality, and not a phantom, and if in the estimation of the Baptists it be a dangerous enemy to the Gospel of Christ, then they will perform an inestimable service for the present generation by telling the people at once, just what it is; how it is known and detected and also what are the best safeguards against it. Unless our Bap-
tist Scribes who are good at heresy hunting go to work and set forth in plain terms the pernicious dogmas of this system so that every one can know just what they are, some of the more rash among them, blinded by a party zeal, in their efforts to do distinguished service to the cause of truth might happy be found fighting, not Campbellism, but the pure Gospel of Christ, and opposing those who instead of being heretics are the true people of God. From the manner in which such scribes as the Editor of the Western Recorder speak of the dogmas of Campbellism, we infer that there must be quite a number of them. Some Baptist scribe will confer quite a favor on us, if he will state these in regular and numerical order; that we may know whether to plead guilty or to deny the charge.

J. M. L.

THE RESTORATION OF THE GOSPEL.—No. II.

Palmrya, Mo., June 28, 1868.

Dear Bro. Wright. In a former letter, I stated that the principles, which produced the reformation of the Nineteenth Century, were not first promulgated by Bro. Thomas Campbell, as stated by Bro. Moore, in his introduction, to the Living Pulpit. It may, however, be said by some, that it does not matter whether he was correct in that statement, or not, as it is a small matter any way, but I cannot so regard it; while I respect what is right and what is just. From the authority I have consulted, it appears to be true, that the principles upon which the present reformation is founded, were first proclaimed by B. W. Stone, and his coadjutors, beginning as early as the year 1800, though, these principles, were not for some time, taught and practiced, as perfectly as they now are. This could not be expected, as they were just immesing from the chaotic ruins of sectarianism. Stone, a presbyterian Minister, began to preach with more power and zeal than had characterized the preachers of that sect and in a short time, the result was such, as had never been witnessed on this continent—preaching as he did in 1801, that the sinner could believe the word of God and obey it, in order to salvation—that faith was the act of the mind and that sinners had as much to believe as they had to disbelieve, and if they were lost, it would be their own fault.

And very soon, by that man of God, faith, repentance and obedience, were presented to the world, as the great and leading principles in human redemption, being compatible with the ability of man, and the requirements of God. By the preaching of these principles, the effect and excitement became very great in Ky. and spread into Ohio and Tenn until thousands obeyed the word of God, as far as they understood it. Stone and those who acted with him determined to lay aside everything contrary to the word of God, as soon as they discovered it called together the Springfield Presbytery, at Cane Ridge Ky. and there, and then, June 28, 1804 just sixty four years ago, this day, wrote the last Will and Testament of that body. Some of the items from that Will, I will here insert—Item first—"We Will that this body die, be dissolved, and sink into un-ion with the Body of Christ, at Jarge, for there is but one Body and one Spirit even as we are called in one hope of our calling"—Item second—"We Will that our name of distinction, with its reverend title be forgotten, that there be but one Lord over God's heritage and his name one"—Item third—"We will that our power of making laws for the government of the Church, and executing them by delegated authority forev-
er cease, that the people may have free course to the Bible, and the love of the spirit of life in Christ Jesus"—Item fourth—"We will that the people henceforth take the Bible, as the only sure guide to heaven, and as many as are offended with other books which stand in competition with it, may cast them into the fire, if they choose, for it is better to enter into life, having one Book than having many to be cast into hell"—Here then, is the Bible presented to the world, as when God first gave it, resurrected from one of the outside tents, of that earthly, dark, and bloody temple of the man of sin. Hereby it is seen, that those gave up all for God, and the word of his favor, and I ask, what are their achievements thus far, why the Bible faith, repentance, and obedience, as far as they understood the will of God. About this time Baptism came up for attention and examination, and Stone and others were buried with Christ, by immersion. It is true however, that the design of Baptism, was not then understood, as we now understand it—but not long after this, Stone did preach Baptism for remission of sins, at old concord in Ky. But for some years after, it received very little attention in this respect. Now I would ask, up to this time, 1804 and 1805. What had Bro. Thomas Campbell, or his Son, said or done in relation to these principles, upon which, the current reformation has been founded—Bro. Campbell was in the old country, a worthy member of the seceder church, under the influence of Calvanism and Sovereign grace, according to the views of that sect—The above principles were preached by hundreds, believed, and practiced by many thousands, years before Bro Campbell came to America, the statement of Bro. Moore to the contrary, notwithstanding. In the above remarks, I have not, intentionally, said one word, to detract even one iota, from the merit of any one living or dead, but the position of brother Moore, was so palpably wrong, and unjust toward the innocent dead, and being personally acquainted with many of the above worthies and their labors, I could not, silently let the matter pass without notice—for the present, but as ever, I am yours W. D. JOURDAN.

POPERY NOT TO BE ENDOWED.

The bill that our New York Legislature passed, giving the money of the people to the Roman Catholics for the support of their sectarian parish schools, is a virtual endowment of Popery. The Romanists have put their hands into the treasury, and each year will go deeper. The London Christian Times makes a call which is just as important to be sounded here as there; it says:

"Let us see whether, without exacting of any one the sacrifice of any denominational tenet or peculiarity, there be not common ground on which Episcopalian, and Presbyterian, and Congregationalist, and Methodist, and Baptist, may all, with a good conscience, meet and fight together. We think it will not be difficult to discover such ground. We may not all agree in saying what is to be done. Popery is not to be endowed. The Presbyterian can say this. So too, can the Congregationalist, and the Methodist, and the Baptist, and the Episcopalian—all can unite in saying that Popery must not be endowed; and if all unite in saying so it will assuredly be impossible to endow it. We would earnestly recommend a national declaration to that effect—the holding of a great Protestant Convocation, composed of delegates from all the Protestant churches of the empire, to give a decisive No to all projects for the endowment of Popery. Without some such step, we may be assured that in a short time we shall see the Romish religion endowed."

Our State, our whole country, ought to be awakened to the subject; and it is
worthy of serious consideration, if it would not be well to gather a delegated convention of Protestants from all parts of the country, to consider the encroachments of Popery upon the Republican institutions of the United States.

Our Sabbaths, our schools, our legislation, are all coming under the secret, malign and fatal influence of this despotic Church, and it is time that we look the matter fairly in the face.

So the old world is working up, is allowed to speak against the encroachments of the papacy without fear of faggot, rack or dungeon. Light is breaking in lands beyond the sea, and the grasp of Papal power is being loosened only however in certain sections. Fearful efforts are being made to regain lost territory, lost power, lost influence, lost prestige. The most brilliant intellects of England in consequence of Sectarianism are going into infidelity or the bosom of the Holy mother church. Statesmen and Christian thinkers are in alarm. No wonder; for the disciples of Jansenius and Ignatins Logola are moving, working, plotting and executing all the world over. All the great thinkers in England see the folly of Partyisms, of divisions, and now because of a necessity call for a convocation of Protestants to meet the coming storm. Glad to hear the wail across the sea—but. Reverend Sirs, you will not unite on your rickety foundations. Throw away your creeds and come to the Brate, then you can be one. Never will the denominations of the day unite as such. Still these calls are good indications, point in the right direction. I hail them as the Harbinger of coming good. Christians must cling to the bible, nothing but the bible, must seek the old paths and walk in them. There is safety no where else. They must keep their children near the feet of Jesus. Then all is well.

W. C. ROGERS.

EXCELLENCY OF SPEECH.

"I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Paul here disowns the graces of Grecian eloquence. Our more gifted preachers often employ every beauty of speech which the logics and rhetorics afford. They, in this way please the fastidious, but they really come short of the simplicity and power of the primitive speakers.

The Savior was a model preacher and taught his disciples how to preach as well as what to preach. He did most of his teaching in conversation. His most formal discourses were interrupted by questions from his audience. He accepted kindly the propositions of his enemies and solved their difficulties. Almost every chapter in the four evangelists is but a colloquy. We read, "the Pharisees took counsel how they might entangle him in his talk." "Is it lawful to give tribute unto Caesar?" "Declare unto us the parable of the tares." "I also will ask you one thing." These utterances illustrate the style of his teaching. He received these interruptions in his preaching without disapprobation. Indeed it is difficult in many passages for the Bible student to determine the speaker. The sermon on the Mount is the only discourse, which I now remember, before a popular audience, free from interruptions. This too is thought by some to be delivered to the disciples and not to the multitude.

The discourse of Peter at Pentecost was abruptly diverted by the multitude to the question 'what shall we do?' Stephen had so sorely reached his main theme when 'they gnashed upon him with their teeth.' Paul's discourses were frequently conversational and his letter to the Romans resembles a dialogue.

I mention this feature of apostolic
preaching not to encourage disorderly conduct in worship but to favor a spirit of investigation in our assemblies. How striking the contrast between the formal "course of lectures" coldly delivered in the theological seminary or in the pulpit with the spirited conversation with the woman of Samaria or with Ananias and Sapphira. The ritual services of the Catholic and Episcopal churches are as far from the worship in spirit and in truth of the New Testament as the staid manners of a dancing master are from the graceful address of a true gentleman. Instrumental music is objected to because it is worshipping God by machinery, but we ought not to forget that other parts of the services may become quite as mechanical. There is as much necessity for reforming the worship as for a reformation in doctrine. There are no regular debates in the Bible but a noble disposition to search the scriptures daily to learn the truth. The worship of my brethren is relieved in a good degree of ritualism, yet it is not so pure and simple as the Savior taught. Let our preachers study more closely the discourses of Jesus and let them imitate his manner as well as teach his gospel.

J. C. RISK.

Canton, Mo.

CALVINISM.

Bro. Wright: There is a meeting in progress in this vicinity conducted by the old invincibles, (Calvinistic Baptists,) well represented by the called and sent, which calls to mind the following text, and gives rise to the following cogitations:

"You can and you cant; You will and you wont; You'll be damned if you do, And be damned if you dont."

This is a homely and inconsonant text, but it so well represents the prominent teaching of that sect that I hope no objection will be made to it.

John Calvin prospered a little more than three hundred years since, and although a great reformer, it must be taken into consideration that he was not an inspired man, but only merging from the thraldom and errors of the old popish hierarchy, and from this standpoint it is not wonderful that his system should embody many errors. Whether he was the author of the five articles adopted by the Synod of Dort, (and mostly in dispute with Arminians,) is a matter of small importance to us, since it is generally admitted that they form the standard of strict Calvinism. It is astonishing how widely those sentiments have spread, and how generally they have become infused and incorporated, in statu quo, by some, and modified by others into the various creeds of the present day. Now those five articles, the distinguishing feature of Calvinism, do all, and individually, in our humble judgment, stand in contrariety to the written word of the Spirit, and when set up by the side of it, (not as a part of it,) how wonderful the contrast. We will give a few specimens, briefly, and proceed with our cogitations.

The Spirit says, "the gospel is the power of God unto salvation to every one that believes," but Calvinism denies by saying that God's unalterable decree was potent to salvation before the world was, and all that have been or ever will be saved, were saved from before the formation of the world. The Spirit says, "the gospel is a savor of life unto life, or of death unto death;" Calvinism denies by saying that the destiny of every creature was fixed before the gospel had an existence. The Spirit says, "Suffer little children to come unto me, for of such is the kingdom of heaven;" Calvinism says, for of such is the kingdom of hell also!! The Spirit says, "He is the propitiation for our sins, and not for ours only, but for the whole world;" Calvinism says, he is the propitiation for a definite number only. The Spirit says, "come unto me all ye that labor and are heavy laden and I will give you rest;" Calvinism says, you cannot come. The Spirit says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" Calvinism says, sleep on, until the resistless power of God awakes you. The Spirit says, "Now is the time, now is the day of salvation;" Calvinism says, it is not the time until God moves upon the mighty depths of your heart by the Holy Spirit. The Spirit says, "Fear not, for behold I bring you good tidings of great joy, which shall be to all peo-
MINUTES OF THE DAVIESS COUNTY MEETING.

The brethren of Daviess county called a Consultation meeting, the principal object of which was to employ an Evangelist for the county. The meeting met pursuant to appointment in the Christian church, Gallatin, Mo., Tuesday before the 4th Lord's day in June, 2 o'clock P.M., bro. John A. Brown president. The following report was submitted by brethren, Dr. Williams, James Powell, and W. T. Foster, committee on order of business.

1st. Reading the Scriptures and prayer.
2nd. Enrollment of members.
3rd. Miscellaneous business.

Topics for discussion: 1st. Christian operation. 2nd. Church finance. 3rd. Appointment and duty of Church officers. 4th. The evangelist, his duty and the best way of evangelizing. 5th. Lord's day schools. The report was adopted. Co-operation was taken up, discussed and laid over for further discussion next A.M.

Saturday, 9 o'clock A.M.—Besides many of the brethren from the county, there were preaching brethren present, D. T. Wright, Chillicothe, Mo., W. H. Gaunt, Mooresville, Mo., Ben. Lockheart, and O. A. Headrick, Trenton, Mo., J. F. Davis, New Haven, Mo., S. S. Trice, Plattsburgh, Mo., A. J. Vinson, Pilot Grove, Mo., Bro. Franklin Ballinger of Iowa was present and participated in the meeting.

The subject of co-operation was resumed, discussed and an expression of the meeting taken which was unanimous for co-operation.

Topics for discussion: 1st. Christian cooperation. 2nd. Church finance. 3rd. Appointment and duty of Church officers. 4th. The evangelist, his duty and the best way of evangelizing. 5th. Lord's day schools. The report was adopted. Co-operation was taken up, discussed and laid over for further discussion next A.M.

The subject of church finance was then taken up, discussed and laid over for the P.M. session.

All were earnestly in favor of equalization in defraying the expenses of the Churches—

advocates, but all were not in favor of the "tax book basis, with any equitable alternate..."
tion necessary." Most of the speakers were however in favor of it. Brethren S. S. Trice, J. F. Davis and Wm. Brown spoke earnestly against it, contending that Christians should be taught the necessity of giving liberally, cheerfully, purposely every first day of the week as they are prospered. In doing this the spirit of liberality would be largely developed, and money more easily raised than in any other way.

Saturday P. M.—Finance resumed. An expression was taken on the principle of paying in proportion to ability—adeo et rem, which was nearly unanimously affirmative. Some discussion followed as to how the collection should be consummated. The "assessment," and "weekly contribution" were the only plans contended for.

With reference to employing an Evangelist for the county the following resolution was adopted:

Resolved, that we recommend to the churches in Daviess county, Mo., to employ an Evangelist and for this purpose that the sum of $1000 to be raised. To equalize the burden among the churches it is further recommended to the Elders of each congregation that they ascertain the mind and the means of their respective churches, and if they approve thereof they shall take the tax book with such equitable alterations as justice and equity require, in order to ascertain the amount to be paid by each. That a report shall be forthwith made to Joseph H. McGee, W. T. Brown, and Louis Sweeney, who are hereby appointed a committee to make the selection of a suitable person to represent the churches as an Evangelist. That if three fourths of the churches in the county concur with us, then this recommendation of ours shall be considered as adopted.

That if any member of any church declines to pay his proportion ascertained as above, his proportion shall be divided among the other members of his congregation. Payment shall be made quarterly to their respective Elders who shall pay the same to the committee for the Evangelist employed by them.

Resolved that the committee cause a copy of this resolution to be laid before each congregation at an early day.

For want of time the 3rd and 4th items in the report on order of business were not discussed.

Lord’s day A. M., last session—the subject of “Lord’s day Schools” was taken up and discussed by bro. Lockheart, Williams and Davis. By an expression of the meeting it was requested that the minutes of the meeting be published in the Christian Pioneer.

JOHN A. BROWN,
Chairman.

Secretary.

Dr. HOPSON.

We are permitted to make the following extract from a private correspondence between our bro. J. M. Long and the beloved bro. Hopson. Though not coming directly to Missouri, still he is starting westward, and we trust that a kind Providence will ultimately land him in his old moorings again. Would that we had our Missouri preachers all back again! The fault lies at the door of the brethren of Missouri, the lack of support is the principle thing that now keeps them away, and not only that, but others yet will leave. But to the extract...

RICHMOND, Va. June 20, 1858.

DEAR BRO. LONG.—For the third time since the close of the war I have received a call from the Walnut St. Christian Church in Louisville, Ky. The first two I declined—the third I have accepted. The Lord willing I will be installed in my new home by the 15th of September next. Did all things justify it would be my pleasure to return to Mo. and spend the remainder of my days in usefulness there. Amid the agitation of a stormy time I was thrown on Virginia’s soil. During the refluent tide I am borne back to Kentucky and may perchance yet drift away to my old moorings in Mo. HE who has so kindly watched over me thus far will keep an eye of love over me in the future. In him is my trust. He will direct my paths and point my feet into fields of usefulness. But I am hurried and must close. Mrs. Hopson joins me in love to you and to Mrs. Long.

Christianly your bro.

WINTHROP H. HOPSON.

CHRISTIAN SUNDAY SCHOOLS, of St. Joseph, Mo. On the 15th of this month the Christian Sunday school of St. Joseph, with parents and many friends took the cars for Rushville, to enjoy a Pic-nic. There were many bright faces that morning. The children were jubilant—all were happy. Soon the "iron horse" conveyed us in safety to the place of destination. Soon all were luxuriating in the grateful shade of the beautiful grove hard by. Songs, happy songs were sung by the little fellows. Then all engaged in the talk—some wandered hither and thither over the
worn out and exhausted with three months incessant labor day and night, and sick with fever and unable to do anything. This is my apology to my correspondents for not answering their letters to me in my absence, which I will answer when I have strength.

Yours truly, JACOB CREATH.

N. B. It is reported in St. Louis, Mo., and believed in other places that I am dead, thank God I am not dead yet, and hope to live to expose the wicked deeds of Catholic and Protestant Priests.

J. C.

REMARKS.—The above ought to have appeared in our last, but the matter for that number was already arranged before it came to hand. We are sorry to learn of bro. Creath's illness, but hope the Lord will show him mercy, and restore him soon to his usual health and usefulness. God has blessed his labors during this long and arduous tour he has just completed. What an example we have for faithfulness, in brother Creath. Long and arduously has he served the Lord, and his zeal and interest for his cause, if possible, grows stronger with his declining years. Who can estimate the good this faithful and beloved brother has done during his long and faithful labors in preaching Christ for more than half a century?

He has never been remunerated as he should have been for the valuable labors he has performed. In a letter just received he says: "I hope to get through the balance of my journey, and to receive a crown in another world. Then I shall be rich." For the joys set before him he endures hardships, penury and want, esteeming these as nothing that he may preach Christ, and receive a crown at last.

The letter he refers to shall appear next week. D. T. W.

ELD. FERRY THOMAS.—This venerable and beloved brother has been in feeble health for some time, but it will be gratifying to his many friends to know that his health is now improving. Bro. W. M. Featherston of Granville, is now in our city and has informed me that his health is improving.

Bro. Featherston is looking well and able to do much preaching which we trust he does.

The "X". This is to notify the subscriber that his time is up. Will each one on whose paper it is found, please renew immediately. We wish none to discontinue.
THE GALLATIN MEETING.

We publish this week the report of the meeting at Gallatin. We enjoyed the pleasure of being at the meeting and making the acquaintance of many kind brethren and friends. There was we trust much good done by the meeting. The subject of co-operation was considered and a favorable conclusion arrived at.

The subject of finance in the church was discussed at some length, and the almost unanimous conclusion was that the Lord had not left this essential element to mere chance and the sympathies and prejudices of the brethren, but had provided for that as well as other matters pertaining to the advancement of the gospel.

The Lord has directed that giving shall be done not only cheerfully and freely, but upon the principle of equality, so that some men shall not be burdened and others eased. By the popular plan of finances as now obtaining in the churches generally, some brethren are burdened and others eased. This every one knows to be true, who has paid any attention to the subject. Go into any congregation where money is to be raised and you will find a very great inequality in the giving among the Members. A few as a general thing have the burden to bear. This has been the case in all the congregations I have been acquainted with. Now this is as plainly forbidden as the sin of covetousness. It is said expressly that some men shall not be burdened and others eased, and yet it has been and is still practised in all the churches known to me. If we claim to follow the book we should be consistent and observe all that it teaches and not prefer one thing before another, not keep one command and violate another. This giving should be done on the principle of equality, and a perfect equality at that; that is, each one should give in proportion to what he has. According as the Lord has prospered him, so he is to give. Where this is ignored the will of the Lord is set aside and the expedient oferring man placed in its stead.

Giving as the Lord has prospered is only giving, according to what one is worth. The man who is worth one hundred has been prospered by the Lord, only half as much as the man who is worth two hundred, and giving by the divine law he should give only half as much. If he gives more or less than this, the equality is destroyed, and the Law of the Lord requiring a perfect equality, ignored. The advalorem or prorato principle is that of the New Testament on the subject of finance. Capital, mind, and physical ability constitute the capital stock upon which an assessment should be made to raise the amount of money required for any and every emergency. The young man or young lady who may have no money or its equivalent in property, may have physical ability to labor, or mind to instruct in some department by which money can be made, and whatever his labor is worth, should be counted as that much capital from which to determine the amount the Lord requires him or her to give. In this way a perfect equality can be had, and in no other way. This subject was recommended to the churches of Davis county as the law of the Lord upon the finances of the churches. The subject elicited much interest, and we trust, resulted profitably to the brethren present. The space we have taken up already by our remarks forbids any further notice at the present. The report is full and comprehensive and we refer all to that for the particulars.

D. T. W.

Bro. Jo. F. Davis. This beloved brother has asked of the brethren at New Haven a release from his obligation to preach for three months, that he may canvass for the Pioneer. We hope those kind brethren will give him the time.

NEWS ITEMS.

President B. H. Smith of Christian University, is out during vacation, preaching the Gospel and laboring also in the interest of the University. He held a meeting at Maco, City, about the 10th of June, and obtained 1 additions. Bro. T. M. Allen came as the meeting was closing and continued it. Having no word since as to the result.

Bro. Smith also preached a few days afterward at Gallatin, and obtained 10 by confession and baptism; and was on the 30th ult., holding a meeting at Bethany, Mo., and had up to that time obtained 6 additions there.

Laid Over.—Several articles on hands this week are laid over till our next, and some owing to their great length, will be crowded back still further. Short articles, other things being equal, always have the preference with both the editor and the reader.
CHRISTIAN UNIVERSITY.

The advertisement of this institution will be found in this number. The Catalogue of last session gives evidence of prosperity. And why should it be otherwise? With an able faculty and all the facilities and appliances necessary, why should it not take position with the first institutions of learning? We are happy to see the cheering evidences of its present and future usefulness. Such an institution is an honor to our State and to our brotherhood. Parents would do well to consider the superior facilities of Christian University. Send immediately to bro. Smith for Catalogue and Announcement, giving all the information required.

D. T. W.

REPORTS FROM THE BRETHREN.

FULTON, Mo., June 30th, 1868.

DEAR BRO. WRIGHT. Bro. Livy Hatchett and myself helda meeting of 4 days at Louisville Mo., resulting in 9 additions. Three of the number were Baptists and two Methodists. Among the number, was brother William Kidd, a man of great promise and ability, standing head and shoulders above his associate preachers in the Baptist ranks in that region of country. Brother Kidd was born in Lexington Ky., in 1818, raised and educated for the Baptist ministry in Barren Co., Ky., and preached for his brethren 27 years. To day he is mentally and physically strong—a descendant of the Emerald Isle—he is by nature a man of eloquent, earnest and solemn address, and gathers souls to the Savior wherever he toils. He has instrumentally brought upwards of two thousand souls into the Baptist ranks. He has filled many of the highest positions in the ranks of his people in Ky., and to-day stands before the world with a clear record of his moral character. Bro. Kidd has been preaching in Pike and Lincoln counties, Mo., for two years, and during the past winter he engaged to debate the prominent points of difference between his brethren and ours, with our brother Allen Rice, now of Paris, Mo. Sickness prevented, and now he realizes a freedom to preach God's glorious word that he never before enjoyed. Bro. Kidd's ripe years, and long experience will enable him to enter the Christian ministry with a confidence of success in this grand and holy enterprise. In his evangelizing tours, I hope he will receive a cordial welcome among the brethren, and realize with me that Earth feeds no people of more generous hearts, and stronger affections than the noble band among whom he now stands.

Pardon me bro. Wright, for the length of this article. There are many things I would love to say, but I remember your rule.

Fraternally,

D. M. GRANDFIELD.
THE OPPOSITION OF THE BAPTISTS.—No. II.

In a former No. we have seen that the Baptists of the west are among our most bitter opponents; that they, regardless of our earnest protest, persist in nick-naming us Campbellites and in charging us with holding to pernicious dogmas. We have called for a clear statement of these religious dogmas. Will any Baptist scribe, qualified for the task, come out and do this? This we have seen they are in fairness bound to do before they can convict us of heresy; and if they will not do this, then it being presumable that those charges are without any foundation they ought, at once, to cease their bitter opposition. But we have set out to ascertain, if possible the true grounds of this opposition. Does Baptist opposition to us grow out of the fact that there is between us and them a wide and irreconcilable difference in Christian doctrine? From the intensity of the opposition and from the fact they are more disposed to affiliate and fraternize with the Pedobaptists than with us one might at first be inclined to conclude that this is the true ground of their opposition. This view receives confirmation from the fact that they talk of our pernicious dogmas, which, of course, are to be understood as being radically opposed to what Baptists regard as the true doctrine of the New Testament. But if this be the true ground of their opposition how does it happen that so many of the Baptists and even some of their preachers have left their communion and united with us? While their leaders are engaged in the work of traducing, nick-naming and stigmatizing us as heretics many of their own members are sliding very easily and gently out of their fold and taking membership with these same despised heretics. During our religious movement whole churches in Kentucky, almost to a man, have been known to apostatize from the Baptist church and embrace what they persist in calling Campbellism. It is a well known fact that the Baptists of the west have especially been smitten with this sore plague, in many places almost to the death. In the town where the writer is located the church now known as the Christian church was at the beginning organized as a Baptist church by one who was then a Baptist preacher, but who has for many years been a most zealous and efficient propagator of what our opponents would call Campbellism. How is this? Have the Baptists of the west been guilty of some great sin that God should single them out from all the other denominations and smite them with the withering curse of heresy? As there exists, in some families a predisposition to a particular form of disease so are we to conclude that the Baptists, on account of some peculiarity in their religious constitution, are especially exposed to this particular form of heresy? We should like to know why there should exist among the good old orthodox Baptists such a proneness to heresy.
But with regard to the war which they persist in waging against us, one would think that the valuable service which, in various ways, we have rendered them would tend to conciliate a noble people who in former times were the firm friends of religious freedom and to disarm them of, at least, all low and unmanly opposition—Have they forgotten the persecution and obloquy they formerly endured from the Pedobaptists on account of their adherence to the scriptural action and subject of Christian baptism and the valuable service which we rendered them in their time of need? When assailed by the subtle and scholarly Pedobaptists in Kentucky and when unable to defend themselves and expose the sophistry of their opponents, they found an able champion in the person of Alexander Campbell who made those lordly Philistines hide their heads. Before espoused by us the questions touching the scriptural action and subject of Christian baptism were regarded as exclusively Baptist ground, and on account of their rigid adherence to these principles the name Baptist was regarded as a synonym for narrow-minded bigotry. We may therefore safely affirm that the scriptural action and subject of Christian baptism, which the Baptists regard as essential to the very existence of the true church of Christ, have by our reformation movement been placed upon a footing of respectability. It may be that we are in the way of the Baptist; it may be that we are occupying ground that they would like to have themselves, if they could only drive us from it. Shylock, as told in Shakespeare, wished to make way with Antonius the merchant of Venice, because he had thwarted his bargains. "I will have the heart of him, if he forfeit," said the Jew, "for were he out of Venice, I could make what merchandise I..."
will." There is one thing now clearly evident, and that is that Kentucky, though a pretty large State, is somehow growing too small for both us and the Baptists. Having in the State outstripped them in the educational enterprise, they are nevertheless determined to keep up their opposition, not with any hope of thwarting us, but merely for the purpose of feeding their revenge. What if they have by their impotent opposition rendered themselves ridiculous in the eyes of all sensible people, they have, at least obtained thereby a few crumbs with which to feed the ancient grudge they bear us. Shall we, then, say that the extreme dislike which the Baptist say they feel for us as a people is akin to the hatred which Shylock felt toward Antonio?

Or shall we say that this dislike belongs to those mysterious and unaccountable dislikes which persons sometimes conceive towards certain individuals, and for which they are not able to give any satisfactory reason? The eccentric Dean Swift had an unaccountable dislike to Dr. Fell. Being approached one day by the Doctor and asked the cause of this dislike he is said to have replied in the following impromptu lines:

"I do not like you doctor Fell,
The reason why I cannot tell,
But I do not like you doctor Fell."

Perhaps some of the Baptists, at least, if asked the reason of their dislike to us, could reply in the style of Swift and say:

I do not like a Campbellite,
The reason why I don't just see,
But yet it is full clear to me
I do not like a Campbellite.

But after this little bit of pleasantry, we ask in all seriousness what are those pernicious dogmas which the Baptists impute to us? From the fact that they always use the plural number we infer that there are several of them. We have been charged with the heresy of Unitarianism and with denying the true and essential divinity of Christ. But however much the other sects may have used this false and slandrous charge for the purpose of exciting the odium theologicum, we do not know that the Baptists have ever called in question our orthodoxy with regard to this capital point of Christian doctrine. Even Mr. Jeter, one of our most zealous opponents, a man who felt himself constrained by the love of truth to write a book with the euphonious title of "Campbellism Examined," did not dare to bring against us any railing accusation on this score. Though he has in his book done us gross injustice, raising false issues and making false statements, yet he does us the justice to say that he could never see any good reason for calling in question Mr. Campbell's orthodoxy with regard to the divinity of Christ. Then it would seem that in the view of opposing Baptists we are sound on three great and fundamental principles of Christian doctrine: viz. The action and subject of Christian baptism, and the divinity of Christ.

We claim, and we think justly, to make more of the great truth of Christ's divinity than any other religious body of people in this country. We believe that Jesus is equal with God the Father in all the attributes and perfections of divinity, that in him dwells all the fulness of the Godhead substantially, and that hence men ought to honor the Son as they honor the Father. Whilst we believe that the Son is as divine as God the Father, we also believe that he is as human as Mary his mother. We claim to give greater prominence to this great truth than the sects, in that we make it the symbol of faith, the
ADDRESS OF BRO. H. DAVIS.

[The following address was delivered at the late Sunday school celebration in St. Joseph, and is published at the request of many who listened to it.—D. T. W.]

Ladies and Gentlemen, and children of the Sunday School: Although our principle object in coming together here to-day is amusement and recreation, it may not be amiss, after having spent a portion of the day in such pleasures as the place affords, to consider for a little while the objects for which our Sunday school was instituted.

In perilous times like these in which we live, when mighty changes and revolutions are convulsing the earth, when wickedness in all its multiform shapes is corrupting nations, and when practice if not avowed infidelity is unloosing all the bonds which restrain the evil passions of men, it becomes us most zealously to guard, and most assiduously to foster and sustain every institution which is capable of affording any resistance to the flood of sin which is rising upon the land. Of the mighty labors of the Christian church in this good cause, I am not here to speak. I merely wish to present the claims which her humble hand-maid the Sunday school has upon your countenance and support, and I mean the countenance and support of you all, parents, teachers, scholars, and every one who has the welfare of mankind at heart. One chief cause of the unbelief and consequent wickedness in the land, for sin always follows hard after unbelief, is our forgetting always to consider God as the great fountain and source of every thing which we enjoy. It is a wonderful proof of the beautiful power of the great Enemy of mankind, that he is able, in spite of the evidences of the wisdom and Goodness of God which are displayed on all sides, so to blind our minds that we regard but lightly the blessings which the Almighty Father has poured out upon us, and often seem to forget that there is an all power ul Ruler of the universe, whose creatures we are, and to whom we owe love and gratitude and worship.

Are any of us grateful enough to God for all the good things with which he has blessed us? Do we not often forget from whom all these things come? When they are given to us in abundance we are puffed up with pride. If they are with held from us we murmur. We are altogether too ready to complain if our desires are not gratified, and to boast if they are. Little children have their faults as well as men and women. How much reason have all of us to pray:
"Save me alike from foolish pride, 
Or impious discontent. 
At aught thy wisdom has denied, 
Or aught they goodness lent."

Addison in speaking of gratitude says: 
"It is not like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a gracious mind would indulge in it for the natural gratification that accompanies it." Of the truth of this observation abundant proof can be adduced. We know that children love those who are good to them, without any effort or any consciousness of performing a duty. That they do not love God supremely is because they are imperfectly taught. Their tender minds receive his words with more readiness than ours. Their faith is almost perfect.

Without enlarging upon the need of reforming the ways of men it is manifest that the most effectual way to do this is to teach them the Holy scriptures, since therein are contained words which are able to make them wise unto salvation. Systems of philosophy, and morality and theology have been tried for hundreds of years, and have failed to accomplish the object in view. The Christian preacher must teach the pure word of God. But we can make his labors more easy and more successful by making the children familiar with the first principles of these sublime truths which are for the healing of the nations. Christian preachers are commanded to bring up their children in the nurture and admonition of the Lord, and obedience to his command has saved many souls. But this teaching is often imperfect. There are children who are bereft of their parents, and some who are still more unfortunate in having parents who are not Christians. To supply all three deficiencies, to impart a knowledge of the Bible to those who could not otherwise obtain it, and to assist those who have the benefit of instruction at home the Sunday school was instituted.

The Sunday school then was established for the teaching of the Holy Scriptures. The lesson that he who obeys God will be blessed, and that he who disregards his laws will be punished, is taught upon every page of the Bible. He who has its teachings engraved upon his heart can never doubt what his duty is, for the law is as a lamp to his feet. The purest and strictest code of morals ever published to mankind was uttered by our Lord in the sermon on the Mount. The sum and substance of it is love to God and man. This wonderful book which God has given us for our guide through life is adapted to all sorts and conditions of men, young and old, rich and poor, wise and simple. True there are in it many deep things which the wisest men of earth have never fathomed. But much of it is so easy to be understood that children can read it with pleasure. By studying it your characters will be formed upon the models there shown, the good men of all ages, patriarchs, prophets and apostles, and even our Lord himself who is the great exemplar. And you, teachers, do you not know that the words of this good book which you convey to the minds of the children, are able to save them from all the wilds of the evil one. Be diligent, then in imparting to them sound doctrine. Teach it earnestly and persistently, remember to prepare your scholars to enter the church, the ark of safety from all the dangers of this world. Much praise is due to the faithful teacher. Your responsibility is great, but
you have your reward not only in the love of the children whom you are instructing in righteousness, but you yourselves are rendered more familiar with the word of God. Your understanding of it becomes more clear, your faith in its blessed promises becomes stronger, and your thoughts become more and more fixed upon those heavenly joys which will be your reward hereafter. The able and faithful superintendent is also recompensed for all his labors, his cares and anxieties, by the respect and esteem of all who know him, by that sweet serenity of mind, which long continuance in well doing always brings, and by the favor of his Lord and Master. Let us all resolve to sustain our Sunday school, remembering how much good it is capable of doing, let us work for it, increase the number of teachers and scholars, and with the blessing of God we will prepare not only the children but ourselves for that everlasting city which is to be the dwelling place of those who are faithful unto the end.

"DEAD TO SIN."—REPLY TO BRO. WRIGHT.

With great deference and respect, my dear bro. Wright, I submit the following reply to your remarks on my article in No. 20, of the Pioneer, headed "Dead to Sin."

Since writing that article, I have seen a number of preaching brethren, most of whom take issue with my view of the matter. My conviction that I am right has been strengthened by hearing several brethren try to refute the arguments I humbly suggested in favor of the position that, Dead to Sin is not effected until the Gospel is obeyed. This matter should be earnestly investigated for the evocation and elucidation of truth. I am satisfied that you must have written your "remarks" hastily, and without carefully considering my position and arguments. The concessions and admission in your remarks are sufficient to prove my proposition.

That the issue may be unambiguously before us, let me a little more definitely explain. Life and death are opposites. With respect to sin and righteousness, a reversal of position is called death to one and life to the other. Death changes the state. So also does resurrection. When both are gone through the original state is regained. If a man must die to sin before he is buried in baptism, the burial in baptism is with respect to death to sin and the resurrection must have, necessarily, respect to the same thing! A man dies to sin, and in consequence of which he is buried in baptism, but he does not remain but comes forth from the grave, not dead but alive, and alive to the same thing to which he previously died—sin! This is the legitimate conclusion if brother Wright is right. According to this the Apostle was mistaken when he addressed the obedient Romans as being dead to sin.

Death to sin is the state of the Christian. Christians are persons who are dead to sin, not who were dead to sin. When a man dies to sin, if ever resurrected from that state he is alive to sin again. In baptism the burial and resurrection must have respect to the state of death to sin, then the resurrection has respect to the resurrection of that state, and there is no way of escaping the conclusion that the baptised are persons alive to sin, and dead to righteousness, for if before their burial they were dead to sin they were alive to righteousness, but in the burial and resurrection there is a change of state—a new
DEAD TO SIN.—REPLY TO BRO. WRIGHT.

life, but the new life is not a life to righteousness for this they had before. Now as sin and righteousness are opposites, their life after death must be a life to sin! Is bro. Wright prepared for this conclusion? I think not. The death to which the baptismal burial and resurrection has respect, is death to righteousness and in sin, and not in righteousness and to sin. There is a life to God before a life to sin. This life all infants have. All responsible persons who have sinned and who are out of Christ are alive to sin. All persons dead in sin need a resurrection to the life which they had before their sin and their death. This can be effected only by coming to Christ. In coming to him as we pass through a burial and resurrection. The burial has respect to our death in sin and the resurrection to a resurrection from that state to the life which we had before our death in sin. When a man dies, if he is ever resurrected he comes forth to the same life he had before he died.

If a man dies physically and is ever raised respecting that death, he comes forth to physical life. If a man dies to sin, is buried and raised respecting that death, he comes forth to a sinful life. Then away with the idea that the baptismal burial and resurrection has respect to death to sin.

Losing and regaining the life to God as exhibited in the Gospel is beautifully analogous to the losing and regaining physical life. The poor man who is dead in sin and to God must be suitably shrouded for his burial. He must have on the garments of faith and repentance. His views and his heart must be changed. If not, thus clothed and prepared the Lord will not raise him to life.

The primary meaning of the word death, is separation. When used in the Christian Scriptures with reference to sin, it means a union with or a separation from. Separation from sin, and freedom from sin means the same thing. This will hardly be questioned. That death to sin is freedom from sin the apostle most clearly states. That freedom from sin is not obtained before baptism bro. Wright clearly admits.

If my beloved bro. had examined my article closely he would have been relieved from the necessity of saying: "no one can come to Christ by baptism alone." Be it far from me ever to insinuate such a thing. The whole process of conversion which brings a person into a new state is, however, not completed without baptism. Bro. Wright says: "It may be said of all men, however wicked, that they are dead in sins and trespasses, but is this the death preceding the burial in baptism? Surely not." In this bro. Wright states the issue. The death preceding baptism is either death to sin or death in sin. I have endeavored in this and my former article, to show the death to be in sin just as long as the man remains a Christian. When Bro. Wright, or any body else shows by a fair scriptural argument that death to sin precedes Christian baptism I shall readily and heartily yield. Bro. Wright again says: "Baptism changes the state, condition or relation." Then after speaking of those baptised into Christ he says: "They are new creatures because in a new state, condition or relation, and such are freed from sin and, alive to righteousness." This is a strange position for a man to take who affirms that death to sin precedes baptism, for Paul says: "He that is dead is freed from sin." Paul has the man who is dead to sin freed from sin, but bro.
Wright has a man first dead to sin and then at some future time freed from sin! He certainly did not intend his statement to conflict with Paul's. Again bro. Wright says; "Faith produces this change, without faith we cannot come to this relation. Faith destroys the love of sin, and when this is done we are dead to sin and proper subjects for the burial or baptism." Here he says clearly that death to sin is a necessary qualification to be proper subjects for baptism. Now Paul makes death to sin and freedom from sin the same thing. If Bro. W. and Paul are both right, freedom from sin precedes baptism. There is no freedom from sin according to bro. Wright before baptism. Paul also predicates freedom from sin of an obedience to the Gospel, Rom. vi. 17. We hope bro. Wright will straighten up these difficulties, and agree with himself and with Paul.

Again "Dead to sin, but not in the sense the Apostle uses the term dead when he says such are freed from sin." Have we a right to ignore the meaning the Apostle attaches to the word death when applied to sin, and give it a meaning of our own?

Bro. Wright says; "The only difficulty with him (me) is that if the sinner be dead to sin before baptism he must also enjoy freedom from sin before he is baptized." This is just the difficulty and if bro. Wright will remove it he shall have the credit. Bro. Wright quotes John iii. 18: "He that believeth on him is not condemned." This is not a parallel case with Rom. vi. 7. Paul does not say he that is freed from sin is dead, but "he that is dead is free from sin." Here is passage upon passage showing that justification is not by faith alone. Will bro. Wright produce one passage showing that death to sin precedes "freedom from" or "pardon of sin?" I am not disposed to be contentious, but want to be right.

J. F. DAVIS.


REMARKS.—Bro. Davis seems to think he understands the matter clearly. There is where we differ. Baptism does not give life, but only introduces or admits the subject into that state prepared for the enjoyment of life. The quickening or begetting of spiritual life is by the word and before baptism, and in order to baptism, and without which baptism would be of no avail. The order of the commission, and the practice of the apostles under that commission, was first to teach and then to baptize, in reference to the alien. Not to baptize first and then to teach. This teaching was to beget life, spiritual life in the hearers and the baptizing them afterwards, was to induct them into that state where the life they had already received through the word could be enjoyed. This will not, we think, be denied. If life can and does exist before it is enjoyed, then is bro. D. wrong in his views, unless a man can have spiritual life and yet remain alive to sin until he is placed in the enjoyment of that spiritual life. But I am sure our brother would not baptize a wicked man, one whom he knew to be wicked and not begotten by the word. Then what is to be gained by this new view and its discussion? Nothing, whatever, as I conceive, but to confuse and bewilder the minds of some and prejudice others.

D. T. W.

ABINGDON COLLEGE COMMENCEMENT.

In drawing attention to the commencement exercises of one of our colleges, it is presupposed that the brethren generally take an interest in all educational enterprises founded upon proper principles and conducted for the upbuilding of the greatest cause on earth. Sometimes we allow our sectional prejudices to operate to the disadvantage of institutions of learning that do not happen to be established in our own immediate neighborhood, but it ought not so to be. There is no necessity for one institution interfering with the prosperity of another, inasmuch as there is certainly room enough for all; and certainly there ought to be a harmonious co-operation.
NOTE TO BRO. CREATH.

Mr. Jacob Greath—Dear Broth.: Enclosed please find twenty-five cents, for which you will please send me your work entitled "A Chronological Table of Important Events" and if you have any others for sale that would help me in a Christian life, please let me know. And if it would not be asking too much I would like you to write an article on those passages of scripture which relate to "our Lord's Supper" as a sacrament, so as to refute the doctrine as taught by the Roman Catholic Church of the real presence of Christ being present. Then what they call Transubstantiation. Also those passages which they quote to prove their Church's Infallibility, such as "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it," Matt. xvi: 18; "Go ye and teach all nations; and lo! I am with you allway even to the consummation of the world," Matt. xxviii: 20, and similar ones, and have said articles published in "the Christian Pioneer." My reason for making this request is this: this community has no organized church or congregation of Christians. What remains of one that numbered over a hundred, years ago, are a few women, and they languishing for want of zeal; lukewarm myself, being one of that number. But I have to say I am only what scriptures term "a babe in Christ," although forty years old. I only made that profession of Peter, "Thou art Christ the Son of God," last year; and lived in the world and heard all the denominations put forth their creeds, contradicting each other, putting different constructions on the same scriptures, until I had liked to have become an Infidel. Besides our indifference we are not able always to give an answer to those who assail us. And as the Roman Catholic church is strong and flourishing here, making converts and exceedingly zealous in what we deem a misguided zeal; have a large church building, parsonage and academy, to which Protestants, even some of our sisters, are sending their daughters to receive education. Aside from my own weakness of associating with them on
EDITORIAL.

terms of friendship, and not able to refute them when called to do so. I ask your help or assistance, so that I may have scriptural truths to gainsay their misquotations. And please tell me where I could get a book or books for the same purpose. I have been a Bible reader from my youth, but its meaning has been confused by the teaching of the Methodist church or creed. Also, two other passages they quote which I cannot explain:

1 James v: 14, 15; Matt. xviii: 17.

These are my private reasons and requests, no one being privy to my purpose of addressing you on this subject. I hope I have made myself understood, and that you will be able to comply with my request and thereby benefit all the readers of the Christian Pioneer as well as your weak sister in Christ.

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THE APPROACHING STATE MEETING.

On the fourth page of the cover we keep a standing notice of the appointed time for the State Meeting of the brethren of Missouri. We wish none to forget it. The interest of that meeting will doubtless surpass that of any meeting of the friends of Christ held in the State for years. Everyone that can ought to attend. The brethren at Columbia are able and willing to entertain all who may come. There will, no doubt, be half fare tickets obtained on all the Rail Roads for each one who attends. This will be the first general meeting of the brethren of the State for years, and every one that can, will, we trust, try to be there.

And may we not also hope to meet with many brethren from other States at the meeting. They will each meet with a warm and cordial reception on the part of the Missouri brethren. Brethren, we invite you to Missouri to meet with us in our general meeting at Columbia. Our Lord is one, his cause is one, and we are one in him. We have one common interest, undivided by State boundaries or geographical lines. Come and let us bow before the Lord together, worship him together, and talk together. We invite especially our editorial brethren, Lard, Pendleton, Paris, Hopson, Franklin, Errett, Lipscomb, Horner, Mathes, Downs, Karr, Carpenter, Craig and Reynolds. These have a wider range of vision from their elevated stand point than others. We desire to meet them, each, if possible, at Columbia this fall. The brethren of Missouri will be glad to see their faces and hear the voices of these faithful sentinels whose publications they are reading.

D. T. W.

Bro. J. J. M. Dickey, who came from Kentucky to Missouri last fall, and located with his christian family in this city, but afterwards bought land some seven miles out of town and moved on to that, is at present in very poor health, and the probabilities are against his living long. He is an intelligent and devoted brother. Has been preaching the gospel for many years. Some fifteen or sixteen years ago, he wrote considerably for the Christian Age. His health failed him (consumption,) and he has been gradually sinking ever since. He is held in the highest esteem by all who know him, for his devotion to Christ. At his request a large number of the brethren and sisters belonging to the Church here visited him last Lord's-day, sung and prayed, and broke the loaf with him and sister Dickey and their son and daughter. Many of their neighbors hearing of the meeting attended. The occasion was solemn and impressive. Brother Dickey's faith is strong and his mind remarkably clear. Though his sufferings at present must be severe, still he is as calm and his mind seemingly as much composed as if nothing was the matter. He is suffering with inflammatory and acute rheumatism, and hemorrhage of the lungs, besides the pulmonary affection which is hastening him away. The strong faith one evinces in his sinking condition, is doing much good among his neighbors and those who visit him. You cannot be in this presence for only a short time without being impressed, and that for good, by his strong confidence in the word of the Lord.

D. T. W.

Eld. J. M. Henry.—The Church in Chillicothe, Mo., has engaged the services of Eld. J. M. Henry, now of New Albany, Indiana, to preach for her, and assist in building up the cause in this place and vicinity. Brother Henry will enter his new field of labor some time in September next, or by the first of October at farthest. He is one of our safe men, clear headed and strong as a workman. Has no hobby nor new notions, is content with the simplicity of the gospel, as taught by Christ and his apostles. We heartily welcome him to our State, and especially to this city and congregation. He will, beyond doubt, aid us
much in Missouri, and we need many such laborers as J. M. Henry. There is a large field here already ripe to the harvest. But still his labors as at present arranged are for Chillicothe alone. But there are points in the immediate vicinity of the city needing preaching, if possible, more than the town, and it is to be hoped the church will not be selfish, but allow him much time to preach at these adjacent points. The church for the last four years has gradually prospered, and to-day will compare favorably with any church in the State in the number of its members, their zeal and devotion, and the attendance at their regular Lord's-day meetings, twice each day. There is but one thing of which complaint may be justly made, and that is their lack of liberality. But of this I have, perhaps, no right to speak, as the blame may rest upon me for serving them as preacher, now going on five years, for little or nothing. But they have the ability to be largely liberal and their noble hearts will not allow them to be behind in this respect when they are educated up to the proper sense of their duty as disciples of Christ. And this I am satisfied the beloved brother Henry will do.

D. T. W.

LITERARY NOTICES.


This volume is upon our table. It contains 500 pages, printed upon clear type and beautiful paper. The mechanical execution is in the best style and every thing that can be desired. But its great value is in the matter it contains. It is a work that ought to be in every household. Every preacher should read, study and mature its contents; in short, all who feel any interest in the great religious movement to which Mr. Campbell devoted his life, should possess a copy. The present volume contains accurate and full details of Mr. Campbell’s early life, together with sketches of the religious movements in Ireland and Scotland among the Presbyterians, during the period covered by Thomas Campbell and his son Alexander, before their removal to America. It also presents a carefully detailed history of the early labors of Mr. Campbell and his father, by which the reformation movement was fully developed. This work is destined to have a wide circulation, and to find a place in every library. D. T. W.

SMITH’S BIBLE DICTIONARY.—This most valuable work is upon our table. The reader will remember that we gave the advertisement of this work together with a lengthy editorial in the Pioneer not long ago. The copy before us is a beautiful book of 1018 pages of double columned closely printed matter. It professes to coin every name in the Bible and Apocrypha of which anything can be said. It gives an accurate account of every place and every name in the Scriptures of which explanation or illustration is required. It describes every animal, bird, and insect and reptile, every plant, and every mineral, every implement and domestic utensil mentioned or alluded to in the Bible. It gives an account of the manners and customs, costumes, habitations, laws civil and ecclesiastical antiquities of the Jews and surrounding nations. It also embraces a geographical description of the Holy Land and other countries, according to the most recent and accurate surveys; and includes a history and analysis of each of the books of the Bible; biographical sketches of the writers and of all other scriptural characters.


This is a well printed volume of 533 pages, in large clear type, and on beautiful white paper. It will doubtless be read with much interest and meet with a ready sale.

THE AMERICAN STOCK JOURNAL.—Farmers and Stock Breeders, who look to their own interests, should send for a copy of this interesting Monthly Magazine. Specimen copies free. Address N. P. BOYER & Co. Pub’s, Parkesburg, Chester Co., Pa.

PLATT CITY ACADEMY.—The tenth annual Catalogue of this excellent school is upon our table. We are gratified to learn of the highly prosperous condition of the School. There were 137 students in attendance during the session just closed, 55 females and 82 males. The Academy was founded in 1857, and has continued to give entire satisfaction to its patrons ever since. The scholastic year of the Institution will begin on Monday, the 14th of September, and close on Thursday, the 23rd of the following June. It will be divided into
two sessions of twenty weeks each, which regulate the financial terms of the school.

EMINENCE COLLEGE, KY.—The Catalogue of the officers and students of this popular and flourishing school, for the Session ending June 12, 1868, together with the course of study and Announced for 1868-69, is upon our table. We learn from the Catalogue that this school is in a flourishing condition. During the session just closed there were 95 females and 65 males in attendance, making the total number for the session 160. During the last eight years, notwithstanding all the disadvantages from the calamities of the country, this school has turned out about 60 Graduates, 18 of which Graduated during the last session. The Twelfth Session of Eminence College will commence on Monday, the 7th of September 1868, and close on the 10th of June 1869.

ALLIANCE COLLEGE, Ohio.—This is a new Institution with an able Faculty, and a thorough course of study. It has a legal charter and will begin its first session on Tuesday, August 18, 1868; Examination of applicants will be had on Friday and Saturday preceding.

The Faculty consists of ISAAC ERRETT, A. M., President, assisted by eight competent and experienced professors, Alliance is located in Stark Co., Ohio, about sixty miles north of Cleveland, and eighty miles west of Pittsburgh, Pa., at the crossing of the Pittsburgh, Fort Wayne and Chicago, and Cleveland, Pittsburgh and Wheeling railroads, thus possessing excellent railroad facilities in all directions.

ST. LOUIS MEDICAL COLLEGE.—The twenty-seventh Annual Announcement of the St. Louis Medical College. Winter session, 1867-68, is upon our table. During the session for 1867-68 there were 125 students in all, and 23 Graduates. The 27th regular term of Lectures in the St. Louis Medical College will commence on Monday, Oct., 12, 1868, and continue until March 13, 1869.

REPORTS FROM THE BRETHREN.

BETHANY, Mo., July 8, 1868.

Bro. Wright. Bro. Ben Smith closed his labors here on Monday morning last. We had a good meeting, 12 additions to the congregation. Bro. Smith delivered a series of discourses in his usual masterly manner; he is truly a workman in the grand cause of our Lord Jesus Christ, and ought to be constantly preaching, but thinks he can do more for the cause, by teaching in Christian University, preparing young men for the ministry. Our brethren ought to turn their attention to this University, and send their sons and daughters to this school, and aid in building up the Institution, and make it under God a blessing to the cause of Christ. We enjoyed Bro. Smith's company very much, talked over old times. Such visits are quite a treat to old friends. His wife came up the last week of his stay, she is an amiable sister, and one whose heart is in the Lord's cause. We pray the blessing of the Lord upon them that they may be a blessing to the church, of our Lord Jesus Christ our brethren here were much refreshed by the meeting, and are encouraged to persevere, in the divine life, and to hold on to their begun confidence in the Lord.

May the good Lord bless us all, and may the holy brethren everywhere persevere.

Yours truly,

J. S. ALLEN.

ETNA GREEN, Ind., July 5, 1868.

Bro. D. T. Wright: Before going to meeting this morning, I will pen you a line for the faithful in Christ Jesus. My prayer is, God bless you, dear brother, and the Pio- voice. It would be a source of joy to me if the brethren would report. Report, brethren, so that we may know how the battle is going. In May I closed a meeting with the Liberty Church, Fulton Co., Ind., of ten days, with 23 additions. Started to Ohio to attend a debate with Mr. Young, of the M. E. Church. The result I will tell you in a word or two. Mr. Young affirmed that the M. E. C. was the church of Christ, founded by Christ and his apostles; and the Discipline of said church was in harmony with the will of God. To make a long story short, Mr. Young arose to make his fourth speech. He spoke in these words: "My brethren, (addressing his preaching brethren,) I cannot sustain the proposition, if you can, I pray for the sake of Methodism that you will take hold of it, that is if my opponent will agree to an arrangement of that kind." I expressed a willingness. I need not tell you the debate closed then and there. I was disappointed. I spoke at night on Methodism, in the Town Hall, as I could not get their church house. On Lord's-day last in the month, I spoke in Pierton, Ind., and 2 heard and believed the things concerning the kingdom of God and the name of Jesus and was baptized. June 5th, commenced a meeting in the town of Akron, and 38 was the result of this meeting. One of the converts, C. C. of the C. Standard, gives the particulars of said meeting, which you can copy if you see proper. At the close of the meeting I went to Mud Creek, Fulton Co., and 3 heard, believed and was baptized. In my next I will tell you what we have to contend with. May the Lord keep us humble. Pray for one who will try to contend for the truth as it is in Jesus.

A. J. CLARK.
THE OPPOSITION OF THE BAPTISTS—No. III.

With a view to bringing about, if possible, a better understanding between us and the Baptists, we are in search of the grounds upon which they would justify themselves in keeping up their opposition to us. We have seen that there is no opposition from them toward us with regard to the divinity of Christ. We would now call attention to the creed question. It is a well known fact that there has been in this country, during the last fifty years, no small controversy with regard to this question, the Episcopalians, Presbyterians and Methodists being the zealous advocates of creeds, while we, as a people, have earnestly opposed them as being in their tendency heretical and schismatical. In this controversy the principal arguments by which the advocates of human creeds have sought to sustain themselves are the following:

1. By means of a creed, or a brief summary of Christian doctrine, persons may learn definitely what are the religious views of the party adopting the creed. Without such a brief summary, it is contended that the religious faith of the party cannot be definitely known.

2. From the creed we may learn whether or not the religious party adopting it is evangelical.

3. The creed serves as a useful means of instructing the members of the church.

4. The creed is necessary to secure uniformity of belief.

5. The creed is necessary to guard the church from heresy.

All these arguments, if arguments they can be called, have been refuted time and again both by tongue and pen. In the first place it is a general refutation of all these arguments to remark, that if a creed or brief summary were really necessary to the well being of the church in any sense, then the Holy Spirit who was sent to guide the apostles into all the truth would have doubtless directed them to have drawn up such a document and left it behind them for the use of the church during all future time. But the fact that the Spirit of truth has not done this is proof clear and convincing that the great Head of the Church did not deem such a thing necessary for the success of his cause. But let us deal a little more specifically with these arguments. The first argument maintains that we cannot know certainly what a religious party believes without a creed. To this we reply that a human creed is only necessary, in this case, for human organizations, such as the present sectarian parties around us. Without the Confession of Faith we could not know what Presbyterians believe; without the Discipline we could not know what Methodists believe; but since the New Testament contains the religion of Christians, it alone is all that is necessary to let the world know what Christians believe. As to those human organizations believing that they are inimical to the true Church of Christ, we are doing all we
THE OPPOSITION OF THE BAPTISTS.

Can to destroy them. We think the most effectual way of doing this is to induce the people to abandon, forever, the human creeds and constitutions which give existence and perpetuity to those human organizations. But we are told in the second place, that without a human creed we cannot know whether a religious party is evangelical. To this we reply that the term evangelical means according to the teachings of the evangelists, or in harmony with the doctrine of the New Testament. Now, to ascertain whether a party is evangelical, or holds to the doctrine of the New Testament, to which shall we go, to the creed or to the New Testament? To the creed responds this argument. Why to the creed rather than to the New Testament? Only one answer can be given justifying such a course. The advocate of such a doctrine must regard the creed more plain, more easily understood than the New Testament. If he will not take this position, then no reason can be given why the creed rather than the New Testament should be consulted. By the way, since we as a people have no creed but the New Testament, how have the sects learned, as they profess to have done, that we are not evangelical? If they can sit in judgment on us who have no human creed, and pronounce us unevangelical, could they not also without the aid of a creed learn the religious status of others who happened to be evangelical? In the third place we are told that the creed serves as a useful means of instructing the members of the church. To this we reply that we have always advocated the use of religious tracts, books and essays as a means of instructing the minds of men in the cause of religion. If then the creed be put down on a level with religious tracts, it is no longer a creed in the strict technical sense of the term. Every systematic treatise on Christianity would in this loose sense be a creed. But the advocates of human creeds are not willing for them to occupy so humble and unpretending a position as this. The fourth argument tells us that the creed is necessary to secure uniformity of belief. This is refuted by the history of creeds. The voice of history tells us that human creeds, as bonds of union and communion, have utterly failed to secure this uniformity. In a work of much research by a Mr. Douglas, entitled "Errors regarding Religion," the author, speaking of those endless controversies which Christians have waged among themselves about questions tending only to render strife, says, "Every party made a new creed, and every creed a new party." When those creeds are appealed to to decide controverted questions, they only serve to widen the breach and to separate the parties still farther from each other.

"Chaos umpire sits, And by deciding worse embroils the fray."

But again in our own reformation movement furnishes a complete refutation to this argument urged on the plea of uniformity in belief. Now it should be found that we without any human creed have attained to a greater uniformity in all the fundamental principles of the gospel than our religious neighbors with all their tests and safeguards in the form of creeds, then all candid persons must admit that a human creed is not only not necessary in order to attain to this uniformity, but is even a hindrance to it. What then has been the result of our religious movement which recognizes no creed but the Bible? A book has been lately published, by R. W. Carroll & Co., of Cincinnati, entitled
THE OPPOSITION OF THE BAPTISTS.

"The Living Pulpit of the Christian Church." From the preface of these publishers, who have no religious connection or sympathy with us, we shall make a short extract, as bearing directly on this question. "There is one remarkable fact which the publishers believe worthy of attention. In this work are sermons from the pens of twenty-eight preachers, scattered here and there over the United States, who wrote without any consultation, and without knowing what subjects would be treated by others, or what others would say; and yet there has been no conflict of opinion, no contradictions or difference of views—showing that the great body of the ministry is as one on the vital and material questions which distinguish the church organization of the Disciples from that of others."

But in the last place we are told that a church should draw up a creed in order to protect itself from heresy. To this we reply that all who when tested directly by the word of God are found to be sound in the faith, should be received as Christians; and all who when thus tested are found to be unsound, should be rejected as heretics. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Such, then, is a brief exhibition of the nature and merits of the controversy between us who contend that the Bible alone is all-sufficient as the creed-book of the Church of Christ and those who take the position that a creed or brief summary of gospel doctrine is necessary in addition to the Bible.

But what attitude have the Baptists assumed with regard to this question? Have they arrayed themselves with the advocates of human creeds, or have they taken sides with us who contend for the Bible as the only rule of faith and practice for Christians? In the first place we will call attention to the position which they took on this subject at the beginning of this controversy. It can be proven by an appeal to the records of those times that the Baptists, in common with the Pedobaptists, were the staunch defenders of human creeds.

Two facts will suffice to prove this. In 1825, the Long Run Association in Ky., in which three thousand and sixty-four Baptists were represented, rejected the circular letter written by Eld. P. S. Fall, then of Louisville, which urged the all-sufficiency of the word of God alone as the creed-book of the church. But these Baptists did not think so, hence they rejected the principles advocated by this letter. Again, in 1828, the church at Mount Pleasant, Ky., in her letter to the Elk Horn Association thus writes: "Your object will be to consult the well being of society, to guard against heresy, and to study the dignity of the Baptist cause, by holding sacred the doctrine of sovereign grace, as revealed in the scriptures of the Old and New Testaments, and set forth in the Philadelphia Confession of Faith, and as much as possible, to hold original ground, and guard against those churches that are throwing their creeds and confessions of faith (as they cantingly call them) away." Chr. Bap., Vol. 6, page 492. From this extract it will be seen that the creed which in those days was the standard of Baptist orthodoxy and the test of church fellowship was the well known Philadelphia Confession of Faith. Then it clearly appears that the Baptists were in those days the avowed advocates of human creeds. How do they now stand on this question? We are informed on high authority that the Baptists in the
East reject all human creeds. Dr. Wayland, in his "Principles and Practices of the Baptists," says, "The fundamental principle on which our difference from all other evangelical denominations depends, is this: we profess to take for our guide, in all matters of religious belief and practice, the New Testament—the whole New Testament, and nothing but the New Testament." Pages 85, 86. Then taking Dr. Wayland as a fair exponent of the views of the Eastern Baptists, they are one with us on the creed question. With them our opposition to human creeds does not constitute us heretics. If we are teaching the people pernicious dogmas, this, with the Eastern Baptists, cannot be one of them. But how do the Baptists in the South and West stand on this question? Eld. Wesley Wright, when called to assume the pastoral relation to the Baptist church at Savannah, Mo., was confronted by a human creed which had been foisted into the church by those who had previously officiated at this place. This fact is of recent date. Eld. Wright refused to subscribe to this creed; this may be regarded as the first step which finally led to his separation from the Baptist church. The creed we presume is still in the church, but the preacher is now a member in the Church of Christ, and takes the Bible as his only creed. Again, I have now lying before me a small volume entitled "The Baptist Church Directory." On page 153, the author says, "The most of churches (Baptist churches) have a confession of faith printed and distributed among the members. These are not verbally the same in all churches, but substantially alike as to the doctrines they express. The following form, usually called the 'New Hampshire Confession of Faith,' is now extensively adopted by the churches North and East. While the Philadelphia Confession of Faith is very generally in use at the South." The author after saying that these two creeds do not in any sense contradict each other, proceeds to give the different articles comprising the New Hampshire creed. What then, do our Baptists of the West say in the face of these facts? Have you, or have you not a human creed? J. M. L.

**THE BAPTIST CHURCH.**

3. The Baptist church holds to the dogma, that, in conversion, there is a divine influence exerted by the Holy Spirit that is internal, mighty, efficacious; that is different from moral sensation, distinct from, and above the truth. J. B. Jeter.

In all the word of God there is no mention of any such doctrine as the above. If that doctrine is true, what necessity or propriety is to be found for preaching the truth? An influence more powerful than the truth, and that is different from the truth, must be exerted in order to conversion. Until it abandons this wild notion of abstract spiritual influence in conversion, no church holding to it, need claim to be in all respects like the primitive church of Christ.

The Baptists have been valiant for the word of God. For this they are entitled to honor. Where have they found their weapons, with which they have so successfully contended for 260 years, for believers Baptism, and against infant Baptism? Have they not been the pure word of God? What influence distinct from and above the truth has ever gained a victory in their behalf? Are Baptists, willing to admit that something distinct from the truth
has been used, either by them or the Holy Spirit, in their conflicts with paidobaptists? Does the Holy Spirit convert the heathen, to whom Baptist missionaries are sent, by an influence distinct from the truth? Do not intelligent Baptists know that the teaching of their sentiments, even to this notion of an influence of the Spirit distinct from the truth is indispensable, even to a prevalence of this sentiment or notion?

4. They teach that repentance is before faith, Paul says, “without faith it is impossible to please God.” “He has commanded all men every where to repent.” “There is joy among the angels of God over one sinner that repenteth.” “He that believeth not on the name of the only-begotten Son of God, the wrath of God abideth on him.” “He that believeth not (on Christ) is condemned already.”

Now if a sinner repent the angels rejoice. If he has not faith when he repents, the wrath of God abideth on him. Do not the angels mock God because his wrath is on the sinner over whom they rejoice in the divine presence. Further, “whosoever is not of faith is sin.” If the sinner repents without faith is not his repentance sin? Do not answer this question with a sneer, or say it is of no force. Men cannot come to God without faith. Has repentance any relation to coming to God? Repentance is “toward God.” But this it cannot be, as pleasing to him, unless preceded by faith. The goodness of God leads men to repentance. How does any man apprehend the goodness of God, if he does not believe in him? The matter is as untrue as it is unscriptural, and is untrue because it is unscriptural.

5. The Baptists teach that sins are pardoned before immersion. Forgiveness is a promise. All the promises of God are in Christ.” “As many of you as have been immersed into Jesus Christ, have put on Christ.” Do Baptists really believe that pardon is out of Christ? Christ shed his blood in his death, not in his life. This cleanses from sin. “Therefore we are buried with him by immersion into death.” Can we be cleansed from sin without the blood of Christ? Then we cannot be pardoned until we come into him, into his death. We come into him when immersed, not before. If we assume to be forgiven before we come to the death of Christ, what confidence do we show in the efficacy of his death? Baptists certainly must be unwilling to deny the virtue of the precious blood of Christ to cleanse from sin. The Scriptures above inform us how we come to his death in which his blood was shed.

Some Baptists may deny that the immersion referred to is in water—that is the immersion in the Holy Spirit. The immersion in the Spirit was a promise. Immersion in water is a command. The effect of immersion in the Holy Spirit was to enable the subjects of it to speak with tongues they had not learned. Immersion in water secures the promise of pardon, and the gift of the Holy Spirit.

That the Baptist church is not the church of Christ is seen in the light of the foregoing differences we have noticed. There remain several others that may be noticed hereafter. I love the Baptists for their having stood up “faithful among the faithless,” for the word of God as a whole, but for their specific errors I claim no fraternity. May the Lord enable all who love him to see eye soon.

J. M. HENRY.
trine and discipline supposed or imagined to have been put forth by Christ or his inspired apostles, and not committed to writing. But handed down from age to age by oral communication; the so-called unwritten word of God, distinguished from scripture."—Worchester.

Q. Is it sufficient to believe the scriptures only? A. No, we must also believe the traditions of the Church.

Q. What are these traditions? A. Many things belonging to faith, as likeness to discipline, which the apostles did not write, but only preached and taught by word of mouth; which the holy Church has carefully delivered from father to son, in all ages, down to us. Instruction. It is not sufficient that we believe the scripture only, but we must also submit to the universal traditions of the Church; and, truly, how do you know the scripture to be scripture or the word of God, but by tradition? Tradition then, is a most necessary support of our faith; and of scripture too. How do we know that the creed was delivered by the apostles? Scripture does not mention this fact, but we have it so by tradition. How do we know that the Sabbath was changed by the apostles, and translated from Saturday to Sunday, but by tradition? How do we know that infants are to be baptized, but by tradition?

—Poor Man's Catechism. Pg. 8, 10.

Here is an open, plain acknowledge- ment of the authority of tradition, and of the insufficiency of the scripture alone in matters of faith and discipline. This Romanist writer asks, "How do we know that the creed was delivered by the apostles?" We, that is they, do not know that what is called by them and Protestants, the Apostles Creed, was delivered by the apostles, by tradition. No trace of it was found for generations after the apostles were dead. Scripture does mention the existence of the creed during the apostolic age. This author admits that the Scriptures do not mention his creed.

Then his creed and the scriptural one are not alike. This much is perceived without comparing what the creeds teach.

This Apostles creed is now the basis of Church Union by Protestants. If this creed is broad enough to support both Catholics and Protestants, are they rooms in some building or are they parts of a city?

We cannot know what is scripture, or the Word of God but by tradition! What a wonderful thing is tradition! Oral communication delivered from father to son, and from age to age, are more reliable than written documents! These written documents were the work of inspired men, but the traditions were transmitted by uninspired men! The latter are equally reliable as the former! Such is the charter for Romanism and Protestantism. The word of God never led any man to be a Romanist or Protestant, nor to the Nicene creed. "Tradition is a most necessary support of our faith, and of Scripture too!"

Why then do these parties seek to establish the authority of their tradition by scripture? Many of these traditions have long since been committed to writing. How insipid they are!

"How do we know that the Sabbath was changed by the Apostles, from Saturday to Sunday, but by tradition?"

No man knows that such a change was made, by either scripture or tradition. The Sabbath, with the remainder of the law of Moses, was abolished, taken out of the way, by the death of Christ. Since men talk with affected piety about the Christian sabbath, Romanists are coming to use the Lord's day in this country as a time for making parades, to the annoyance of quiet religious assemblies.

"How do we know that infants are
to be baptised but by tradition?" Certainly that is not the only way it can be
known, but that is the only authority for it. Why should Protestants pretend that the Bible sanctions the baptism of infants, in the face of the authoritative settlement of the question by Roman tradition? Romanists surely know as much about Bible sanctions for their own practices as Protestants do. Where is there any doctrine, held by the Catholic church, that is taught in the Bible, that they neglect to appeal to the book for the authority? John Wesley says, "for baptising infants, there is neither express command, nor clear example." Let Rome have the honor, if any, of practicing that for which there is neither command nor example. But let Protestants who declare the scriptures to contain all things necessary to salvation follow their traditions no longer.

New Albany, Ind.

LETTER TO ELD. WILLIAMS: NO. I.

Richmond, Mo., June 20, 1868.

Bro. Wright: The accompanying letters were not written for publication, but at the request of some of our brethren, I have concluded to send them to the Pioneer, hoping they may be of some service, to inquirers after the truth.

As some of your readers may think that Bro. Williams' letters, to which I reply, should have appeared in full, it is proper to say that I addressed him a note proposing, with his consent, to let them appear in full alternately with mine, and without that careful regard to their literary arrangement that he would desire in published communications, he preferred not to have them published. As I quote the portions I reply to, it will be understood.

Yours fraternal.

G. R. HAND.


Eld. J. T. Williams:—Dear Brother. A few days ago I learned through Bro. Coons of Platt Co., that you are residing near New Market, and that you expressed a desire to see me and to renew our conversation. I am glad to know that the subject of our conversation still has a place in your memory with a disposition to pursue the same still further. It would afford me much pleasure to meet with you and pursue still further our investigation of the Sacred Scriptures, in regard to the great themes that you and I are engaged in proclaiming to a perishing world. I see no reason, my dear brother, why you and I should not be working together in this great field. From our last conversation I feel well satisfied that you would feel much easier and freer in the work of the Lord, if you would throw off all shackles and take the word of God alone as your rule of faith and practice, preach the gospel as found in the book, make disciples as they made them in the days of the apostle, and call them Christians as they were called in those days. And now, my dear brother, should you be disposed to act upon the suggestion I made to you on parting with you at our last interview, viz.: to drop off all shackles and take the word of God alone as your rule of faith and practice, we are engaged in pursuing the same still further.

There is a wide field open before you. The harvest truly is great but the laborers are few. We are in need of more laborers in the Lord's vineyard, right here in Mo. I am holding a meeting at South Point Church near Albany, Ray county, which will probably continue a week yet. I shall be in Richmond by regular appointment, first and second Lord's days in June, where I should be glad to see you. I also expect to be at Platt City at the examination of Prof. Gaylora's school which will occupy the week ending June 30th, commencing Monday after the 3rd Lord's day in June. Should we not meet before I shall be glad to meet with you there. Should be pleased to hear from you on receipt of this. My address is Richmond, Ray Co., Mo.

Yours fraternal,

G. R. HAND.

Richmond, Mo., July 8, 1867.

Eld. J. T. Williams:—My Dear Brother,

At home once more after a few weeks ab-
sence, I find your favor of June 3, forwarded from Platte City, a waiting me, and I proceed briefly to reply. In mine of May the 24th, I presumed from previous interviews, that we were sufficiently agreed upon the great truths of the gospel, to be laboring together in the same field. You remind me, however, "that while on many things we were agreed, on some things we differed." Of these you refer to two, viz: "Communion," and the "conditions of Pardon," to which I will reply.

1st. You say, "I could not, without great violence to my feelings, break the loaf with those I know to be unbaptized." Then, my brother, you draw the line in the right place, and I shall find no fault with you for that. You correctly located it, between the baptised and the unbaptised, and I know of no scriptural reason for changing that location. So we are together on that principle, though our practice, in some instances, may seem to imply that our charity for the kind, pious, devotional, professed Christians, among the Pedobaptists, leads us to relax somewhat the rigid application of it. But if you draw the line closer than this, and separate between different classes of baptised believers, then you do violence to the law already admitted to govern in the premises. You doubtless remember that in our conversation, I stated that, when you restricted the communion to baptised believers, you were consistent, but when you restricted it to those of the same faith and order, or to a single class of baptised believers, you are inconsistent. And now that we both agree as to where the line between communicants and noncommunicants, belongs, let me inquire why we locate it there. The question then becomes, who have a right to partake of the loaf and cup? If all the world have not, then it is a right reserved to a privileged class. The question then occurs, who are those privileged ones? If some one should say baptised infants have the right, you and I would both say, no. Then we agree that baptism alone does not entitle to that privilege. Should some one say that all believers, whether baptised or not, have that right, you and I agree again in saying no. Then we agree that faith alone does not entitle to that privilege. In these emblems our absent friend, the head of the family, has left a memorial, and when we partake of them, we "do this in remembrance of him." Now we would naturally reason, that all the members of the family would have an equal right to remember him, in this commemorative institution. Hence we conclude that all the members of the family of Christ, all disciples of Christ, Christians, citizens of his kingdom, those in Christ, have the privilege of remembering him, and the right to "show his death till he come." And the right to partake at all, implies the right to partake with all others, who have the same right. I know of no scriptural authority, by which one disciple of Christ can exclude another disciple of Christ from this privilege, any more than he can exclude him from prayer, or any other privilege or duty common to all Christians. The line of distinction here then, is the line of citizenship, or discipleship, and hence you lay down the line in the right place, when you make baptism the line. Baptism of penitent believers, of course is meant. You and I baptise no others. And now I presume to say, that neither you nor I can find any other satisfactory reason for drawing this line where we have, than the all sufficient and scriptural one, that all on one side of that line are citizens, all on the other side, aliens, Jno. iii. 5, on one side in Christ, on the other out of Christ, Gal. iii. 27, on one side in a saved state, on the other not, Mark xvi. 16. This is a sufficient reason, and nothing short of this is. I have no authority to exclude from the communion table, any that I regard as christians or disciples in Christ, citizens of his kingdom. And if I recognize unbaptized believers as in Christ, I would not dare to exclude them from the Lord's table. But should you say that the line should be drawn so as to distinguish between the different orders of Baptists, and between Baptists and immersed Methodists, Presbyterians, Episcopalians, &c. I would reply that that is not a scriptural reason, and cannot since there were no Baptists, Methodists, Presbyterians, &c., in the days of the apostles, and for some fifteen centuries afterwards, and hence the scriptures cannot recognize a distinction that did not then exist. Now to the law and the testimony. "Who did commune in the days of the apostles? When the Savior instituted the supper, the disciples were all present, including Judas, and Jesus said, "drink ye all of it." The disciples came together to break bread, at Troas Acta, xx, 7. Since there is no distinction made, I conclude all disciples are entitled to partake. In the muddie church at Jerusalem, Act. ii. 42. "They continued steadfastly in the apostles doctrine, and fellowship, and in breaking of bread and in pray-
These, as we learn from the 41st verse, were baptised believers, for "those who gladly received his word were baptized," and if any were added without baptism, they were also added without faith. Having complied with the terms of citizenship, as made known that day, they were entitled to the privileges of citizens, and continued to exercise them. Again, in regard to shifting the responsibility from ourselves to the shoulders of the communicant. You say, "If it is wrong for the unbaptised to break the loaf, it is wrong for us to allow them the privilege of doing so, and consequently sinful." Sin is transgression of law, and he that breaks the law, or teacheth others to do so sins. But if I teach that this is the privilege of all immersed believers, and if an unimmersed believer should be present and partake, thereby showing the Lord's death and his love for Christ, honestly believing it to be his privilege, he takes the responsibility. If he never should teach that it is the privilege of the unbaptised, or alien, then the responsibility would rest on me. Behind this stands another question, viz: Is it sinful for an unbaptised person, honestly and sincerely to commune? This you have not actually affirmed, though you seem to have assumed it. In suggesting this question, I do not propose to answer it affirmatively or negatively, I admit that the honesty and sincerity of the individual, does not make the act right. But what law is transgressed when an alien performs an act, or exercises a privilege belonging to a citizen, honestly believing it to be his privilege? Among the privileges the baptised believers continued steadfastly, Acts ii. 42, were breaking of bread and prayer. Now if it is sinful for the unbaptised to "break bread," is it not equally sinful for them to pray? If either case the alien is exercising the privilege of the citizen. Yet some preachers will invite aliens, sinners, to the mourners bench or anxious seat to pray, with no more authority for it than for inviting them to the Lord's table. I am glad to see, through their periodicals, that the more intelligent Baptists are discarding the mourners bench or anxious seat, and returning to the scriptural practice.

2d. You say, "Nor have I been able to see with you, that 'in the great law of pardon,' baptism is one of the conditions." Now I confess it seems a little strange, if you have read the "great law of pardon," that you should not be able to see the conditions. If remission of sins is conditional, we cannot reasonably expect to come to remission without complying with the conditions. If the conditions or terms of remission are revealed in the scriptures, we can read and comply with them. If they are not revealed, no human being can know whether he has come to remission of sins or not. But I am glad to hear you say, "To the law and to the testimony we must appeal alone for our faith and practice." Therefore to the law and testimony let us go. But where shall we find the law of remission under the reign of Christ? Certainly not in the Old Testament. By the way, the word "pardon" is used in the Old Testament, and "remission" in the New. Christ never promulgated a law of remission while on earth, though he claimed and exercised "power on earth to forgive sins" in person, yet that power on earth to forgive sins, he merged into law and left with his apostles, to publish after his ascension, and let them know, Luke xxiv: 45-49, that remission of sins in his name should be preached, but that it was necessary that he should "suffer and rise from the dead." Hence, we are not to look for it till after the resurrection. He further restrains them from a premature announcement of the law of remission in his name, by enjoining upon them to "tarry in the city of Jerusalem," the beginning place, until "ended with power from on high." This "power from on high," they received on the day of Pentecost. See Acts i: 2-10, and Acts ii: 1-4. They were then, and not till then, at liberty to announce the law of remission of sins in his name. On that day the law was announced, and so plain that we may read and see the conditions. Before looking at the conditions made known, we will first see what conditions or terms they were authorized to make known. He said to his apostles, John xx: 23, "Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." By this we learn that the law of remission was committed to the apostles, and that whose soever sins are remitted by the law they shall announce are remitted, &c. Therefore the terms or conditions they shall announce, beginning at Jerusalem, stand ratified in heaven. Jesus tells them, Mark xvi: 15, 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved." Saved is here used in the sense of remission.
or salvation from sin, for that is the sense in which Jesus is the Savior. See Mat. 1: 21, "For he shall save his people from their sins." And Luke calls it remission of sins in his record of the commission, Luke xxiv: 47. Now according to Mark, the belief of the gospel and baptism are both made conditions of salvation or remission, the one as clearly so as the other, and no law of language can so construe that sentence as to make one a condition and not the other. Luke so connects repentance with remission as to make it at least an implied condition. According to Mark and Luke then, we have the belief of the gospel, repentance and baptism, as conditions upon which the apostles might preach remission of sins. If there are other conditions beyond these, they will not be ignored, but upon less than these, the apostles, according to the commission, could not promise remission, and I dare not.

We will now go to Jerusalem, on the day of Pentecost, the time and place appointed for the first proclamation of remission of sins in the name of Jesus, and hear the Holy Spirit through the lips of Peter, announce the conditions in the great law of remission, as recorded in the second of Acts. Peter preached the gospel to them. Well, that is according to his commission. He sums up his conclusions by saying, "Therefore let all the house of Israel know assuredly, that God hath made him thereunto the Lord and Christ." This is equivalent to requiring faith or belief of the gospel at their hands, according to his commission. "Now when they heard this, they were pierced in their heart, and said unto Peter, and to the rest of the apostles, 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. Acts 2: 37, 38. Here we have "remission of sins in the name of Jesus," preached for the first time on earth, and they came to that name by being baptized in it. And you cannot prove that any human being, from that day to this, ever came to remission of sins in the name of Jesus Christ, without being baptized into that name. After they had believed and given evidence of their faith, they were commanded to do two things more in order to remission, viz: repent and be baptized for the remission of sins. Here we find the three conditions, faith, repentance and baptism, laid down by the Holy Spirit in the great law of remission. They were to be baptized for the same thing they were to repent for. And surely these heart-pierced and conscience-smitten Jews were not commanded to repent because their sins were remitted, but in order to their remission, and what the Holy Spirit has joined together let not man put asunder. As to whether remission in this connection is "actual" or "formal," I have only to say that such a distinction belongs to human theology, but is not found in the word of God. Hence if God actually forgives sins before or after he formally does so, we know nothing about it. If the sins of the three thousand were actually remitted when they believed and asked what to do, they did not know it, and were still in distress and a guilty conscience. But after they had complied with the terms of remission, we find them acting like men with a good conscience. Peter says baptism is "the seeking of a good conscience before God," [Emphatic Diaglott.] 1 Peter iii: 21. You say, "But if baptism in this verse (28th) bears the same relation to remission that repentance does, I am inclined to think that it is with reference to the body and not the soul." The action of baptism certainly terminates upon the body, but as to the design, Peter settles that question by saying it is "not a putting away of the filth of the flesh, but the seeking of a good conscience." 3d. In regard to the name you say, "I have no particular sympathy for the distinctive name Baptist." I am glad of that. It will be the easier for you to lay it aside. Now if you will refer to my letter again you will see that I do not suggest to you to lay it aside. Now if you will refer to my letter again you will see that I do not suggest to you to lay it aside one distinctive name and take another, but to wear no distinctive name. By distinctive name, I mean any name that distinguishes or separates one class of Christians from another. As to your preference for Disciple, I have no objection to it. We have both in scripture usage, and we go by both names, indiscriminately. Disciple means a learner, but does not designate whose disciple it is, while Christian denotes the disciples of Christ, the head of the family, "of whom the whole family in heaven and earth is named," Eph. iii: 15, and has divine authority. For Peter says, 1 Peter iv: 16, "If any suffer as a Christian, let him not be ashamed, but let him glorify God in this name." [Emphatic Diaglott.] And the ancient Martyrs through all the persecutions, did glorify God in this
name, and no other, and we should “not be ashamed” of it. My space is full and I must close. Yours, fraternally,

G. R. HAND.

ELDER W. KIDD.

PARIS, Mo., July 10th, 1868.

DEAR BRO. WRIGHT: With pleasure I record the fact that another very worthy and excellent man has left the ranks of the Baptists and became identified with the army of the Lord, to aid in the great work of spreading the gospel in its purity.

At a meeting held by brother Dennis M. Grandfield, at Louisville, in Lincoln Co., a few weeks since, among others, Elder Wm. Kidd, one of the first preachers of the Baptists in N. E. Missouri, with his wife and two daughters, identified themselves with the brethren.

It gave me peculiar pleasure upon receiving a letter from brother Kidd, a few days since, informing me of the facts above stated. Peculiar, because of the circumstances. For instead of such intelligence I was expecting him, according to previous arrangements, to summon me to meet him in debate.

Last fall I attended the Baptist Association in Pike Co., at the Ramsey Creek Church, and then formed the acquaintance of Elder Kidd. I was then preaching for the congregation at Clarksville, being but five miles distant. I requested the Association to send us a preacher. Brother Kidd was selected. We were so much pleased with his earnest, candid manner, that I sought a more extended acquaintance with him. We opened a correspondence, in which, with a great deal of candor, the differences between us were canvassed, Elder Kidd showing himself to be well versed in the doctrines of the Baptist Church. Upon my suggestion it was agreed upon that we would give the public the benefit of our investigations. We agreed to meet in the town of Louisville, on the 24th day of Dec. last, to discuss the following propositions:

1st. “The doctrine of hereditary total depravity is taught in the Holy Scriptures?”

2d. “Baptism stands in the gospel as a condition of remission of sins?”

3d. “Whoever believes has remission of past sins.”

A day or two before the above date, brother Kidd was taken severely ill, which continued for some time, so that he was not able to en-ter upon the discussion during the winter, but expected to as soon as circumstances would admit of it, but, as he stated in his letter to me, our correspondence and his investigations have led him to take the stand that he has taken.

I trust and sincerely pray that he may be as successful in the proclamation of the gospel as he has hitherto been in the advocacy of Baptist theology.

Brother Kidd is a man of ability, honest, warm hearted and zealous. I bespeak for him the warmest sympathies and co-operation of the brethren. The change he has made, although it is the most honorable to an honest-hearted man to change when convinced, will bring down upon him the anathemas and persecutions of his former brethren; the old story of the negro’s “rabbit” will be again enacted.

May the Lord grant that we may catch many more such “rabbits” as brethren Wright and Kidd.

Let the Lord be praised for the success of the truth. Yours fraternally,

A. H. RICE.

DEAR BRO. WRIGHT: I have a bit of news to send you this morning. I was at Maysville, DeKalb Co., the 4th of July. An old fashioned celebration went off all right, and I met with one of my old converts, a lady who joined the Baptists at Big Spring, Ky., in 1855. There was a meeting held 19 days. I preached thirty-one sermons, and Elder Wm. La. Morris, the Pastor, baptized seventy-two into the fellowship of the church. This sister left Kentucky about four weeks ago, and is now settled near Maysville, Mo., and she took membership with the Christian Church at that place, on last Lord’s-day, informing us that forty-eight of the seventy-two converts at Big Spring had gone over to the free church of Christ, just two-thirds of the number. She further states, that when the news of my change in church relations was published in Ky., that the Baptists said, no wonder the converts left, for they were converted to Campbellism by this man Wright. We had six additions, one by baptism, this month, and seven additions, two by baptism, in June.

On my return home I received a letter from Elder Wm. Kidd, which was gratifying. Elder Kidd was a Baptist preacher in the Green River country, before I united with the Baptists in 1840, and stood high as a chris-
tian gentleman and sound minister, occupying a prominent position for many years as Missionary and Agent. He was accused, as your correspondent was, of being a little tinged with anti-calvinism, or, as they styled it, Campbellism, yet they continued to say he is all right. He left Kentucky for Missouri in search of a new field of labor. I was at Franklin when he got a letter of commendation from the church and went with him to the train on his start to Missouri, and heard nothing more from him till I received the following letter, which you will please publish.

Louisville, Mo., June 29th, 1868.

Bro. Wesley Wright: I have recently learned where you live, and I was very much rejoiced to know from the fact. I wanted to hear from you very much. Further I have learned through the Western Recorder that you had united with the Christian brethren, and the fact so stated in said paper rejoiced my heart very much, for I had looked on you as a man of great intelligence, and I was fully convinced that you could not heartily endorse the man-made decrees and confessions of the Baptists, who have long since departed from apostolic ground; and this letter will inform you that I too have taken the same action that you have, having left the charge of four Baptist churches and uniting with the Christian brethren at Louisville, Lincoln Co., Mo.

Your brother and servant in the gospel,

William Kidd.

I can say to the brethren that Wm. Kidd was one of the ordaining committee that laid hands on me when I was set apart as a minister in 1853. He is a fair scholar and a clear thinker, a good declaimer, and, upon the whole, a good preacher. The brethren will hear him with delight, and may God bless his labors. We are getting along smoothly at Savannah but not having many additions of late. It seems that we have relapsed into old fogyism, and it does not suit the itching ear. We have no organ in our church, and the preaching is over eighteen hundred years old, and old fashions do not suit many new towns.

I see that brother R. of the Review, of Cincinnati, calls for another "rabbit." We can now furnish him a lot of Kiins! That will do, brother R., for this. No. Your bro. as ever,

Wesley Wright.

Savannah, Mo., July 9, 1868.

Christian University.

It will be gratifying to the friends of this institution to learn that the President, Ben. H. Smith, is meeting with much encouragement in the increase of its students for the next session. In a letter now before us, under date of July 14th, 1868, he says, speaking of his trip during the present vacation.

"I succeeded in getting from 30 to 50 students positively engaged during my last trip. I go next Friday to Illinois—then to Schuyler, Knox, Adair and other counties, which will bring me to the middle of September. We will have a large school next fall, and I know we present superior facilities. We propose a school of first class pretensions. We do not pretend rivalry with the Academies of our brethren. The brethren, in my travels, take hold of the matter, and the indifference of even the opposition of some won't weigh a feather."

I have not the Catalogue and announcement of the University now before me, but I am of the opinion that young men who are determined to devote their lives to preaching the gospel, and wish to qualify themselves for the work, will have their tuition free in Christian University. Every congregation in the State numbering two hundred members can and ought send at least one young man to Christian University. There are among us many young men who would make useful preachers if only helped a little to qualify themselves for the work. These will give the brethren full assurance before the Lord, that they will preach Christ, and devote their lives and what ability they possess to the advocacy of his cause. I learn from brother Smith's letter that the church at Macon will send one, and the church at Bethany, in Harrison county, will send one to Christian University. Why not other churches do likewise.

D. T. W.

Burlroak, Kan., July 8, 1868.

Dear Bro. Wright: The brethren in Burlroak are now in working order. We have met occasionally since our temporary organization last winter, but for the want of a preacher we have had but little preaching. We have now procured the services of our esteemed brother Dr. H. H. Mitchell, of Wathena, to preach for us three Lord's-days in each month. The audience last Lord's-day was very large, and from the deep interest manifested, we anticipate good results. Yours, &c.

James Briggs.
THE OPPOSITION OF THE BAPTISTS.—No. IV.

In a previous number we have seen that Wayland in his Principles and Practices of the Baptists, denies that they have a creed or established confession of faith. He takes the ground that it is not possible for the Baptists to have any thing of this kind on account of their congregational form of church government. He says, "Whether an established confession of faith is desirable or not, with us it is impossible. We believe in the fullest sense in the independence of every individual church of Christ. We hold that each several church is a Christian Society, on which is conferred by Christ the entire power of self-government. No church has any power over any other church. No minister has any authority in any church, except that which has called him to be its pastor. Every church, therefore, when it expresses its own belief, expresses the belief of no other than its own members. If several churches understand the scriptures in the same way, and all unite in the same confession, then this expresses the opinions and belief of those who profess it," pages 13, 14. It will be seen that the author of the above extract regards a creed as incompatible with the congregational form of church government. Hence, he argues, that since the Baptists hold to congregationalism, a creed with them is impossible. But is this correct? How is it with the Congregationalists of the North? They have repudiated the Presbyterian form of church government, yet they have in their councils declared in favor of the doctrinal tenets of the Westminster Confession of Faith. It is true that they may allow each individual church to change or modify its written confession at its own pleasure, still they have never, so far as we know, taken a bold stand against using written confessions in their churches. This we have done. We take the position that the word of God is all-sufficient of itself without the help of any written confession, as a rule of faith and practice for Christians, being "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 16, 17. It is altogether an erroneous view that Congregationalism necessarily excludes creedism. The Baptists themselves, as we have seen, though congregational in their form of church government, have in former times, if not now, held to creeds, making them the test of church fellowship and proscribing and casting out all who would not bow to those idols.

But in opposition to Wayland, let us hear another Baptist writer. The author of the Church Directory says, "Since different persons understand and interpret the Bible differently, and draw contradictory conclusions from the same scriptures, it is perhaps desirable that each church and each individual should have carefully drawn out and written down, in concise and expressive
language, what they understand the scriptures to teach. Those are sometimes called Confessions of Faith." The writer goes on to state that the Confession of Faith which the Baptist churches in the North have generally adopted, is what is known as the New Hampshire Confession of Faith. Now if Christians should have one of those written confessions, because they are liable to understand and interpret the Bible differently, the important question comes up, who shall draw up this summary of doctrine. It would not do for each individual to write one out for himself, for on this principle no church could ever be organized. There would be as many creeds as there would be members. These creeds would differ more or less among themselves, and even contradict each other in some important particulars. The same difficulty would be encountered if each individual church was allowed to draw up a creed to its own liking. We would have as many creeds as churches; these creeds clashing, differing from and opposing one another. There is only one possible way by which a written Confession of Faith can ever be drawn up and imposed on any body of professing Christians. This is the method that has been pursued by all creed makers since the first authoritative creed drawn up and imposed on the churches by the council of Nice, A. D. 325, down to the present time. In order to the formation and adoption of a creed, a council must be invoked and endowed with full powers to frame a summary of Christian faith for the churches. No religious creed or summary of Christian doctrine has ever obtained an existence and an influence among Christians by any other process. If then the New Hampshire Confession has been adopted by the Baptist churches, how did it come into existence, and how has it found its way not only into the churches of the North, but also into those in the far West? This we apprehend is the creed which Eld. Wesley Wright encountered in the Baptist church at Savannah, Mo. Does not the local and restrictive epithet "New Hampshire" answer our question? It implies that a council or association was held at a particular time and place, which, there and then, with full powers invested, framed this creed or confession of faith for the Baptist churches. The title of this creed betrays it in the same way that the titles of the Nicene, the Westminster and the Philadelphia Confessions of Faith reveal their true origin. The origin and history of all human creeds are one. They have all been conceived in human pride and folly, and brought forth by ecclesiastical councils and then adopted and foisted into the churches, to become the means of enslaving the hearts and consciences of men.

But how do the Baptists stand at the present time on the creed question? Do they subscribe to and use in their churches, for any purpose, either the New Hampshire or the Philadelphia Confession of Faith? Or if not these, do they use any other document than the New Testament as an expression of Baptist faith? Wayland says that such a confession is with his Baptist brethren an impossibility, while the author of the Church Directory says most of the Baptist "churches have a Confession of Faith printed and distributed among the members." It is said when the doctors disagree, fools are free. Perhaps the friends of those Baptist doctors would attempt to reconcile them on the grounds that they use the phrase Confession of Faith in different senses.
affirming that Wayland uses it in the sense of an ecclesiastical power by which an unscriptural form of government is forced on the churches, while the other author means by the phrase a brief summary of christian doctrine, which is used in the churches as an expression of Baptist faith. But this will not relieve the Baptists from the imputation of having a creed. A creed is a creed, whether it be used as a means of keeping up an anti-scriptural form of church government, or merely as the gauge and standard of the faith of those who hold it. In the latter case it may become just as proscriptive and tyrannical as in the former. Whether the creed be appealed to to decide questions of church government, or questions of doctrine, the same evil results are liable to follow. History shows that in both cases strife, schism and division will be the dire results.

Hence we, as a people, occupy no ambiguous position on this creed question. We are equally opposed to all creeds, both as a means of church government and as an expression of christian doctrine. We believe that Christ has revealed in the New Testament both the form of church government which he wishes his people to observe, and also the form of doctrine which they are to believe. We take the ground that christians cannot either change this form of government, or modify, alter, or in any way give a different arrangement to this form of doctrine, without calling down upon them the displeasure of the King of heaven. Hence with us all creeds, summaries of doctrine, confessions of faith, or by whatever name they are called, are carefully excluded from the church of God. While thus eschewing all creeds, we appeal directly to the Bible, by which alone all questions both of doctrine and discipline are to be decided. Now what have our Baptist brethren to say to this? Is it right or is it wrong? Is this what the editor of the Western Recorder would term one of the pernicious dogmas of Campbellism? That our opposition to human creeds has given great offense to the other sectarian denominations we are fully aware. They have accused us with being religious pirates, sailing upon the high seas without a flag. If it be wrong to oppose all human creeds which would fain set aside the word of God, if it be wrong to cry aloud against the enormous sin of sectarianism among the people of God, if it be wrong to plead for the union of all true christians on the foundation of the apostles and prophets of the New Testament, Jesus Christ himself being the chief cornerstone, then do we plead guilty, for this is the head and front of our offending. Now tell us ye most grave and reverend Baptist seniors, are you with us or against us on this question. You persist, both by tongue and pen, in telling the people that we are heretics of the deepest dye; that we are propagating pernicious and soul-ruining dogmas. Is this one of them? J. M. L.

THE DEVIL'S WARDROBE.

His Satanic Majesty is not dead, is not sleeping, but working, ever working, while God's elect are sleeping and many of them from the signs are dead, so dead that the most startling facts cannot develop the slightest indications of life. From the garments worn by the children of the Devil we are aware of his existence and of his labors. Even as in the field an enemy sows tears, so in the church the Devil is found putting a cloak new and then on such as are drawing back from
God. Allow us to glance at some of the garments worn by professors, mere prof- fessors, and by such as make no profession whatever, in the hope that good may result.

I. Find a disciple absenting himself from the house of God. Inquire the reason why, and you will be informed, "another is to blame." This is the name of the cloak furnished by the Devil with which this brother attempts to hide his sin.

II. Find another, absenting himself from the Lord's table. On inquiry you are informed, "a Judas is at the table," the name of the cloak furnished by the Arch Enemy, with which to cover sin.

III. Behold that brother who has lapsed into coldness, indifference, skepticism, or infidelity, see the varigated garbs he is ever and anon wearing. 1. Perhaps the preacher is an old fogy. 2. The Elders are too particular. 3. God can be worshiped at home. 4. All mankind will be finally become holy and happy forever." This last argument has become in these last days a very popular one. It is now largely worn. Bad men are very fond of it. It costs nothing, fits them admirably, is most befiting their evil deeds. It was manufactured first in the East by one Hosea Ballou, in 1818, since then in many work-shops of Satan it has been made, and now all over the world it may be seen with his Trade Mark stamped upon it. Men who work for God and love the company of the Saints, can never be persuaded to put this garment on.

IV. You will occasionally find a sinner who is wonderfully fond of the profound. He loves to think, loves to think on great subjects—in fact thinks he can think on no others—trifling matters never attract his attention, but lofty themes are his delight. How fond he

is of Logic. He will tell you in a condescending manner, but with a slight, patronizing air how he has mastered John Stuart, Mill and Sir William Hamilton; then again that he could never tell just how to become a christian. He thinks, the bible contains much good reading matter—but somehow it never possessed sufficient literary attraction to him—it is fine for old people, but is far behind this progressive age,—that in few years the world will be rid of bibles, preachers, churches, sunday schools etc. Many such literary wonders wearing such garbs furnished by the king of Ruin, may be found in this licentious dog. These cloaks are very fashionable in America at the present time. They were first prepared in Germany by Hegel, Strauss and others, then imported to England, then to the United States. Theodore Parker, of Boston, wore one of them, died and was buried in one of them. This cloak has written upon it in great capitals. "The bible contains good, bad and indifferent. On the inside is written Infidelity. This is popular, and is fatal to piety. It levels with the ground Christianity. It brings speedy death.

V. "Bad Company," is another cloak the sinner wraps around him, as if pierced by winter winds, especially if urged to become a member of the church. Bad company he says, I can never enter such company. Some of your members are inconsistent, others are hypocrases, I cannot be found among them. Yet that self-sufficient sinner can dwell with the most detestable characters of earth; can mingle with such men as Voltaire, Hume, or Gibbon, without fear of injury,—can keep the worst company—the company of the destroyers of the race—the slanderers of the purest benefactors of the world.
and no danger of contamination, but because there may be in the church a few who are walking disorderly, he cannot be induced to do what he knows is every way safest and best for himself and others. What a poor cloak is this, how fearfully rent, yet how often worn. Away with all such miserable excuses for serving the Devil.

Christian you have pledged your life to God, you have placed your feet on the rock of ages. Be firm, stand there till the waves of death overwhelm you. Satan is at work against you—at work day and night, openly and covertly, resist him and he will flee from you. Watch and pray. Work and faint not. Child of God stand at your post in the Church. Never desert, soon you will be called up higher. Pray for the prosperity and peace of Zion. To that great end live and when congregations break up here, and our songs cease on earth, the ransom of the Lord shall join the great assembly above, and be forever at rest in "that beautiful World."

W. C. ROGERS.

For the Pioneer.

WRESTING THE SCRIPTURES.—No. 1.

Wresting the scriptures to their own destruction.—2 Peter iii: 15, 16.

Bro. Wright: The above text is a favorite hobby with the Romanists or Papists. They often sling it most adroitly at her daughters, the protestant sects. They do not allow that any person but one, called and sent by the Pope or his minions, has the right to quote and interpret scripture. Hence all religious acts of Protestants are null and void. They have no right to exist according to this old worn out harlot; nor to preach, nor baptize, nor give the supper, nor to apply scripture, except by permission from her, for all that sects do is "wresting the scriptures to their own destruction." I will give Dr. Webster's definition of wresting. Let me here enjoin upon our teachers the great importance of defining their words. We assume too much, that people understand the meaning of all the words we use when they do not. Plainness of speech is the beauty of all speaking. To wrest is to snatch or pull; to burst or tare; to twist or extort by violence; to pull or force from by violent wringing or twisting, as to wrest an instrument from another person's hand. To take or force from by violence. But fate has wrested the confession from me; Addison of the Spectator. To distort; to turn from truth or to twist from its natural meaning by violence; to pervert. We have now ascertained the meaning of the word wrest from the highest authorities. Who are guilty of wresting the scriptures? I answer, the whole crowd of creed-makers. Wrestling of texts of scripture from their connection where God placed them, and sticking them in some human dogma to prove it true, destroys the meaning of the passage, and wrests and perverts it, as much as to take parts of different human bodies and stick and sew them together to make a man, which man when made by these parts of men glued together, displays no more of the life, beauty and animation of a man made by God, than do these creeds made by men display of the power, wisdom and goodness of the word of God as he made it. It is like sticking a man's fingers on his back instead of on his hand, and his toes on his legs. Catholics and Protestants wrest the scriptures. One instance from each sect must suffice. The whole machinery of Romanism rests on Matt. xvii: 18, "Thou art Peter, and upon this rock I will build my church." It is never once said in the New Testament that Peter was in Rome. The house of Romanism rests on tradition, not on scripture. Instead of proving from scripture that the Church of Jesus Christ was built on Peter, they tell us a long yarn about Peter being the first Bishop of Rome; they assume the thing which they are bound to prove, that the church is built on Peter, and that he was Bishop of Rome. They ought first to prove, not assume nor take for granted, that such a power as they claim was ever vested in Peter, as that now vested in the Pope and claimed by his cabinet and staff. Secondly, they should produce a passage of
scripture stating clearly that Peter ever was in Rome; that he founded the Christian congregation in Rome; that he was the first Bishop of the church in Rome. Thirdly, that he exercised in Rome the power claimed for him by Romanists. Fourthly, that Peter conveyed this authority now claimed by the Popes to his successors. Fifthly, that Peter had successors. Sixthly, that the present race of Cardinals, Monks, Jesuits, Bishops, Confessors and Popes, are Peter's successors and that this regular, unbroken, lineal succession has never been interrupted from Peter down to Pius IX. Instead of proving these points, they talk about a long line of Popes from Peter, and about the antiquity of Romanism, and the universality of Popery, and the keys, and the gates of hell shall not prevail against the Papacy. And in proof of all these bare assumptions they appeal to Fathers, councils, miracles and Popes. The Pope is the Vicar of Jesus Christ, and the Catholic clergy is his staff, and the papists are his standing army. But more of this at some future day. This is wresting the scripture to the destruction of millions of souls for the last 1,200 years.

St. Peter sat by the celestial gate, His keys were rusty, and the lock was dull, So little trouble had been given of late; Not that the place was by any means full. But since the Gallic era, "eighty-eight" The devils had taken a longer, stronger pull, And a pull all together, as they say At sea—which drew most souls another way. Romanism and all the orthodox sects or churches are made up, framed and supported by wresting the scriptures from their legitimate place. The third of John is the city of refuge to sects; the "wind blows," is to sects what the "keys" are to Romanists. The founder of Methodism, John Wesley, applies the conversation of our Savior with an adult Jewish Senator, to infant membership, which is one-half of Methodism and Pediocism. Pervaded scripture. The "blows" covers all physically regenerated sects. They are all born again, but born very differently. What would be thought of the intelligence of a politician who would attempt to prove that the old Constitution of the U. States equally authorized the Austrian, Russian, Turkish, French, English and the American governments? Yet this is just what every sectarian says of the New Testament, a small book which a man can hold between his forefinger and thumb; that in it is found Romanism, Episcopalianism, Presbyterianism, Baptism, Methodism, and all the other orthodox isms, Calvinism and Armenianism. If the Constitution of the U. States authorized all the governments of the earth, what an idea it must give us of the intelligence of its framers, when they only intended to support our own government by it, but missed it so far that it supports them all. If the New Testament is the authority for all the churches as they believe and teach, what an idea does this give us of the wisdom of Jesus Christ? Would any sensible man commit such a blunder as the sects ascribe to Jesus Christ? Yet these sects do not blush to ascribe and fasten upon the author of all wisdom, all the religious nonsense and foolishness in Christendom. They plead for it all, justify it all, and think they honor and glorify Jesus Christ by making him teach it all, of which any clown would be ashamed. If this is not done by "wresting the scriptures" by religious jugglery, hocus-pocus or something of the sort, please to tell how it is done. Our humble efforts to restore the words of the Holy Spirit in the New Testament to their original meaning, is branded by the names madmen, bedlamites and Campbellism. The Beast dies hard.

"DEAD TO SIN."—REPLY TO BRO. WRIGHT.

[The following Reply of our highly esteemed young brother Davis, went to press in the 23d No. of the Pioneer without correction, and upon examining it we found that the only satisfactory way to correct it now would be to republish it. We therefore reprint it in the present number as it should be and ought to have been done in the 23d No. of the Pioneer, Bro. Davis, we trust, will forgive us for the oversight. We have not the space at present to make any further remarks in reply to him. But any brother wishing to say something on this subject has, of course, the privilege of doing so.]

D. T. W.

With great deference and respect, my dear bro. Wright, I submit the following reply to your remarks on my article in No. 20 of the Pioneer, headed "Dead to Sin."

Since writing that article I have seen a number of preaching brethren, most of whom take issue with my view of the matter. My
DEAD TO SIN. — REPLY TO BRO. WRIGHT.

conviction that I am right has been strengthened by hearing several brethren try to refute the arguments I humbly suggested in favor of the position that Death to Sin is not effected until the gospel is obeyed. This matter should be earnestly investigated for the elucidation of truth. I am satisfied that you must have written your remarks hastily and without carefully considering my position and arguments. The concessions and admissions in your remarks are sufficient to prove my position.

That the issue may be unambiguously before us, let me a little more definitely explain. Life and death are opposites. With respect to sin and righteousness, a reversal of position is called a death to one and life to the other. Death changes the state. So also does resurrection. When both are gone through the original state is regained. If a man must die to sin before he is buried in baptism, the burial in baptism is with respect to the death to sin, and the resurrection must have, necessarily, respect to the same thing! A man dies to sin, and in consequence of which he is buried in baptism, but he does not remain buried, but comes forth from the grave, not dead but alive, and alive to the same thing to which he previously died — sin? This is the legitimate conclusion if brother Wright is right. According to this the apostle was mistaken when he addressed the obedient Romans as being dead to sin.

Death to sin is the state of the Christian. Christians are persons who are dead to sin, not who were dead to sin. When a man dies to sin, if ever resuscitated from that state he is alive to sin again.

In baptism the burial and resurrection must have respect to the same state. If the burial has respect to the state of death to sin, then the resurrection has respect to the resurrection from that state, and there is no way of escaping the conclusion that the baptized are persons alive to sin and dead to righteousness; for if before their burial they were dead to sin they were alive to righteousness, but in the burial and resurrection there is a change of state — a new life, but the new life is not a life to righteousness for this they had before. Now as sin and righteousness are opposites, their life after baptism must be a life to sin! Is brother Wright prepared for this conclusion? I think not. The death to which the baptismal burial and resurrection have respect, is a death to righteousness and in sin, and not in righteousness and to sin. There is a life to God before a life to sin. This life all infants have. All responsible persons who have sinned and who are out of Christ, are alive to sin. All persons dead in sin need a resurrection to the life which they had before their sin and their death. This can be effected only by coming to Christ. In coming to him we pass through a burial and resurrection. The burial has respect to our death in sin, and the resurrection to a resurrection from that state to the life which we had before our death in sin. When a man dies, if he is ever resuscitated he comes forth to the same life he had before he died.

If a man dies physically and is ever raised respecting that death, he comes forth to physical life. If a man dies to sin, is buried and raised respecting that death, he comes forth to a sinful life. Then away with the idea that the baptismal burial and resurrection have respect to death to sin.

Losing and regaining the life to God as exhibited in the gospel, is beautifully analogous to the losing and regaining physical life. The poor man who is dead in sin and to God must be suitably shrouded for his burial. He must have on the garments of faith and repentance. His views and his heart must be changed. If not thus clothed and prepared, the Lord will not raise him to life.

The primary meaning of the word death is separation. When used in the Christian Scriptures with reference to sin, it means a union with or separation from. Separation from sin and freedom from sin mean the same thing. This will hardly be questioned. That death to sin is freedom from sin the apostle most clearly states. That freedom from sin is not obtained before baptism bro. Wright clearly admits.

If my beloved brother had examined my article closely, he would have been relieved from the necessity of saying, "No one can come to Christ by baptism alone." Be it far from me ever to insinuate such a thing. The whole process of conversion which brings a person into a new state is, however, not completed without baptism. Bro. Wright says: "It may be said of all men, however wicked, that they are dead in sins and trespasses, but is this the death preceding the burial in baptism? Surely not." In this bro. Wright states the issue. The death preceding bap-
tism is either death to sin or death in sin. I have endeavored in this and my former article to show the death to be in sin until an individual comes into Christ, and then the death is a death to sin just as long as the man remains a Christian. When bro. Wright or any body else shows by a fair scriptural argument that death to sin precedes Christian baptism, I shall readily and heartily yield.

Bro. Wright again says: "Baptism changes the state, condition or relation." Then after speaking of those baptized into Christ, he says: "They are new creatures because in a new state, condition or relation, and such are freed from sin and alive to righteousness." This is a strange position for a man to take who affirms that death to sin precedes baptism, for Paul says, "He that is dead is freed from sin." Paul has the man who is dead to sin freed from sin, but brother Wright has a man first dead to sin and then at some future time freed from sin! Bro. Wright certainly did not intend his statement to conflict with Paul's. Again bro. Wright says: Faith produces this change, without faith we cannot come into this relation. Faith destroys the love of sin, and when this is done we are dead to sin, and proper subjects for the burial or baptism." Here he says clearly that death to sin is a necessary qualification to be proper subjects for baptism. Now Paul makes death to sin and freedom from sin the same thing. If bro. W. and Paul are both right, freedom from sin precedes baptism. There is no freedom from sin, according to bro. Wright, before baptism. Paul also predilectes freedom from sin of an obedience to the gospel, Rom. vi: 17. We hope bro. Wright will straighten up these difficulties, and agree with himself and with Paul.

Again, "Dead to sin, but not in the sense the apostle uses the term dead, when he says such are freed from sin." Have we a right to ignore the meaning the apostle attaches to the word death when applied to sin, and give it a meaning of our own?

Bro. Wright says: "The only difficulty with him (me) is, that if the sinner be dead to sin before baptism, he must also enjoy freedom from sin before he is baptized." This is just the difficulty, and if bro. Wright will remove it he shall have the credit. Brother Wright quotes John iii: 18, "He that believeth on him is not condemned." This is not a parallel case with Rom. vi: 7. Paul does not say, "he that is freed from sin is dead," but "he that is dead is freed from sin." There is passage upon passage showing that justification is not by faith alone. Will bro. Wright produce one passage showing that death to sin precedes "freedom from sin" or "pardon of sin"? I am not disposed to be contentious, but want to be right.

J. F. DAVIS.

CLEAR CREEK, Mo., July 19, 1868.

Bro. Wright: By request, I desire to give notice through the Pioneer of the confession and baptism of bro. Wm. Stout, of your county. The other day while attending to some of the many duties enjoined upon us as followers of Christ, especially Elders, we attended the bedside of the above named brother, and was called upon to talk with him on the subject of Christianity. We accordingly did so, and after some conversation in reference to his wishes, we opened our only guide and read from Acts, 8th chapter, and explained. Our aged brother expressed a great desire to comply with the will of heaven. Our worthy young brother, W. H. Williams, of Gallatin, was sent for, and a box prepared to immerse him in. Bro. Williams arrived on Sunday and preached to a large and attentive audience. After preaching he took the confession before men, and with the help of others buried the brother with his Lord in baptism, in the presence of a large assemblage of people.

Bro. Wright, our bro. W. H. Williams, of Gallatin, is a worthy young man, and bids fair to become useful in his Master's cause. The brethren should give him the necessary aid to enable him to accomplish what he so much desires. Your brother in Christ,

G. L. BALLINGER.

REMARKS.—We made Bro. Williams' acquaintance at the late Gallatin meeting, and were much pleased with him, and gratified to learn his determination to devote his life to the Ministry of the Word. He has recently begun to speak, and, at our persuasion, he did the baptizing on Lord's-day evening during the meeting. It was the first time he ever administered the ordinance, yet he did it well. He is trying to educate himself, but lacks the means. He is now studying Latin and Greek at home under the instructions of a friend. If the brethren at Gallatin, where he lives and is held in high esteem, would only advance...
him two hundred dollars a year till he could complete his studies at Christian University, it would greatly help him in qualifying himself for the good work he has at heart. And if this could not all be given him without charge, I have no doubt that he would, if life and health should be spared him, pay it back in part or in whole after a few years should they desire it. We think the brethren there could do it, and we should be glad they would. Any other brethren who are willing to help this beloved and devoted young brother in qualifying himself for the work, can send this money to him, W. H. Williams, in care of Williams & Bro., Gallatin, Mo. He will not only acknowledge, but heartily appreciate it.

D. T. W.

For the Pioneer.

"MEMOIRS OF ALEXANDER CAMPBELL, embracing a view of the origin, progress and principles of the religious reformation which he advocated. By ROBERT RICHARDSON." The first volume of these Memoirs is now published and ready for delivery. The work of both the Author and the Publishers is done in the very best style; and I have no hesitation in saying that this is, on the whole, one of the most valuable contributions ever made to our religious literature. I would like to give the readers of the Pioneer an Analysis of the work if I could do so with propriety in a short article. But this I am persuaded would be impossible. The learned author has so beautifully blended together the light and the grave, the historical and the philosophical, the formation scenes and circumstances of Mr. Campbell’s early education and the subsequent developments of his character and his herculean labors in the work of religious reformation, that it is impossible to separate them, or to give any thing like a miniature view of the whole subject, without doing injustice to the several parties involved. The work must be read before it can be appreciated. Let every lover of truth then procure a copy of the book and read it for himself as soon as possible. And while he is charmed with the classic style of the Author, he will often be led to admire the wonderful workings of Him who rules in the Heavens and does what is pleasing in his sight among the inhabitants of the earth; and who causes all things to work together for good to those who love and obey him.

R. MILLIGAN

AN IMPOSTOR.


Bro. Wright: Please see in the Review No. 28 current volume a notice of one Overton T. Azbill an "Imposter."

I know the brethren whose names are attached to this, they are all preachers of good standing and know whereof they affirm. I saw this man Azbill published in some of the secular papers of Ky. a few weeks ago. I think you had better copy this notice and call attention to. If I am not mistaken I saw some notice of this same man figuring somewhere in Missouri recently as a preacher, perhaps about Savannah.

Let us not have such an incubus upon us here—publish him.

Fraternally,

A. B. JONES.

Richmond, Ky., June 26, ’68.

Brethren Franklin & Rice: We write you this in sadness, but from a full sense of duty to our Master and the cause for which he died. We feel it our duty to make the following expose of the character of one who has disgraced the profession he has made, and the position he has occupied as a preacher of the gospel.

We have to write the name of Overton T. Azbill, who has been for some time past in the habit of getting drunk; and who very recently committed high crimes—not only against morality, but against the penal laws of this State, and is a refugee from justice. We therefore warn our preaching brethren and churches, everywhere, that said Overton T. Azbill is altogether unworthy of the respect and should be disowned. You will please publish this in your Review and thereby subserve the cause of Christ.

Fraternally,

J. C. CALDWELL,
A. ADAMS,
W. B. STIVERS,
S. W. CRUTCHEN.

Remarks.—Bro. Jones’ letter was not intended for publication, still we take the liberty to insert it, as since its reception, we have received a letter from Bro. Wesley Wright of Savannah telling us that Azbill had been there and “done the cause much harm put it back fully twelve months.” We ought not to be imposed upon by such men. They have no business attempting to preach the gospel, and ought not to do it. However, well meant such efforts may be upon their part, Christ asks it not at their hands. By their crimes they have forfeited all the rights and privileges belonging to the preacher, and should be silent until reinstated and again authorized by the church to speak.

D. T. W.
STATISTICAL INFORMATION.

Macon, Mo., July 1868.

DEAR BRO. WRIGHT. As it will doubtless be desired by those who attend the consultation meeting at Columbia, Mo., and by the brotherhood generally, to know the strength and state of the Church in North Mo., and elsewhere in the State, I suggest the propriety of one or more brethren in each county to collect and prepare a statement of the number of each congregation in the County, the names of the Elders and deacons, how often they meet, and how often they have preaching and by whom, and how much each congregation pays for labor in the word. I will have one prepared for Macon. The statement can be presented in person to the consultation meeting or be forwarded to Bro. G. W. Longan, one of the committee at Columbia, Mo.

Ever yours in hope,

B. G. BARROW.

REMARKS.—Bro. Barrow makes an excellent suggestion, and we hope that the brethren in each county will see that this is done. The numerical strength of our members in the State, the number of churches, their meetings, whether weekly monthly or occasionally, the Elders and Deacons, and especially the preachers both local and itinerant. It will be a light matter for the brethren in each county to give this information, and when published it will be of interest abroad as well as in the State; shall we have it, brethren?

D. T. W.

INFORMATION WANTED.

Bro. D. T. Wright: Is it right for one who is a preacher, or rather is it necessary in order to be considered a big preacher for one to use such expressions as the following as by-words: doggon, plagon, confound, blame you, picture you, infernal scamp and I'll be blamed. As I desire to be a big preacher I want to know if it is necessary for me to use such expressions about home and in the social circle.

A YOUNG PREACHER.

Answer.—By no means. If you would be a big preacher, "let your communication be yea, yea; and nay, nay, for whatsoever is more than this cometh of evil." Foolish talking and idle gesting are ranked among the works of the flesh and should not be indulged in. These words of affirmation such as "confound you," and "I'll be blamed," infernal scamp, and the like, are so much like swearing that I shall not attempt to describe or explain the difference. I fear that many well-disposed persons, members of the church, and even preachers some times sin apparently unconsciously in using such idle words. The scriptures everywhere forbid it, and while we teach others we should be careful that we do not condemn ourselves. The object of our labor is sufficient to stimulate us to watch closely not only all we say and do, but even our own thoughts.

D. T. W.

PEDOBAPTISTS NOT CHRISTIANS.—Mr. Goulson, who created a sensation some time back among certain of his own brethren, the Baptists, by taking the position that the unbaptized are, as such, without a promise in the New Testament, has come out in the Western Recorder of July 18th, and affirmed that in the New Testament sense pedobaptists are not Christians, neither are their churches, churches of Jesus Christ. He says that some Baptist preachers charge him of preaching more damnable heresy than the pedobaptists because he thus preaches. He says that he has been forced to come out thus by the practice of those of his preaching brethren who preach and hold protracted meetings with these pedobaptist preachers, and say not one word about their baby sprinkling, and their many other errors. He says he has known them to preach in pedobaptist churches for a whole year without saying one word against what they honestly believed in their hearts to be their errors. He says baptism is essential to discipleship, and all who have not submitted to Christ's baptism, have not entered his kingdom, not joined the Christian army, and cannot be regarded as belonging to Christ, are not Christians. And just such, he regards all who have not been immersed; and these pedobaptist organizations as but parts and parcels of Rome, and their ministers not the ministers of the New Testament, and the people themselves not Christians. Mr. Dudley, editor of the Recorder commenting on this, says: "If we understand him, his position is a step in advance of the most extreme Old-Landmarker that we have in our land; a step from which all conservative land-mark men will shrink back. He takes not only the position that Pedobaptist ministers are not ministers of Jesus Christ, but that Pedobaptists themselves are not Christians, and that
because they have never been immersed. This latter position we regard fundamentally and radically false." The editor then undertakes to show that Pedobaptists are Christians. We have room at present only to mention this much of Baptist discussions. The leaven of truth is at work among them, and we trust that good will result. Whenever they determine to follow the book, verbatim, et literatim it will be so.

D. T. W.

TO PUBLISHERS—SUNDAY SCHOOL BOOKS:

We have been written to frequently on inquiry after Sunday School Books, Libraries, etc., where they can be had. Now we would take occasion just here before answering an inquiry now before me, to intimate to publishers and others keeping such works for sale the importance of advertising in the Pioneer. We have many readers who read no other paper published by our brethren and it is due them as a matter or Christian courtesy, to let them know where they can find such works. Will the Publishers notice this, and act accordingly? D. T. W.

BRO. EASTIN'S AGENCY.—In the present number we publish a card from our highly esteemed friend and brother, Lucian J. Eastin giving notice that he and his two sons will commence within a few days canvassing for the sale, by subscription, of the Memoirs of Mr. Alexander Campbell. We call attention to that card, and also to another on the second page of the cover which will stand as an advertisement for a few weeks.

Bro Eastin is well known throughout this portion of the state as a gentleman of high honor, integrity and a christian. The work he has undertaken is a good one, and we trust he will be successful. His two sons James and George are worthy young men and we take pleasure in recommending them as such, and ask the brethren and friends to receive them kindly and subscribe for the book.

Bro Eastin and his two sons are requested to solicit and receive subscriptions for the Christian Pioneer. Those wishing to subscribe for the Pioneer will please give them their subscription.

D. T. W.

TO PUBLISHERS—ITEMS.

ANNUAL DISTRICT MEETING.

The annual Meeting of the churches of Christ, within the bounds of the 9th congressional District, including the county of Marion will be held at Mexico, Audrain Co. Mo. commencing on Friday before the 3d Lord's day in August at 11 o'clock. A. M.

July 29, 1868. J. J. ERRETT, Cor. Sec't.

SCRIPTURE FOR IT.—H. C. Kimball, of Utah, is said to have left sixty-nine wives at his death. Had he not as much scripture for it, as churches have for organs to make their music? The only scriptural precedent either finds is in the old Testament, under the fleshly dispensation, and to that they both have to go. Which has the most scripture for it?

EUROPEAN TOUR.—Prof. C. L. Logan, of Bethany College, Professor J. H. Neville, of Kentucky University, R. M. Bishop and lady and W. T. Moore, of Cincinnati, Joseph King and lady, of Allegany city and the two sons of J. P. Robinson of Cleveland are now on a visit to Europe.

HEIGHT OF CEILING.—Bro. Franklin gives 20 feet as a proper height for a ceiling in a meeting house 40 by 60 feet, however he thinks the lay of the ground and the surrounding trees have something to do with the sound, as all meeting houses of the same dimensions do not sound alike.

CHEERING PROSPECTS.—Elder B. H. Smith, President of Christian University, returned a few days since from a canvassing tour in the interests of the school, and reports most encouraging prospects. He has been authorized to engage board for quite a number of students from abroad, while many families are anxious to move hither to avail themselves of the superior educational facilities.—Canton Press.

PROBATIONERS. The Australian Wesleyan Conference, held at Melbourne, lately reports a total church membership of 50,674, and 7,742 probationers. Seven thousand, seven hundred and forty two souls on trial. Did the Savior or the apostles ever receive persons in this way? Is it not something new to all the teaching of the Bible, and consequently without authority from God? Is it anything less than a sinful tampering and officious meddling with the power of God to save men?
To the Brethren.—Myself and two sons will very soon start out canvassing for subscriptions to the great work, entitled "Memories of A. Campbell." This book is by Dr. Richardson, the intimate friend of Bro. Campbell. The book contains many valuable facts in reference to the progress of this cause for which that great man devoted the best energies of his life. In this book will be found a life-like portrait of himself, an account of the first sermon he ever delivered, also his earliest views of Christianity, and how he progressed. The work in point of literature cannot be excelled, no brother, or admirer of twenty-one houses, and made thirty-five additions by confession and immersion, two of them were merchants and men of influence in the village and community. The brethren were much strengthened and encouraged, to God be all the praise. Yours in hope of life, G. CLARK.


Bro. Wright. I preached to a large and attentive congregation Sunday, in a grove near Mr. Rollins'. Much interest was manifested, but no additions. The harvest truly is great, but the laborers are few, may the Lord send more laborers into the harvest. Your bro. in Christ.

JAMES GILLILAND.

Linneus, Mo., July 13, 1868.

Dear Bro. Wright: At Bethel yesterday at my regular meeting, I had two additions by confession and baptism. As ever, yours.

H. C. OWEN.

OBITUARY:

Died,—in Chillicothe, Mo., of Whooping Cough, on the 15th of July 1868, EDDIE LEE, infant son of William J. and Elizabeth Broadway, aged six months.

We sympathize with brother and sister Broadway in this painful separation from their little son. But they have consolation in the fact that he is better off now than if with them. He is with "little infants praising God." May He keep the dear parents that, when they shall see their babe again, the meeting may be unending.

D. T. W.
THE OPPOSITION OF THE BAPTISTS. NO. V.

In searching for the true ground of Baptist opposition to our reformatory movement, we have considered first the creed question because this was first canvassed and discussed by the pioneers of this movement. Next to the salvation of their own souls the question which with the reformers of the present century took precedence of all others was the peace, the union and cooperation of all Christians on the true apostolic basis. They conceived, and justly too, that the greatest barrier to this union is human creeds which serve as middle walls of separation between the different religious parties of the day. Hence those men began the work of reform by first opposing all human creeds as tests of union and communion in the Church, and pleading for the Bible as the only authoritative guide in all matters of both doctrine and discipline. In searching for the marks and characteristics of the true Church the next question which engrossed no small degree of attention was the setting up of the kingdom. The men engaged in this work of reform saw that the true Church of Christ could not be clearly identified without first ascertaining the time when and the place where it first assumed an organic existence. This was ascertained to be in Jerusalem on the first Pentecost after the ascension and coronation of Christ in Heaven. Owing to the importance of this point it has with us been made to assume the greatest prominence.

ce. It has been proved with the greatest fulness and clearness by an appeal to the Scriptures. This was in direct opposition to the teachings of the sects. The Pedobaptist on account of their doctrine of infant church-membership maintained that the Church had its origin in the days of Abraham, while the Baptists on account of their partiality to John the Immerser from whose official title they have taken their name maintained that the Kingdom or Church began during the personal ministry of this servant of God. In opposition to both Baptists and Pedobaptists we maintain that the Kingdom or Church was first set up on the ever memorable Pentecost when the terms of admission into it were for the first time promulgated to the sons of men. Let it be remembered that with us the term church when used in its larger sense is synonymous with the word Kingdom. When Christ said to Peter in Matt. 16: 18, 19, 'Upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven'—the terms church and kingdom are used to signify the same institution. In this passage the Church is viewed under the similitude of a building founded upon the Rock, Christ. But when the Saviour speaks of the keys of the Kingdom the image or idea of a building is still kept up, because keys
belong to a building. The Church when viewed as a building has for its foundation Christ; when viewed as a kingdom it has for its constitution the confession of Peter which contains two sublime affirmations concerning the same illustrious personage. But was this Church or Kingdom, established during the personal ministries of John and Christ? To this we give a negative answer. We deduce the following proof in support of this.

1. In the first place we affirm that the kingdom was in the future whilst Christ was on earth even up to the time of his ascension. Now for the proof. "Thou art Peter, and upon this rock I will build my church." Matt. 16: 18. Just so certain as that the verb "will build" points to the future and not to the past or present, just so certain is it that the Church as an organized existence was in the mind of its divine founder yet in the future when he used this language. But he made this declaration when he "came into the coasts of Cesarea Philippi" a time when a considerable part of his personal ministry had been completed. Again, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke. 12: 32. In this passage Christ affirms that it was his Father's good pleasure or purpose to give the kingdom to his disciples at some future time. Again he said to his disciples, or rather the Apostles, "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19: 28

What is meant here by the Apostle's sitting on thrones and judging the twelve tribes of Israel? It can mean nothing else than the exercise of their apostolic office in delivering to the twelve tribes of Israel the judgements and statutes of Heaven; in other words the power of retaining and remitting sins by proclaiming the law of pardon. Now they were to exercise this power when the son of man had taken his seat upon the throne of his glory. But this power they did not exercise during Christ's earthly ministry. They were commanded to tarry in Jerusalem until they were endowed with power from on high. When were they thus endowed? Not till on the day of Pentecost were they inspired with the spirit of truth, power and wisdom and thus fully qualified to begin the important work of delivering the laws and statutes of the King of heaven. Hence it was not till the day of Pentecost that the actual reign of Christ on earth began.

2. But again we maintain that the kingdom was not set up during Christ's earthly ministry, because two dispensations or covenants cannot be in force at the same time. The fortunes of civil war brought a change in the constitution of the state of Missouri. But when did the new constitution take effect? Not of course till after the old one was repealed. To have undertaken to have enforced the new constitution before the old one was repealed would have produced endless confusion. The citizen would not have known whether he was loyal or disloyal; for what was loyalty under one constitution might have been disloyalty under the other. Now it is clearly taught in the scriptures that the old Jewish constitution, covenant or dispensation was in force till after the death of Christ, by which event it was repealed or abrogated. Our first proof text is Col. 2: 14. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and
took it out of the way, nailing it to his
cross." Here it is affirmed that "the
handwriting of ordinances" was taken
out of the way or abrogated by the death
of Christ on the cross. What does this
phrase mean? The Baptist edition of
the Comprehensive Commentary shall
answer. "It must be understood of the
ceremonial law; the handwriting of or-
dinances; the ceremonial institutions, or
the law of commandments contained in
ordinances, Eph. 2: 15, which was a
yoke to the Jews and a partition wall
to the Gentiles. This the Lord Jesus
disannulled, that all might be satisfied it
was no more binding." If then the old
Jewish covenant was not taken out of
the way or disannulled, till the death of
Christ, it must have been in full force
until this event. Our next proof text
shall be Heb. 9: 16-17. "For where a
testament is, there must also of neces-
sity be the death of the testator. For
a testament is of force after men are
dead; otherwise it is of no strength at
all while the testator lieth." Here the
blessings which believers inherit
through the Gospel are set forth under
the similitude of a testament or will.
Now to make this will effectual it was nec-
essary that Christ, the testator should die,
for legacies accrue by means of death.
Hence it is clear that the blessings of
the new institution or of the kingdom of
heaven could not be actually possessed
and enjoyed until the new covenant was
sealed and ratified by the death of the
testator.

3. Another very clear and satisfac-
tory argument to prove that "the kingdom
was not set up during Christ's personal
ministry is based on the essential ele-
ments of a kingdom. No kingdom can
have a real organic existence without
the following elements: 1. A constitu-
tion; 2. A king; 3. Laws; 4. Subjects;
5. Territory. But all these elements
did not exist till on the day of Pentecost.
Then for the first time the new constitu-
tion was proclaimed; the coronation
of the Kingdom of Heaven announced and the
law of pardon promulgated. Three thou-
sand on this occasion swore allegiance
to the new king, acknowledged the new
constitution, submitted to the law of par-
don and became the obedient subjects of
the Kingdom of Heaven and formed the
first Church of Christ on earth. Christ,
though born to be king could not be one
whilest on earth, for the reason that his
throne was in heaven. Hence we are
told that "Him hath God exalted with
his right hand to be a Prince and a Sa-
vior." Acts 5: 31. Since therefore
there can be no kingdom without a king,
and since Christ was not a king whilst
on earth, it clearly follows that his king-
dom did not have any organic existence
till after he left this world and was
crowned king in heaven. His coron-
ation, as we have seen, was announced
by Peter on the day of Pentecost. Hence
we boldly maintain that any insititution
or ecclesiastic power which dates its or-
igin at any other time than on the day
of Pentecost, or which as a spiritual body
rose in any other place than at Jeru-
salem, is not the true Church of Christ.
Every church which cannot show these
is an apostate church and a rival and an-
tagonistic power to the one true church
of Christ.

But how have our opponents met us
on this question? The Baptists to
prove that the kingdom was in existence
during Christ's earthly ministry rely
upon such passages as the following:
"From the days of John the Baptists
until now the kingdom of heaven suffer-
eth violence, and the violent take it by
force." Matt. 11: 12. "But woe unto
you, Scribes and Pharisees, hypocrites!
DISCIPLE.

Palmira, Mo. July 24, 1868.

Bra. Wright.—It is with regret, that I see the improper use, and misapplication of the word disciple, in our periodicals. Indeed it seems like some use it as a past-port to the skies, and that without it, there would be no safety on the route. The word in its proper place and use, is innocent enough, and always dependent as its definition imports. I am much astonished at many of the brethren for their unlawful use of the term, some times saying, “disciple church.” Now, if there is, in the common language of Christianity, a more uncouth and outlandish expression, I hope never to see it. And I will here exercise the liberty of making an important suggestion to the brotherhood upon the proper and improper use of the name disciple. The suggestion is this, that during the Apostolic age, the time given and required for the preaching and confirmation of the whole Truth of God to the world, the church being in her minority, the term disciple was lawfully and properly used. But as soon as the intended work of Apostles, Prophets, and Evangelist, was perfected to the full measure of the stature of the fullness of Christ, when that which was perfect had come, and that which was in part was done away, when Paul could, and did say, “now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” Then the Apostles laid their honor and authority at the feet of the Master. Miracles ceased, their object, the confirmation of Truth, being gained, the term disciple here stops, never to be used any more in the New Testament. Now, if in this, I am not correct, why is it, that the term
ceased to be used with the the Book of Acts? Why did the Epistolary writers, drop the word, and use it no more? In the twenty two Books, following the Book of Acts, containing one hundred and forty three chapters, the word disciple is not found. Of any one, or more, who may object to the above view, I ask the reason why the name disciple was not continued after the Book of Acts—let us have it, or cease to misapply disciple.

Yours W. D. JOURDAN.

DEAD TO SIN.

"He that is dead is freed from sin." Rom. 6: 7. Bro. Jo. F. Davis is puzzling himself and others with the above passage. His argument may be reduced to the syllogistic form thus: He that is dead is freed from sin, but a person is not freed from sin till he is baptized; therefore a person is not dead to sin till he obeys this ordinance. In this he is met by bro. D. T. Wright that if a person is not dead to sin till he is baptized, then he cannot be spiritually alive to God till he receives this ordinance, unless a person could be alive to sin and alive to God the same time, which is impossible. But baptism being a birth presupposes spiritual life in the subject—As a child is not born to obtain life, but to enjoy the life already possessed, so a person is not baptized that he may die to sin and be made alive to God, but that he may enter into a new state and enjoy the life previously possessed.

Bro. Davis in his reasoning falls into the error that our opponents fall into when they contend for remission before baptism. Constructing an argument on this same passage, Rom. 6: 7, it runs thus: Paul teaches that he that is dead to sin is freed from sin, but a person is dead to sin before baptism; therefore he is freed from sin, or pardon before baptism. The argument in the one case is as good as in the other. The only possible way by which bro. Davis can avoid the conclusion of this sectarian argument against baptism for the remission of sins is to deny the minor premise, and take the position that a person is not dead to sin till he is baptized. This he does. But he cannot in such a position sustain himself from the word of God. Where, then, lies the error into which bro. Davis has fallen? He has committed the same mistake which our opponents commit when they build an argument on Rom. 6: 7, against baptism for the remission of sins. This error consists in using the phrase "friJeet from sin" in the minor premise or in the conclusion in a different sense from that in which Paul uses this phrase in the major premise. When Paul affirms that he that is dead is freed from sin, he does not mean that he is freed from the guilt of sin, but from the power of sin. Sin by Paul in Rom. 6, is personified into a tyrannical master which exercises dominion over his subjects. Then just as the servant, when he dies, is freed or liberated from the dominion of his master as the master cannot claim the service of his dead slave, so when the sinner has been crucified with Christ by faith and repentance, he is freed from the power of sin, but not yet from the guilt of sin. Freedom from the power of sin involves and internal, spiritual change, or a regeneration of the heart brought about by faith and repentance, while freedom from the guilt of sin involves an external change of state and relation brought about by baptism. Now when bro. Davis uses the phrase "friJeet from sin," he means freed from the guilt of sin, or the remission of sin; but this is not the sense in which Paul in Rom. 6: 7, uses this
phrase, when he says: "He that is dead is freed from sin;" He means freed or liberated from the power of sin. Then faith and repentance liberates from the power of sin, baptism liberates from the guilt of sin.

J. M. L.

CONSULTATION MEETINGS.

Consultation meetings, when properly conducted, are found to be of great value in the advancement of the cause of Christ. They afford an opportunity for the expression of views and the exchange of ideas, and are therefore a valuable means of promoting the spiritual welfare of the church. The consultation meeting is therefore a meeting for consultation concerning the best interests of the cause of Christ. They forget that for several years immediately succeeding the setting up of the Kingdom there was a constant and earnest consultation among those into whose hands had been committed the destiny of the church, and that in the multitude of such counselors was found the safety of the infant cause.

I know there is a fearful looking for on the part of some of our worthy brethren of some terrible seven-headed and ten-horned beast whose paternity may be ascribed to such consultation meetings, but such fears are groundless; and we may rest assured that the fearful experiences of the centuries past are not lost on those who now advocate a return to primitive Christianity. I do not fear to trust the wisdom of my brethren with reference to a discussion of all matters pertaining to the advancement and prosperity of the Church of God, and all suspicions of treachery on their part are unworthy of the Christian heart.

It is not to be doubted that there are those who will remain away from the Columbia meeting on account of just such suspicions as have been mentioned, but it is to be hoped that the great mass of those who are engaged in the proclamation of the Word, will appreciate the wisdom of the utterance, "In the multitude of counselors there is safety," and attend. I have the fullest assurance that we shall not be frightened by the uprising in our midst at that meeting of any "little horn" nor beast of savage mien, but that harmony and the counsels of wisdom, inspired by appeals continually to the Fountain of Life, will prevail among the friends of the Truth.

HANNIBAL, Mo.

A. P. ATEN
For the Pioneer.

WRESTING THE SCRIPTURES.—No. II.

MODES OF CHURCHES, RELIGIONS, GOSPELS, AND CHRISTIANITIES.

BRO. D. T. WRIGHT.—I have recently procured a work of five hundred and twenty-six pages, from Nashville, Tenn., which work I first saw in Clarksville, Tenn., entitled Ecce Excelsia: An Essay showing the essential identity of the Church in all ages. New York. Published by Blelock & Co., 1808.” I do not know who the author is. I suppose he is of the Beecher school of Infidels. I have long and often preached that the fruitful source of all the errors in the gospel, and the taproot of all isms since Christ, is the mixing of Judaism and the gospel, the law and the gospel, the old and new covenant, and here is another proof of it. The original dedication of the Christian Baptist, in 1822, is to all those without distinction who acknowledge the scriptures of the Old and New Testament to be a revelation from God; and the New Testament as containing the religion of Jesus Christ. This work is most respectfully and affectionately dedicated.—A. CAMPBELL.

Here on this great truth we planted ourselves, here we have stood and here I intend to stand, with God’s help, till death. Whether this author has felt our blows or not, I have not learned from so much of the work as I have perused, which is about one-half of it, I shall not attempt a review of it now, as I expect to leave home shortly, nor a description of it, but my object is to call the attention of our periodicals and reviewers to this fact, and let us defend it or die in the attempt. Let us call in all our forces from all other points, and concentrate them on this place. Let no officer or soldier come here who is not clad in a coat of mail from head to foot, not even must his heel be vulnerable lest an arrow penetrate it and kill him. Let him come with an alligator’s skin over him, to ward off the arrows of this Goliah of sects.

It will be remembered that the identity of the two churches, Jewish and Christian, was the pilot of the debate between A. Campbell and W. L. McCalla, in October, 1823, in Washington, Ky. This Goliah of sectarianism twists all the little Generals of Methodism off like wheat straw, such as A. Clarke, Benson, Watson, and Dick; and the little captains of Presbyterianism, such as Dwight, Macknight, Barnes and others; and the cor- porals of Episcopalianism, such as Butler, Bustrill, Coleman and others, he blows all these away like chaff. There has been, according to this Theological Leviathan, but one religion, one church, one gospel, one way of salvation from Adam till now; one set of christians from christian Noah till now.

This is a full and complete development of Romanism and sectarianism or protestantism. If I had not smelled sectarian gunpowder so often, and heard the whiz of their bullets about my head so often, and the roar of their heaviest artillery, I should almost tremble to enter this battlefield. Our men have hitherto been valiant for what they believed to be truth. They have always been ready to “spite” when battle was offered them. I do not think our Spartans will back down from this hard fight. I regret I cannot be on the battlefield to lead a corporal’s guard behind some valiant captain.

While reading this rare production, I often thought of these passages of scripture in the New Institution. “If that first covenant had been faultless, there should no place have been sought for the second,” Hebrews viii: 7. But this giant killer does not allow of any first and second any thing; only one religion. Moses preached the simple gospel of Christ. I thought of 2d Cor. 3d chapter, where the great champion of the gospel uses the word abrogated two or three times and done away in reference to that which was written and engraved on stones. I thought of Sarah and Hagar, in Galatians 4th, and the command to cast her out.

What I now say I design for our peds and friends. All the ancient forms of Idolatry before the coming of Christ, were only so many modes of the Jewish religion as found in the Old Testament. All the corruptions in the Jewish religion was fixed on traditions and on wresting the Jewish scriptures. Any person can see from reading of the New Testament, that the corruptions and apostacies which Christ and the apostles opposed among the Jews, arose from wresting the Jewish scriptures from their true meaning. All the sects now in Christendom and all the corruptions in the gospel of Christ, arise from wresting the Christian scriptures in creeds, sects and systems. To speak in sectarian style, Romanism, Episcopalianism, Presbyterianism, Lutheranism, Methodism, Baptism Shakerism, Mormonism and the whole hosts.
of ancient and modern Christian isms, are only as many modes of the one Lord, one faith, one church, one immersion. If, as they teach, there are many modes of one baptism, then, on the same plan of reasoning, there can be as many modes of churches as there are of baptism, as many modes of gospels as of baptisms. All who plead for modes of baptism should never move their tongues against modes of churches, not even Mormonism. Because if one mode is allowed beside the thing itself, then on the same principle two thousand modes are as lawful as one, two or three modes. Spiritualism and Universalism are only two modes of the same gospel and church. I would like for our sectarian friends to meet this argument. Let our next debate turn on modes of churches and isms, instead of modes of baptism. What are all religious isms, ancient and modern, but a perversion, corruption, turning, twisting and wresting of the Jewish and Christian scriptures to meet and support the sects after they are made? All the ancient and modern sects, religions, idolatries, theologies, divinities, traditions, dogmas and parties, show the "spiritual identity" of the one religion in different modes only according to our author and our sectarian friends. All isms are ancient and modern and sound orthodox doctrines are only so many modes or branches of the true church, the one church of Adam and of Christ. All ancient and modern antichristian sects are only so many branches and modes of the "one church in all ages." This author has only carried out sectarianism to its legitimate results. We with Christ and the apostles speak of Moses and Christ in contrast. John ii: 17. The law came by Moses, the gospel came by Jesus Christ. Moses was faithful in the Jewish house, Christ in the Christian house, Hebrews iii; with Paul we speak of the Jew's religion, of the old and new covenants, first and second letter covenant, Hebrews. Yours in the truth.

JACOB CREATH.

For the Pioneer.

CONSULTATION MEETING AT HOLDEN.

DEAR BRO. WRIGHT: As previously announced, the Consultation Meeting of the preachers and officers of the churches in the counties of Pettis, Lafayette, Johnson, Cass and Jackson, met in this place on Wednesday before the second Lord's-day in this month.

On motion, bro. J. A. M'Hatten, of Green-ton Valley, Lafayette Co., was selected as Chairman, and bro. David Nation, of Holden, Secretary. The object of the meeting was then stated by the Secretary (by request) to be, to see whether the churches in the aforesaid counties would contribute a sufficient amount to support an Evangelist, whose business should be to establish the gospel in destitute places South of the Pacific Rail Road.

Various topics of interest were discussed.

The congregations represented pledged $335, which was deemed a sufficient guarantee that those not represented, together with those represented, would furnish a sufficient amount to authorize the commencement of the work.

On motion, it was Resolved, That a committee of three be appointed to select and pay Evangelists, and appoint their fields of labor.

2d. That a committee, composed of one from each congregation in the counties represented, be appointed, to collect and forward all funds pledged by their respective congregations, to the above committee.


Several congregations within the territory are not named in the above list, from the fact that none of the brethren present knew any of the brethren.

All of the congregations in the aforesaid territory are requested to hold meetings and see how much can be raised, and as fast as collected forward the same to brother T. James, Warrensburg, Mo.

The brethren composing the committee will take the earliest opportunity to raise all the means they can for this laudable purpose, and forward as above directed.
The meeting was protracted over Lord's-day, by brothers Wright, Reynolds, Todd, M'Hattten, Wilson and Price, which resulted in four confessions.

The meeting adjourned to meet at the call of the committee. Much good must result from this effort to spread the glorious truth. This is no Missionary Society, but an earnest, united effort on the part of the brethren to spread the pure gospel where it is not known. May the Lord prosper the work.

D. NATION.

Is it true that the Kingdom of Heaven existed on earth prior to the ascension of our Savior?

While I say yes to this question, I am well aware of the fact that I shall run counter to many of the pre-conceived notions of some of our brethren on the subject. I expect some of them will review me. I have therefore taken up the shield of faith and stand ready for the contest.

The reason I write is this: Having preached a discourse from Mark i: 31, 33, some of the brethren were not quite ready to receive my position, and I promised I would give some of my arguments in print, that they might examine them for themselves at their leisure.

1st. The Lord Jesus was born a prince. The Kingdom of Heaven in its nature is divine. God intended long before the coming of the Savior to establish his government on the earth. No human being could sit upon the throne of this kingdom and administer the affairs of the government. Therefore a divine person must come to earth and take charge of affairs, and not only so, but must establish his right to rule. Jesus being that person, the Son of God left the glory which he had with his Father and came to earth, and took upon himself the seed of Abraham, but was still the Son of God, and because of this relation to the Great King of the Universe, he was a prince. If he was not then a prince, why was there such great rejoicing on the part of the heavenly hosts at his birth, and why did wise men come from the East to do him homage, and inquire "where is he that is born King of the Jews?" Being a prince, however, did not make him King; i.e., did not give him authority to administer the affairs of the government. He must be anointed and recognized by the higher power before he could commence his ministry. This was done at his baptism by John in the Jordan, when the Spirit descended and abode with him and God recognized him as his son.

I date the commencement of the Kingdom from this event, for, says Jesus, "The law and the prophets were until John, since then the kingdom of God is preached and men press into it." If it had no existence I would like to know how men could press into it. Again, when asked by the Pharisees when the kingdom of God should come, Jesus answered, "The kingdom of God cometh not with observation, neither shall they say lo here, or lo there, for behold the kingdom of God is among you." If the kingdom was not in existence, I would like to know how it could be among them.

But, says one, in order to a kingdom we must have a King, subjects and laws. I admit that this is true with all established kingdoms. Well, then, as there was no subjects for some time after the baptism of Jesus, where was the kingdom? Answer. As there is a beginning to every thing which we know anything about, so with all kingdoms. Subjects and laws without a king will not constitute a kingdom. Properly speaking, we can have no subjects before the king, for if we have a government and laws without a king, the government will not be a kingdom but something else. We can, however, have a king; he can win to himself subjects and for his subjects make laws. Therefore I argue the kingdom must commence with the king and not with the subjects, or the giving of laws. The number of subjects is not essential to the existence of a kingdom. When James, Peter, John and others were persuaded that Jesus was the Christ, and left all and followed him, they, with the Savior, constituted the Kingdom of God on earth. Jesus came to establish his kingdom on earth, something that was, but met with much opposition. His right to the throne was disputed, and he was finally cast out by the rulers of the people, but they did not succeed in destroying his government, for God had said to his kingdom there should be no end. Well might he say, "The kingdom of heaven suffered violence and the violent took it by force." Matt. xi: 12. But he succeeded in triumphing over all his foes, and establishing his kingdom on the earth, in spite of all opposition. Therefore if we are to date from the establishing of the
kingdom, I would say from the resurrection morn, some one will say, "I do not see how the kingdom could be and yet not be established." My friend, was there not a United States before its government was established? Do we not date our existence from July 4th, 1776? and yet our independence was not admitted nor was the government established for several years afterwards. Had Maximilian been successful in establishing his reign in Mexico, he would have dated his Empire from the time he commenced his ministry, and would not have counted as lost all the long years that he was battling for the establishment of his government. So with the Kingdom of Heaven.

If it be asked what was the form or state of the kingdom prior to the resurrection of Christ, I would say it was in the seed state as represented in the parable. That it did not begin to grow or develop until after it was established or planted in the earth. We find the sprout when the hundred and twenty were together, a great growth at Pentecost, and a continual growth of the main stalk until the persecution, when they were scattered and branches began to grow and multiply, and the whole plant has continued to grow ever since.

THOMAS TULLY.

REMARKS.—We submit the foregoing with a few remarks only, and leave it for some brother better prepared to answer.

All the preaching of Christ and the apostles, together with that of John, was preparatory to setting up the kingdom, just as were the prophecies relating to it. Those who received the preaching and believed on Christ and adhered to him—followed him—were not admitted to citizenship, did not become citizens of this kingdom then, but only obtained the right to do so at the proper time. To them was given the high honor of becoming the sons of God, even those who believed on his name. When he began to reign, he was, in fact, neither the one nor the other. But while on earth he could not be a priest. He had to leave the earth to receive his priesthood as well as his kingdom. With the change of the priesthood there was of necessity a change of the law. In him the priesthood and kingdom are blended, that is, he is both a king and a priest, or both Lord and Christ, as Peter expresses it on Pentecost, hence his authority as such, king and priest, or Lord and Christ, is properly dated from his exaltation to that position, and Pentecost is the memorable and noted day when this took place. He was exalted to the throne on that day. All that was done prior to this was prospective and preparatory. He chose twelve apostles, to sit upon twelve thrones, when he should be seated upon his throne. He gave them full authority to act but charged them not to do anything till the time came. To wait at Jerusalem till they received power from on high. They accordingly waited, but the number twelve was broken by the fall of Judas, and they elected Mathias to fill the vacancy that when the Lord took his throne the twelve might also take theirs as he had promised. Hence we find everything in complete readiness on Pentecost, and on that day Peter standing up with the eleven, making the number twelve, and announcing to all the house of Israel that God had made Jesus both Lord and Christ, and that he was exalted to the throne at the right hand of the Father.

The promise of Christ that when he was seated, they too should be seated upon twelve thrones, was literally fulfilled on this day, and upon no previous day.

That he did not ascend his throne when he was baptized by John in the Jordan, is evident from his promise some time afterwards to his apostles, that when he should be seated they too should be seated. He told them just before he left them that, as my father hath appointed unto me a kingdom, so I appoint unto you a kingdom. And also by way of encouragement he said, fear not, little flock, it is the father's good pleasure to give to you the kingdom, that is, to the twelve, to set it up, to order it and establish it as he through or by the Spirit should direct. All of which we see was literally fulfilled, beginning at Jerusalem and on Pentecost. The morning he ascended to heaven an incident occurred as if specially intended to show to future inquirers about the time of the beginning of his reign, that it was then future. Said the disciples, his apostles, to him, Lord, wilt thou now restore unto Israel the kingdom? Will you now take the kingdom, ascend the throne and reign? Said he, it is not for you to know the times or the seasons the father has reserved to himself, but you shall receive power not many days hence, then you shall be witness for me in Jerusalem, Samaria, and to the uttermost parts of the earth. This satisfied them. They knew the
time was near at hand when all the promises he had made them should be fulfilled. In a little while after this he ascended up to heaven; they returned to Jerusalem and prepared for the grand event, the glorious day of his inauguration, all of which, as we have seen, took place on Pentecost. Then all who had believed on him previously and obtained the right of citizenship, to become citizens in this kingdom, to become sons of God, did so, and at no previous time. From this day the kingdom of Christ dates.

These facts are christianly submitted to our young brother Tully, and other inquirers upon this subject. We trust that some one better qualified than ourselves will review this subject, and show the way of the Lord more perfectly.

DON'T NEGLECT IT.-Will each church in the State send up to the State meeting, at Columbia, the number of its members and the names of the preaching brethren belonging to the church. It is especially important that all the acceptable preachers should be publicly known, and in the published report of that meeting we should like much that their names could all appear. Don't neglect this.

PERSONAL.—Brother James Lanham, of Manville, Jefferson Co., Ind., spent last Lord's day with the brethren, in Chillicothe, and preached in the forenoon and also at night to good audiences. Left on the 10 o'clock, P.M., train for home.

Bro. John A. Roberts, of Indianapolis, Ind., called on us some two weeks ago, or thereabouts. He is visiting his father-in-law, at Jamesport, some twenty-five miles from here. We understand that he has been holding some good meetings since his arrival in the State. Hope he will favor our readers with a report of his meetings.

Bro. J. M. Dickey, of whom we spoke not long since as being in bad health, is, we understand, improving some. This news will be gratifying to his many friends, for he is a good man.

MEETING.—The State Meeting of the brethren of Missouri, meets at Columbia, Mo., on Tuesday, the first day of September next. Let the attendance be large.

SUBSCRIPTIONS.—Will each try to send me another subscriber to help me some between this and the Meeting? The time of several is expiring, will they please renew?

W. G. Rogers, St. Joseph, Mo.

FILTERING.—A class of unprincipled and wicked men are imposing on the brethren in many places by presenting themselves as preachers in distress, and needing a little money to take them to a certain point, from which they would send it back. Various pleas are set up by these men to operate upon the charities and sympathies of the brethren. We would advise all to be on their guard, and watch narrowly every strange preacher presenting himself in this way. In nine cases out of every ten they are impostors.

AN IMPORTANT QUESTION.—ITEMS.

SPRING HILL, Mo., July 24, 1868.

DEAR BRO. WRIGHT: I submit for your consideration a question of importance, and if you deem it advisable, I wish to hear from you through the Pioneer.

Recently brother Hedrick was called upon to solemnize a marriage, one being a member of the Church of Christ and the other a worldling. He declined, saying he would not be the instrument in the hands of God of joining together a professor and a non-professor. Has he the scripture to sustain his position? This has caused considerable feeling in the community and even led to abuse by some. Perhaps your answer will give satisfaction.

JAMES L. BOYLE.

Bro. Wright.—As I have never troubled you with a question, and feeling interested in this as well as all others in scripture, I wish you to give your views and the authority for the same through the Pioneer. Is it right for a preacher or a christian to unite a christian and a worldling as man and wife? “The twain shall be one flesh.” “Be not unequally yoked together with unbelievers.” 2 Cor. 6, 13. “Marry only in the Lord.” 1st Cor. 7: 39

The subject is being investigated in this neighborhood and I shall be pleased to hear from you.

Yours truly,

J. W.

ANSWER.—I prefer hearing from others on this question, to answering myself at present. I may say something after while, but at pres-
REPORTS.—OBITUARIES.

SALARIES OF PREACHERS IN NEW YORK.—Rev. J. A. Wingfield, of Petersburg, Va., has been called to the Church of the Holy Savior, on 20th street, at a salary of $15,000.

Dr. Potter has lately accepted a call from Grace Church, at a Salary of $8,000 per year and a small white marble palace on Broadway.

Dr. Hill, late from Dublin, receives of the Presbyterian Church, corner 19th street and fifth avenue, $10,000 in gold and a handsome parsonage.

Dr. Morgan Dix, of Trinity Church receives $12,000, and a house; while the more popular preachers go up to higher figures.

Dr. Chapman receives not less than from $15,000 to $20,000. Henry Ward Beecher's income reaches from $20,000 to $30,000.

A WEAK MIND.—Two things indicate a weak mind: To speak when it is proper to be silent, and be silent when it is proper to speak.

ANNUAL DISTRICT MEETING.
The annual Meeting of the churches of Christ, within the bounds of the 9th congressional District, including the county of Marion will be held at Mexico, Audrain Co. Mo., commencing on Friday before the 3d Lord's day in August at 11 o'clock. A. M. July 20, 1868.

J. J. ERRETT.
Cor. Sec't.

REPORTS FROM THE BRETHREN.

PISSGAH, Cooper Co., Mo., July 26, 1868.

DEAR BRO. WRIGHT: As an item of church news I would just say that we had two noble accessions to the Lone-Elm congregation on the 2nd Lord's day in June by confession and baptism, and three at Lamine on the 3rd Lord's day in May, and two at the same place on the 3rd Lord's day in this month, one of them an old gentleman upwards of sixty years of age, and one of the most prominent citizens of the community where he lives. Lone-Elm and Lamine are both in this county. Thus you see my dear bro. that the cause of truth is steadily advancing in this county. The Lord be praised for his goodness, and for his tender mercies to the children of men. As ever your brother in Christ.

O. P. DAVIS.

ETNA GREEN, Kosciusko Co., Ind., July 22, 1868.

DEAR BROTHER WRIGHT: Since I last wrote you I visited the brethren in Salem, Henry Co., Iowa, and spoke eleven times for them. Six confessed the Lord. The congregation is alive to the interests of the Master's Kingdom. Brothers Martin and Hawkins are Elders. Elders in the true sense of the word, visiting from house to house, teaching, admonishing, warning and exhorting the brethren. I pray that they may all continue faithful and exert an influence which resembles the flow of a mighty river, deepening, widening and swelling as it nears its ocean home. At my last meeting in Blanville one confessed the Lord. Yours in Christ.

J. H. COFFEE.

BLANDINVILLE, Mo., July 25, 1868.

BROTHER WRIGHT: Since I last wrote you I visited the brethren in Salem, Henry Co., Iowa, and spoke eleven times for them. Six confessed the Lord. The congregation is alive to the interests of the Master's Kingdom. Brothers Martin and Hawkins are Elders. Elders in the true sense of the word, visiting from house to house, teaching, admonishing, warning and exhorting the brethren. I pray that they may all continue faithful and exert an influence which resembles the flow of a mighty river, deepening, widening and swelling as it nears its ocean home. At my last meeting in Blanville one confessed the Lord. Yours in Christ.

F. M. K.

O'FALLEN Mo., July 24, 1868.

DEAR BRO. WRIGHT: One of our little band is gone! Died near O'Fallen St. Charles Co. Mo., July the 17, 1868, Sister Kate Killey, daughter of Daniel and Elizabeth Killey, after an illness of eighteen months. She was a member of the Christian church some 16 years. She talked of her death three days before she died, and expressed herself willing to go from this world of sorrow. She is gone, and we shall see her face, and hear her voice in songs of praise in the house of God no more on earth. We hope she has joined that throng where congregations never brake up and Sabbaths never end. May this be a warning to her relatives to turn to God while life is spared them. May we all be prepared to meet death with joy and not with grief, is the prayer of your brother in Christ.

F. M. K.

MEXICO, Mo., July 22, 1868.

DEAR BRO. WRIGHT. Please give the following a place in the Pioneer:

On Monday, the 20th inst., at the house of her son-in-law, F. Doan, in Audrain Co., fell asleep in Christ, Sister Jane, wife of brother Jacob Coons.

Sister Coons was a daughter of Joseph P. Howe, a prominent Presbyterian preacher in Ky., was baptized by Eld. John Smith in 1820; moved to Calloway Co., Mo., in 1831, and was one of the original nine members of which the church in Fulton was first composed. She had just completed her 72nd year, and though she had not seen as many winters as some, yet she died of old age; her "eye was dim" and her "natural force entirely abated," I know of no one who had fewer faults, a purer heart or possessed of more meekness than she. In all the land there could not be found one that knew her who did not entertain for her the kindest feelings. Her last months of weakness were spent in the most perfect resignation to the Divihe will, and, like a light that grows fainter and fainter still, she passed away, and is now blessed with the dead that have died in the Lord.

Peace to her ashes.

W. J. M.
THE OPPOSITION OF THE BAPTISTS. NO. VI.

We have seen in a previous number that the Kingdom of Christ was set up on the day of Pentecost; but everything before this important period was active preparation for the ushering in of this glorious Kingdom. We admit that before this period it had been foretold by prophets, preached by John and Christ; and men were said to press into it in the sense of embracing its principles, but not till on the day of Pentecost did it assume any organic form. Will our Baptist friends join issue with us on this position? Is this one of the pernicious heresies with which they are continually charging us? If so, we should like to know it. With us it is a mere speculative question, but it is one of great practical importance. It is by first clearly ascertaining when and where the Kingdom was first established, that we learn the terms of admission into it. Hence we must go to Jerusalem and with the apostles wait till the day of Pentecost is fully come in order that we may learn the law of pardon. It had been predicted by Isaiah that out of Zion shall go forth the law, and the word of the Lord from Jerusalem: Isa. ii. 3. In fulfillment of this prophecy Christ in giving "commandments to the Apostles whom he had chosen," enjoining upon them to preach repentance and remission of sins "in his name among all nations, beginning at Jerusalem." Hence Jerusalem stands forth as the starting point. Pentecost as the beginning, when all the elements of the gospel fell into order, and assumed the consistency and harmony of a system. It was at this place and time that the Apostles first began to preach the Gospel in its full development "with the Holy Spirit sent down from heaven." The place where and the time when have been termed the two eyes of history, and are hence regarded as of the greatest importance in fully understanding an event in its nature, relations and bearings. If any one therefore would learn the law of pardon, he must go to Pentecost when this law was first proclaimed for the obedience of the sons of men.

What, then, do we learn from Pentecost with regard to the law of remission? Let us see. When belief had been produced in the minds of the multitude by the preaching of Peter, pierced to the heart, convinced of sin, they cry out, "Men and brethren, what shall we do?" The preacher responds, "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." Acts ii. 38. From this answer we learn as clear as language can make it that the law of remission contains three conditions: 1. Belief, 2. Repentance. 3. Baptism. All these things were on this occasion set forth as being for or in order to the remission of sins. True there is no expressed command in Peter's answer to believe, for the reason that the people to whom he gave this answer were in his esti-
mation already believers. This is implied in his answer. How is this? He commands them to be baptized in the name of Christ; but no inspired apostle ever commanded unbelievers to be baptized; therefore these Pentecostans were at this time regarded by Peter as true believers. Since they had already obeyed the command to believe on Christ, it only remained for Peter to enjoin upon them the other two conditions of remission, viz: repentance and baptism. Then what are the conditions of justification or remission? We affirm that the clear light of the teachings of Pentecost-condition justification not on the one term of faith, and faith only, but also upon repentance and baptism. Doubtless our Baptist friends will join issue here, and call this one of the pernicious dogmas of Campbellism, tricking it out with such expressive phrases as baptismal regeneration and water salvation. Well we rejoice that we have, at last, found one head of this monstrous hydra. But before we come to the discussion of this question there are other matters which claim our attention.

We have been charged with holding to false and unscriptural views of faith; or in making faith consist in nothing but a mere intellectual assent. We think the Baptists have helped to give currency to this false charge. Do they still make this one of our pernicious errors? If so, we tell them that they are laboring under a false view of this matter, and that they are fighting a phantom of their own imagination. Theological tenets and doctrines are for the head, and merely concern the head. But the living faith does not terminate on doctrines, but on a person, on Christ himself, and our Savior and Redeemer. With us faith consists in a cordial and loving surrender of the soul to Christ, and hence must necessarily involve a thorough enlistment of all the affections of the heart, such as love, confidence, gratitude and humility. The only kind of faith, therefore, which avails for justification and salvation is the faith which works by love. Gal. v. 6. We see, then, that it is not merely with the intellect, but with the heart that "man believes in order to righteousness." Faith is not a miraculous infusion into the soul, but an original endowment of the Creator; in other words the Creator, when he made man, gave him the faculty of faith, or the power of believing, which faculty when awakened by divine testimony and resting on God, or the Son of God, becomes the appropriating principle of things supernatural and divine. It is by faith we come to God; by faith we confide in the Son of God; and by faith we appropriate the great and precious promises of God. But as depravity has not destroyed any of the original faculties of man, but only perverted them, regeneration does not create, but only rectifies these faculties, and enlists them in things worthy of themselves. Hence we recognize in the Christian the same faculty of faith that he had when a sinner. The reason why the exercise of this faculty has wrought so great a change in his life and character is to be traced not to the bestowment of a new faculty, or to any peculiar and unusual manner of believing, but to the truth believed. It is the truth believed which makes all the difference, and which gives to the Christian's faith all its power and value, making it the victory that overcomes the world, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John, v. 5. Such then is the nature of faith, the first condition in the law of pardon.
But again, we come to repentance, the second condition of the Gospel. Here too we have been, time and again, most grossly misrepresented. We have been charged with holding that repentance is nothing more than a moral change, or outward reformation of life—some Presbyterian writer in Kentucky has been lately serving up this stale and false charge as a savory dish for his readers. Dr. George Campbell of Scotland, one of the greatest Bible critics of his age, maintained that *metaanoia*, the Greek word for repentance, should be translated by the English word *reformation*. In his translation of the New Testament we believe that he thus uniformly renders this word. This translation was republished in this country by A. Campbell. But this peculiar rendering of *metaanoia* has not been received and endorsed by us as a people. "Repentance," says A. Campbell, "with me, is a change of heart, true and genuine, issuing in an entire reformation of life—an unfeigned sorrow for the past, a firm resolve for the future, and a practical amendment of life both in thought and deed. It is the fruit of a firm belief of the divine testimony, and must always follow, never precede the faith concerning God and Christ as revealed in the Gospel?" Mill. Har. vol. 6. p. 111. Yet in the face of such clear declarations as the above made both by tongue and pen to the effect that with us repentance involves a godly sorrow for sin, a deep contrition of spirit, a change of thinking, feeling and acting, our enemies persist in restating the oft-refuted charge that we do not believe in a change of heart. We say and teach with Paul that a "godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7:10. Now what do our Baptists friends say to this?

Do they regard such views as the above concerning the nature of faith and repentance as constituting a part of that pernicious thing which they call Campbellism? If so, we should like to know it. We and they may differ as to how faith comes, but this is not the question now.

But we and, the Baptists may agree concerning the nature of faith and repentance, and yet there is still room to differ with regard to the logical sequence of these two things—Which comes first? Does faith precede repentance, or does repentance precede faith? The better informed of our public speakers have never been very fond of discussing this question, for the reason that it is a metaphysical one, possessing no practical value. The great thing with us is to get true faith and repentance into the hearts of men. When a man truly believes and repents, though he may hold to an erroneous theory with regard to the logical sequence which these two things sustain to each other, yet this theory cannot alter or change the order or nature.

The nature of the relation which faith and repentance sustain to each other is determined, not by any theory which a man may hold on this subject, but by the constitution of the human mind. Mental philosophy and divine Revelation both clearly teach that faith precedes repentance. Hence when a man does truly believe and repent, his faith according to the laws of his mental being must in fact come before repentance, though in theory he may reverse this order. True there are a few passages in which the order of words places repentance before faith, but a mere verbal relation determines nothing with regard to the metaphysical relation which these two mental states sustain to each other. Jesus we are told in Mark
1:15, said to the people "Repent and and believe the gospel;" and Paul in Acts 20:21, we are told testified "Repentance toward God, and faith toward our Lord Jesus Christ." Why is repentance named first in these passages? Not because in logical order repentance precedes faith, but because repentance is the end and faith the means to that end. This end being first in the intention is first named, though faith being the means which leads to this end must necessarily come first in practice. We are thus full and minute on those points because we wish to help our Baptist friends to find out, if possible, all the pernicious dogmas, both small and great of what they term Campbellism. Will they, then, join issue on either the nature of faith and repentance, or on the logical sequence which these mental states sustain to each other?

J. M. L.

**SIMON MAGUS—IS THE SOLUTION CORRECT?**

The case of Simon Magus has long been a perplexing one. Many solutions have been offered for the purpose of removing a difficulty here and there suggested by the language of Peter. Whether any thing we may say, will assist in the explication of difficulties is to be seen. We shall not dogmatize—but attempt, after examining the views usually entertained, to give what we believe to be the correct solution of this matter.

1st View.—The view generally received is well expressed by Albert Barnes. "Then Simon * * * believed also. That is he believed that Jesus had wrought miracles and was raised from the dead &c. * * * Men often profess religion because, if they do not, they fear they with lose their influence, and be left with the ungodly. That Simon was not a real Christian is apparent from the whole narrative." To the same effect, H. B. Hackett on Acts, speaks of Simon. "For the history of this impostor, his character and the traditions of the church respecting him, the reader is referred to Neander's Church History * * * And Simon also himself believed, viz. the word preached i.e. professed to be a disciple and was baptized in that character. The verb describes him with reference to his supposed or apparent state, not his actual position. He may have been not wholly insincere at first, but soon showed that he had no correct views of the gospel, that he was a stranger to its power." Thus the Learned Lange speaks with reference to the character of Simon. "Thus too unbeliever's often speak the language of Canaan [Isai. xix. 18. i.e. inner devout phrases Tr] when they hope to derive advantage from it; they hypocritically connect themselves with the servants of God in order to conceal their plague-spots, under the mantle of borrowed sanctity." It will be noted that these distinguished critics, with others who might be cited, regard Simon as an impostor, a hypocrite. Although it is said he believed, they do not conceive that he did really believe, only pretended to believe. This view is commonly accepted as scriptural by the followers of Wesley, Calvin, Luther and Henry VIII. That it is wholly unscriptural we will endeavor to show hereafter.

2nd. View.—A second view entertained by many is that Simon was a scripturally converted man, was a sincere believer, was baptized as such and enjoyed the pardon of his sins; but sinned as all Christians do at times, and was commanded to pray God, through Christ for the remission of his sin.
grant that he was converted nor do I see how it is possible to arrive at any other conclusion from the premises furnished by the historian Luke. But that he stands in the position of a Christian who has committed a sin that is pardonable by approaching God in prayer through Christ, I feel assured cannot be made to appear from the account detailed in eight of Acts. Surely no Bible student will conclude, after a rigid analysis of the words of Peter to Simon, that Peter believed he could be forgiven according to the Law laid down in the Living Oracles. If the sin committed by Simon was pardonable according to the Law of Pardon for the Sinning Disciple, then no human power can unravel the difficulties which meet us in the utterances of Peter.

Let us see. 1. Suppose Simon had approached God without faith, without penitence, contrary to the Law, no one will dare deny that he would not have been pardoned. Under such circumstances it could not have been said “if perhaps the thought of thine heart may be forgiven.” Here then is no room for a doubt, because it is clear he would not have been forgiven.

2. But suppose he had prayed in faith deeply penitent for the sin committed; in other words, suppose he had prayed God according to the Law of Christ, he would without any question whatever have received and enjoyed the forgiveness of his sin. Under these circumstances we can find no place for a “perhaps.” All agree that if the sin committed by all pardonable, he would in approaching God through the Advocate Jesus Christ, enjoy the blessing sought.

According to the above views, it appears that there is no possibility of accounting for the doubt entertained, and expressed by Peter, in relation to the forgiveness of Simon’s sin. Hence we feel warranted in saying that any solution of this case which does not give at least a plausible reason for the use of the expression, “pray God if perhaps the thought of thine heart may be forgiven thee,” is altogether unscriptural and must be rejected.

3rd View.—If Simon was unconverted, that is, if he were a hypocrite he must have been guilty, when Peter addressed him, not only of one, but many sins, and there can be no just reason assigned for his speaking of this one sin. Further, had he not been converted at that time, according to the terms of the Gospel, Peter would not have commanded him to pray; in as much as prayer is not once named in the Christian scriptures as the condition of Pardon to any except those who sin in the Kingdom of Christ. There is not an intimation in all the history of the conversion of Simon, which would lead to the conclusion that he was not truly a converted man. The same words employed in recording the conversion of the People of Samaria, are used in expressing the conversion of Simon. It is said of the multitudes of Samaria that they believed and were baptized also of Simon that he believed and was baptized. No hint is dropped that he partially believed, or was impenitent when baptized. No words pointing to any thing sinful in word or deed until Peter and John came down from Jerusalem to confer the gift of the Holy Spirit.

I propose just here to call the attention of the reader to a comparison of the sin against the Holy Spirit and the sin of Simon. I must do this briefly, yet I trust with such clearness that all will see a great similarity existing in the analogy. Shall we then look at the words of the Great Teacher when on this matter.
On a certain occasion when Jesus was performing his miracles it is recorded by Matthew; "And all the people were amazed; and said is not this the Son of David?" But when the Pharisees heard it they said, this fellow doth not cast out devils but by Beelzebub the prince of devils." Jesus knowing their hearts answered; "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost, shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him neither in this world neither in the world to come."

The Jews in saying that Jesus wrought his miracles not by the power of God, but by the power of Beelzebub, detracted from his power and authority and attempted thus to subvert his claims to the Messiahship. The low estimate placed by Simon upon the work performed by Peter and John is manifest from his offering to purchase the power with money. What more natural than for him to persuade himself that the Apostles performed their miracles and signs, by a power similar to that once possessed by himself, namely by the power of evil spirits or of the devil; thus committing the same sin committed by the Jews, when thinking and expressing the thought that all these things were done by the influence of Satan. The sin of the Jews was one of thought and word, the sin of Simon was one of thought and word. The sin against the Holy Spirit, Christ declared should not be forgiven in this world, nor in the world to come; Peter declared that Simon because of his sin should perish. Christ could see and know the purposes of the heart, but there is no intimation that Peter did know or, discern the purposes of Simon save from the wicked words used by him. Peter believing that destruction awaited Simon that he was guilty of the Sin against the Holy Spirit; and perceiving no way by which according to the gospel, he could obtain for him the pardon of his grievous sin, instructed him in the last extremity to approach the Living God, the Almighty Father, the Great Fountain of all Life and all Law and purposes. He, with whom all things are possible may hear and bless him in forgiving him this fearful sin.

Peter seeing that the Law of Christ condemned Simon plainly tells him his position in the eye of that changeless and irrevocable law. Guided as Peter was by that law and strictly observing it as became an Ambassador of Christ, he could give him no assurance of pardon, but could only say go before God—'pray God if perhaps the thought of thine heart may be forgiven thee.'

There are many in high places, in this philosophic, degenerate Age who look upon Jesus as only the greatest philosopher of this world; many who admire his character, caring not whether he was in league with God, or the devil; many again, who regard Christ and his Apostles as right in many things in some things wrong, and are bold in erecting standards of their own by which themselves and others shall stand or, fall. If we are particular where our bodies go, in this life, we should certainly be cautious in allowing our thoughts to keep the company of those who are leagued with Satan. Christ is none other than the Son of God and the Son of man. He is both human and divine. His work was all divine. His purpose on earth was glorious beyond concep-
tion. He humbled himself to conquer; He conquered in humility. His apostles did his will. They lived, worked, suffered, rejoiced and triumphed in death, believing in Jesus. Blessed martyrs. blessed work did they perform, glorious conquest did they achieve. Before nor, since have such characters appeared in the awful drama of time. In vain we look for them. They stand as beacon-lights on life's stormy sea. May we ever be guided by their light. Then all is well now and forever.

W. C. ROGERS.

LETTER TO ELD. WILLIAMS. NO. III.

HAMILTON Mo., Sept. 24, 1867.


Yours of July 24, was received at Richmond while I was absent, attending a series of protracted meetings, and this is the first time I have had an opportunity of replying, and even now I must snatch scraps of time for the purpose in the midst of a protracted meeting, and shall necessarily be brief.

1st. In regard to the communion, you say: “The Lord's supper is a church ordinance, and as such should ever be kept inside of its pale, and under the control of its discipline.” If by the “church,” you mean the individual congregation, and would exclude members of one congregation from partaking with another, you have given no scriptural authority for it. Besides, it is contrary to the practice of your own church, for I have heard Baptist preachers invite members of sister churches of the same faith and order, to partake of the supper with them. But you say, “If a Baptist believer should see fit to remain disconnected with the church, or join some human society, I have no right to admit them.” This, my dear brother, would exclude all Baptists, for the Baptist church is necessarily a human organization, as all churches are, whose names are not written in God’s book. But you must bear in mind that I am not advocating communion with those who are not in good standing in the church, but only showing your inconsistency in excluding those that you acknowledge to be christians. You refer me to 1st. Cor. v. 11, which I find does not touch the subject. The apostle here is instructing the brethren “not to keep company with” certain wicked characters, members of the church, and says (verse 13,) “Therefore put a away from among yourselves that wicked person.” He is talking about excluding from the church, unruly members, and not withholding the loaf and cup from those admitted to be christians. You also refer to Titus iii. 10, but this cannot be tortured into a support of your position. The apostle is here talking about excluding unruly members, or heretics from all church privileges, and not the withholding of one privilege from those admitted to be good christians. I admit that the church has the right to exclude from all church privileges, such characters as are described in the scriptures, when proven to be such. But are you going to sit in judgment and decide, without trial, that all baptized believers not belonging to “the same faith and order” with you, are “here- tics,” and “wicked persons,” and “exclude them from the privilege”? Then you have not yet produced the “scriptural authority by which one disciple of Christ can exclude another disciple of Christ from this privilege, any more than he can exclude him from prayer or any other duty common to all christians.” (We are talking about church privileges.) I now put the question fair and square, when you have excluded a member from your church for immoral conduct according to the scriptures referred to above, do you, while they are under exclusion, invite them to break the loaf with you, or to come forward and preach, or teach, or pray in your churches? If you do not, the scriptures referred to, sustain my position, not yours.

2nd. You express yourself as “utterly astonished” at the statement, that “there were no Baptists, Methodists, Presbyterians etc., in the days of the apostles, and for fifteen centuries afterwards.” But you seem willing to take it out in astonishment, for you neither deny my statement, nor bring proof to the contrary. And more than that, you cannot disprove it, and you dare not deny it. My statement really affirms two negatives. 1st that there were no Baptists, &c. in the days of the apostles, 2, that there were none for some fifteen centuries afterwards. Now if I am mistaken in either or both those, it will be easy for you to correct me by showing from the Scriptures that they did exist in the days of the apostles, or from history that
either, as a denomination existed earlier than the fifteenth century. Now try your hand at it, and you will signal fail on both points, for none of those denominational names are found in God's book, and I refer you to the Encyclopedia of Religious Knowledge, for direct authority that the Baptists as a denomination had no existence during the first fifteen centuries of the Christian era. But it makes but little difference what century the church of Christ, the bride, the Lamb's wife forsook the name of her head, and assumed another name. We should go back to the primitive church in the days of the apostles, for our model. But you ask "who and where was the church the gates of hell were not to prevail against, from the days of the apostles down to the fifteenth century, if the Baptist church had no existence until then?" I answer unhesitatingly whatever it may have been, it was not the Baptist church. Christ said, "I will build my church? (not the Baptist church). You further ask, "to what church did the venerable martyrs belong?" I answer, to the church of Christ, and they were persecuted as Christians, not as Baptists, in the early centuries. But if during the dark ages they were called "Ana-baptists" by their persecutors, that does not prove that the "Baptist" church was then in existence. You further ask "what claims do your church have to apostolic order?" etc. I answer, any church may claim apostolic order that is organized upon the apostolic model, believing and teaching what the apostles taught, obeying what they enjoined, and enjoying what they promised to the obedient, and we go to the scriptures for our model, and not the sects. But you say again, that the passage I refer to (where the disciples came together to break bread) "have reference to the disciples who are members of the same church," Of course they do, for there was but one church then, the church of Christ and its members disciples or christians. They were not surrounded with sects then, and we ought not to be now.

3rd. You reaffirm that "If it is wrong for the unbaptized to break the loaf, it is wrong for us to admit them." I wish you to remember that I am not maintaing that it is right for the unbaptized to break the loaf, but only showing your inconsistency in acknowledging them as christians and yet denying them one of the christian privileges. To get out of this difficulty you make the broad assertion that "there is no limitation to the duty or privilege of prayer." Now you surely do not mean what you say, for your own practice denies it, as I shall show you. Will you, at the opening of any of your religious meetings, either for preaching, or for social worship, call upon a sinner to come forward and make the introductory prayer? If you say no, then you admit that there is a limitation to the duty or privilege of prayer." And you recognize a limitation in your practice. But to prove that "the duty or privilege of prayer" belongs to the unbaptized or alien, equally with the christian, you refer to Luke xviii. 1, and 1st Tim. ii. 8. But they both utterly fail to sustain your position. To understand the scriptures, we must read them with these things clearly before the mind, 1st. the speaker and the circumstances surrounding him. 2nd. the persons addressed and the circumstances surrounding them. 3d. the subject and its application to those addressed, or to others. By this rule we will now examine the scriptures you refer to. *Luke xviii. 1, "And he spake a parable unto them to this end, that men ought always to pray and not to faint." Now Jesus is the speaker, but to whom is it addressed, and to whom is it applicable? He does not say all men, and hence does not prove the position you cite it for, that "there is no limitation." But the word "men" is not in the original. And the Bible Union version correctly renders it, "And he spake also a parable to them, to the end that they ought always to pray." • Now, if we can find the antecedent to "them," the person addressed, we will know who "they" are to whom it is applied. By referring to the preceding chapter, 20, 22, and 37 verses, we find that he was addressing the Pharisees and the disciples, all of whom were members of the Jewish church and God's chosen people. But the Savior makes his own application of it, in the immediate connection. Luke xviii. 7, "And shall not God avenge his own elect, who cry day and night unto him?" And surely sinners living in disobedience to God, can not be called his own elect."

We will now try 1st Tim. ii, 8, by the same rule. "I will therefore that men pray every where, lifting up holy hands, without wrath or doubting." Here Paul is the writer Timothy the person addressed, and christians the persons to whom it applies, as is evident from
LETTER TO ELD. WILLIAMS.

the entire scope of the letter. Besides, the language itself cannot possibly be so construed as to be applicable to sinners or aliens, for they are to pray lifting up holy hands without wrath or doubting, which a sinner cannot do. Therefore this scripture cannot be tortured into a direction to sinners to pray. But we will analyze it a little further. In the 1st. and 2d. verses he directs that prayer etc. be made. This is evidently in the public congregation. Then in the eighth verse, he directs who shall make those prayers. He does not say all men, but the men, in the original, and so rendered in the Bible Union version. "The men" in the 8th verse are put in contrast with the women professing Godliness, in the 9th, and 10th verses. Hence in these public prayers, intercessions, &c., he directs "that the men (not the women) pray in every place, &c.

You refer me to Simon the sorcerer, Acts viii. 18-24, to prove that the unbaptized, or aliens are commanded to pray. Now how a man, with the Bible in his hand could quote this case to prove such a proposition, is passing strange! Now my dear brother, just look at the 18th verse and you will see that Simon was a baptized believer unless the Inspired record affirms falsely; and who shall presume to correct the inspired record? Or who shall presume to correct the inspired record? Or who deny what it affirms?

You also refer to Cornelius as a case in point. But again your witness entirely fails to sustain your position. Cornelius was a Gentile, and during his sojourn with the Jews, as an officer in the Roman army stationed in Palestine, had become a proselyte to the Jewish worship, for he worshiped the God of the Jews, and not the Roman gods of Heathen Mythology. I suppose he was living up to all the light he had. But he was not a Christian, and did not know that it was his duty or his privilege to become one, for the Gospel had not yet been offered to the Gentiles. This man exercising the privilege claimed by the Jews and proselytes, "prayed to God always." And God heard his prayers and answered them by sending an angel to tell him where to send for a preacher who should tell him what he ought to do, which implies that he ought to do something else than what he was doing. Now my dear brother would you have told him to keep on doing what he was doing or would you have told him to do what Peter did? Peter was sent for to tell him what he ought to do, Acts x. 6, and in Peter's own account of it, Acts xi. 14, it reads, "who shall tell the words, whereby thou and thy house shall be saved." Then the words whereby he was to be saved, were the words telling him what he ought to do, therefore Peter was sent for to tell him what to do to be saved. He was therefore saved by what Peter told him to do, or else Peter's mission there was a failure. That "saved," is here used in the sense of remission of sin in the name of Jesus, see Acts x. 43, "that through his name, whatsoever believeth in him, shall receive remission of sins." Now remember our rule, and observe that Peter is the speaker, and that they are to be saved by what Peter tells them to do. Now what did Peter tell them? Did he tell them to keep on praying? No, they were already doing that, in the dark, but Peter was sent to enlighten them, and tell them what they ought to do. What Peter told them is recorded, and therefore we are not left to guess what it was. Having informed them in verse 43, that every one who believes on him, shall receive remission of sin, through his name, in the next words that Peter spoke to them (verse 48,) "he commanded them to be baptized in the name of the Lord." Now since we are not at liberty to travel outside of what Peter told them, in order to find how they were saved, it is a plain case, and as Peter did not command them to pray, you have not yet found a case where, under the Gospel teaching, an individual was commanded to pray for remission of sins in the name of Jesus, before baptism. And if after Peter had told him what to do, Cornelius had persisted in praying instead of being baptized, he would have sinned and continued in sin till he did obey.

4th. Again, you say, "I know of no one who invites anxious persons forward to the anxious seat, as it is called, simply to pray, but to receive religious instruction, and the prayers of others." Then it is not simply to pray, but that, and other things also. Well the other things added do not excuse the first if it is wrong. I will examine these other appendages first. Why call them forward to receive religious instruction? All the instruction we are authorized to give sinners, to teach them how to become christians, is contained in the teaching of the apostles, and should be publicly proclaimed, and if the preacher has done his duty in the pulpit, they
will not need any private instruction, unless he has some private instruction to give that he is ashamed to give publicly. And then, why bring them before a public congregation to receive private instruction. That, to say the least of it, is placing them in a very awkward and uncalled-for predicament. And why call them out to receive "the prayers of others?" cannot the prayers for sinners be heard just as well while the sinner sits in one part of the room as in another? But, as a part of this "religious instruction," are they not instructed to pray for an evidence of pardon, and the gift of the Holy Spirit, before obedience, which promises are to the obedient. See Mark xvi. 16, Acts ii. 38, Gal. iv. 6. You then enquire, "What law is violated in so doing?" I answer, the law of remission of sins in the name of Jesus (Luke, xxiv. 47.) which was first announced to the world by divine authority at Jerusalem, on the day of Pentecost, Acts ii. 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Now every hour that you keep them doing something else than what the holy Spirit, by Peter, commanded them to do for the remission of sins, you are keeping them in disobedience, and Jesus says, "To him that knoweth to do good and doeth it not, to him it is sin." Jas. iv. 17. Now how can you expect them to come to remission of sins, while continuing in sin and disobedience? And if their instructors, thus keep them in disobedience, are they not as responsible for their sin of disobedience, as you say the church is for the sin of permitting the unbaptized to break the loaf? (continued.)

**LETTER FROM MARTIN PETERSON.**

Jacksonville, Oregon, July 12, 1858.

DEAR BRO. WRIGHT: After a long silence I write you a few lines. I am still at my post. I can not say I regret my move to the West. I would rather be here than in Missouri on some accounts; not that I like society here better; not that I can make a living easier; not that I enjoy myself better religiously, for this I do not, but the climate here suits me better, and then there must be some one to give the cause we love above all earthly enjoyments a start in this country. And although it is but little I can do, yet I am willing to do that little here. I am satisfied there is no place where my feeble labor would be appreciated more than in Missouri, but then there are others there who can do more than I could, and the work here must have a beginning, and I know of no one more willing to labor with his own hands for his living and preach to the people than I am.

The cause here is beginning to look up. The demand for preaching is more than I can meet. I often think of our brethren in the older States, and of Paul's charge to them that are rich, not to trust in uncertain riches, but to be rich in good works. What a good work they might do by helping us build up the cause here in Oregon. But I am determined to do all I can at my own expense unless some voluntary help comes in. I work six days and preach one. I immersed one last Lord's-day and one to-day, who had been with the Methodists a long time, but to-day she put on the Lord Jesus, when by faith she was baptized into Jesus Christ.

In May last I delivered a discourse on the authenticity of the Bible, in Williamsburg, which is one of the strong holds or Deism. I was afterwards challenged for a discussion. I accepted the challenge in case they would furnish a suitable debatant, and affirm that man by nature can find out God without the aid of the Bible. This they failed to do and there was no debate. Their speaker was to commence a series of lectures there last night in which he promised to destroy the Bible. I know not what he's doing. But next Lord's-day will be my regular time there, and I shall gather up the fragments; and I shall not be at all surprised to find them like the leaves and fishes, more than there were before. But I must not write too long. Mrs. Peterson joins me in much christian love to you and sister Wright, together with your christian family. Your brother in Christ,

MARTIN PETERSON.

Remarks.—We are glad to hear from bro. Peterson. He is a good man and emphatically a safe man. The readers of the second and third volumes of the Pioneer will remember that in crossing the Plains, he preached to the emigrants of the train every Lord's-day, and with the few members of the church broke the loaf regularly each Lord's-day. It was called the traveling church. There was in that an indication of valuable Pioneer service in this faithful brother.

He is laboring to plant the cause in Oregon,
and if a little pecuniary aid could be furnished him it would help him much to increase his usefulness. There are several preaching brethren in Oregon, and it would strengthen their hands and increase their efficiency if they would hold a kind of Consultation meeting once or twice a year, at which they could all meet together, see each other's faces and talk together upon the interest of the great cause they are laboring to advance.

This short letter will be read with much interest by the many friends the beloved bro. Peterson has in Missouri. May God bless him and his labors to the advancement of the gospel.

D. T. W.

LARD'S QUARTERLY.—This valuable work, No. 2, Vol. 5, came to hand just as we were closing up the present number for the press. It is too well known and highly appreciated to need a word of commendation from our pen. All who have read the Quarterly award to it literary merit equal to that of any Journal published either in Europe or America, and beyond this it possesses the advantage of advocating the truth as taught in the New Testament. We regret to learn from the number before us that the editor has been compelled to suspend its publication for the lack of pecuniary aid. It is to be hoped that this suspension will be but momentary. Surely an intelligent and appreciative brotherhood will not let a work so much needed go down for the lack of means to defray the expense of its publication. The Quarterly is needed, and brother Lard is the man to edit it. It ought to have ten thousand subscribers. Why not once give it that circulation. The price is but $2.50. Out of hundreds of thousands of brethren can there not be found ten thousand who will give $2.50 each to sustain the best Journal in the world? Address Moses E. Lard, Lexington, Ky.

D. T. W.

PENNSYLVANIA MISSIONARY SOCIETY.—The annual meeting of the State Missionary Society, will be held in Christian Chapel Alleghany City, commencing on Thursday, August the 20th, 1858.

COLLEGE DEDICATION.—The Alliance College (Ohio) Buildings are to be dedicated to day, August 13, 1858, at 2 o'clock P. M. with appropriate ceremonies.

THE ILLINOIS CHRISTIAN MISSIONARY CO-OPERATION MEETING will be held at Winchester commencing on Wednesday before the 1st Lord's day in August, 1858.

THE GENERAL MEETING AT COLUMBIA, MO.

Let the Disciples of Christ throughout the State bear in mind the Meeting for consultation to be held with the Church at Columbia, beginning on Tuesday the 1st, of September, and continuing from day to day as long as those convened may deem desirable. This Meeting is greatly needed. It was called and located, after due consultation of the brethren at large, by brethren Longan, Haley and Jones, who were appointed for that purpose by the Meeting at Sedalia last fall. The undersigned were appointed, some time since, a Committee, by the Church at Columbia, to extend a cordial and pressing invitation to brethren far and near to be present, and by their counsel contribute to the interest and profit of the meeting. Ample provision will be made for the accommodation of all who may attend. Come, brethren, let us take sweet counsel together in the Lord, and counsel to promote the interest of his kingdom.

It may be well to say that brethren on the North side of the Mo. River will find Rail Road connection all the way to Columbia. Those on the South side will find daily coaches from Rocheport to Columbia, and stage from Jefferson City, on Tuesdays, Thursdays and Saturdays.

W. P. Hurt, 
Dr. W. F. Lenoir, 
Joseph Ficklin 
T. S. Elston. 
J. K. Rogers. 

Committee

ANNUAL DISTRICT MEETING.

The annual Meeting of the churches of Christ, within the bounds of the 9th congressional District, including the county of Marion will be held at Mexico, Audrain Co. Mo. commencing on Friday before the 3d Lord's day in August at 11 o'clock. A. M.

July 20, 1868. J. J. ERRETT. 
Cor. Sec't.

Chicago, Ill. Elder D. P. Henderson is laboring in this great city. In a letter recently received from him he says:

"I am laboring hard to establish a good church in this city—Very busy now with a new church edifice. My mission here, I trust will do great good. But it will take patience, for bearing, prudence and courage to succeed. The longer I live, the more firmly I am persuaded, that we are the only people on earth that have the true theory of Christianity."
COME TO THE MEETING.

COLUMBIA, BOONE CO., MO.; AUGUST 4, 1868.

The Church of Christ meeting in Columbia, Boone County, Missouri, do earnestly solicit the brotherhood throughout the State and elsewhere, to be with us at our State Meeting, to commence in this place on Tuesday, the 1st of September next. Come, brethren, and strengthen us by your presence and counsel.

W. T. LENOIR,
JOSEPH FICKLIN,
WM. P. HUNT,
THOS. S. ELLSTON.
J. K. ROGERS.

Committee.

STATISTICS.

STATEs.

Baptists.

Christians.

Kentucky, 267,880
Missouri, 141,515
Illinois, 120,700
Indiana, 125,790
Ohio, 167,000
Alabama, 237,255
North Carolina, 271,686
Georgia, 371,681
Virginia, 298,020
United States, 3,749,553

The Religious Herald, Richmond, Va., gives these figures from the Census of 1860, and as including the Regular Baptists only, and not the Freewill, &c.

PREACHERS WANTED.—The Church at Warsaw, Mo., and also at Lebanon, Mo., are wanting a faithful and energetic preacher, one who will teach school and preach both. A good situation for such as are willing to engage in that double calling. Address the Elders of the Christian Church at either of those places.

FIVE PREACHERS ORDAINED AT ONE MEETING.

Bro. A. S. Hayden, Pastor of the Church at Eureka, Illinois, reports that on Lord's day, June 26, 1868, the Church at Eureka, Scripturally set a part five brethren to the work of preaching the gospel, viz. Edwin Rogers, H. W. Dale, E. I. Hart, Edwin T. C. Bonnet, John Bain; all students and three of them Graduates of Eureka College this year. Elders John T. Jones of Jackson ville, and A. G. Ewing, of Eureka, assisted in their ordination.

REPORTS FROM THE BRETHREN.

Mooresville, Mo. Aug. 3rd, 1868.

Bro. Wright. On the 4th Lord's day in July, I preached to a large and attentive congregation assembled in the grove at the lick fork meeting house, in Davis county, at which time I officiated in the ordination of Bro. Saylor, to the ministry. He was formerly a member of the United Brethren church, and preached as an itinerant for them, for nearly eight years. He united with the Church of Christ, meeting at the above named place 4 weeks previous to his ordination, and on the next Lord's day, the 1st in July, said: "this evening at 4 o'clock I will preach my first sermon here." He met with the brethren agreeably to appointment and gave them a very excellent discourse. Bro. Saylor, gives promises of doing much good in the cause of Christ. May the Lord bless, and crown him with success. W. H. GAUNT.

Mandaville, Carroll co. Mo. Aug. 1, 1868.

Bro. Wright.—We commenced a meeting here Sunday evening last, which continued till last evening, the result was 6 added. The laborers were Brothers Robertson, J. T. Hudson and myself. Bro. Robertson left last evening to meet his appointment in Ray Co. Brother Hudson is still with us—we have meeting again tomorrow. We have had a good meeting—the brethren much edified.

May the Lord bless you in your humble efforts to extend the Light. I am, as ever, your bro. in the hope of the gospel.

JAMES GILLILLAND.

CHAMOIS, MO. Aug. 6th, 1868.

Dear Bro. Wright.—Bro. J. F. Davis of Miller's Landing and I have just closed an interesting meeting at Chamois, Osage Co. Mo., resulting in 30 additions. 2 Presbyterians, 3 Methodists, 1 Baptist, 1 Catholic and three by letter, remainder from the world. Of this number 24 were immersed. Bro. W. W. Warren was solemnly ordained to the life-work of the Christian Ministry, and aided us greatly by his touching appeals. He bids fair to stand in the front ranks of the field officers, in the grand army of Jesus, and I hope he will find encouragement everywhere. Bro. Davis is battling nobly for God and climbing rapidly upon the enemy's ramparts, and growing strong in the siege while victory parches upon the starry foliage of Heaven's waving ensign and wows him on to deeds of noble daring.

Fraternally,

D. M. GRANDFIELD.

P. S. My throat has greatly improved in strength and clearness and I cherish the grateful hope of a permanent cure.

Bros. Davis, Warren and I will D. V. be at the State meeting.

D. M. G.

BEATRICE, NEB. July 31, 1868.

Bro. Wright: I am laboring to plant the standard of our blessed Redeemer in this frontier village. Few here ever heard before of the Jerusalem route to Heaven, and only knew of the torturous path via. Babylon. Some had started by this unreliable route, and becoming lost and bewildered had returned, and now seem inclined to try the old paths. Four have confessed Christ, and the interest is increasing. May the Lord add many to the saved.

Your brother,

R. C. BARROW.

John Taff has removed from Jacksonville, to Indianapolis. Correspondents will address him accordingly.

John R. Howard. The Post Office address of this venerable and beloved brother, is South Pass, Illinois.
THE OPPOSITION OF THE BAPTISTS, NO. VII.

We have been considering the true nature of faith and repentance, and the relations which they sustain to each other. What say our Baptist friends to this? Are these views of faith and repentance among the pernicious dogmas of Campbellism. If so, we want to know it. We come now to consider the relation which baptism sustains to alien sins. In the first place it is necessary to disentangle the subject a little from the web of controversy. On the question respecting the design of baptism our opponents seem determined never to face fairly and squarely the true issue. Dr. D. R. Campbell, of Ky. when invited by A. Campbell to an oral discussion, states the issue on the design of baptism thus: "We understand you to believe and to teach that, under the christian dispensation, no rational, accountable sinner can be pardoned, however he may believe and repent, till he submits to immersion." Mill. Har. vol of 1858, p. 476. This does not meet the true issue. As to how many God will ultimately save outside of the regular Gospel method of salvation, or as to how far ignorance, early training and a lack of opportunity, will go toward excusing persons in the final Judgment, we pretend not to say. Secret things belong to God. The only legitimate question for us to determine is what is baptism for, when administered to a penitent believer? With what purpose, motive, or design should this ordinance be received? We affirm that it is with faith and repentance for in order to the remission of sins. Our opponents instead of meeting us fairly on this issue, generally spend their time in discussing the question whether it is possible for persons to be saved without baptism. The question as to whether it is possible for persons to be saved without faith would be just as relevant to the true issue as this. Our opponents make faith the sole condition of justification. But faith, says Paul, comes by hearing the gospel. The heathens who have never heard cannot have faith, how then can they be saved on the principle of even those who oppose us? Their objection lies with equal force against their own theory. We disprove of this and all such questions by simply saying that the Judge of all the earth will do right. The only legitimate question of inquiry for us is this, has God in the gospel revealed to man any conditions which he requires him to comply with in order to the remission of sins? We answer that he has and that baptism, preceded by faith and repentance, is one of these. This question must be settled by a direct appeal to the word of God. In the brief space allotted to us we can call attention, only to the mere moiety of the proof.

1. We base an argument on the commission, as recorded by Mark, "And he said unto them, go into all the world, and preach the gospel to every creature, He that believes and is baptized shall
be saved: but he that believeth not shall be damned." We have baptism suspended on two conditions, belief and baptism. What salvation is this? Not a temporal salvation, for God in this sense of the term is the Savior of all men, whether they obey or not. 1 Tim. iv. 10, neither is it the eternal salvation of soul and body in heaven. Then it must be a salvation of the soul from the guilt of sin; or in other words the remission of sins. Then, "he that believeth and is baptized shall receive remission of sins." We lay down this incontestable principle, viz. Wherever in the New Testament remission is suspended on any number of clearly expressed conditions, it may depend on more, but never can depend on less. This principle assumes that there is a law of pardon, and that this law is uniform operating in all cases alike. But here in the Commission Christ suspends remission on two conditions, faith and baptism. Then, though remission may depend on more than these, yet it cannot according to the Gospel plan of salvation depend on less than these. As to how many persons God may save out side of this divine plan, we know not; neither are we concerned to know. This belongs to the revelations of the final Judgment. From the clear language of Christ we are justified in assuming that baptism is with faith one of the conditions of remission of sins.

2. We only have space for the argument based on Acts ii. 38. Remission of sins was preached both by John the Baptist and by Christ before the proclamation of the law of pardon on the day of Pentecost. But this fact cannot contravene any condition of remission which was afterwards revealed. Now about three thousand persons received remission on the day of Pentecost. On what conditions was it granted? To the inquiring multitude Peter, speaking as the Holy Spirit gave him utterance, said, "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." Acts ii. 38. We maintain that the grammatical structure of this language together with the uniform meaning of the Greek preposition eis, rendered "for," clearly proves that Peter taught on the day of Pentecost baptism as one of the conditions of remission of sins. "Repent, and be baptized," said he, "eis aphe\(\text{ι}\)\(\text{κ}\)\(\text{η}\)\(\text{Α}\)\(\text{Λ}\)\(\text{έ}\)\(\text{ή}\)\(\text{κ}\)\(\text{Ο}\)\(\text{κ}\)\(\text{ή}\)\(\text{έ}\)\(\text{Ο}\)\(\text{Λ}\)\(\text{Α}\), for the remission of sins." The whole question here turns upon the import of the preposition eis. Does this word ever have a retrospective, or declarative force? If so, then our opponents may be right, when they affirm that such is its meaning here. Or does it always and uniformly have a prospective force, being used to express the end, or purpose for which any thing is said, commanded or done? If so, then we are right, and our position the design of baptism must remain impregnable against the assaults of every foe. Now, we maintain that this is the uniform meaning of eis, and defy our opponents to educe a single example to the contrary. This one fact ought to settle this question for ever. In this position we are sustained by the highest authorities in scholarship. \(\text{\textcopyright}\) Winner, the German Grammarian, who on a critical question of this kind is one of the highest authorities in the world, says, that "eis" in Acts ii. 38, denotes "destination and an end in view." Prof. Lechler, the author of the commentary on Acts in the great work now being edited by Lange, and who is recognized as one of the profoundest scholars of Germany, says, on Ac. ii. 38, "This-
THE OPPOSITION OF THE BAPTISTS.

(aphesis hamartoon), remission of sins, is unquestionably connected more intimately and directly than the gift of the Holy Spirit with the baptismal act: the former, *aphesis*, remission, is indicated by the word *eis* (for the remission &c.) as the immediate purpose of baptism, and as the promise inseparably connected with it, while general terms are all that now succeed; 'and you shall have the gift of the Holy Spirit.' Again, Dr. W. L. Alexander, Prof. of Theology to the Congregational churches of Scotland, also editor of the last edition of Kitto's Cyclopedia of Religious Literature, and who is hence another of the world's highest authorities, speaking of the Greek usage of *Baptidzein*, with the "specification of the end or purpose for which the baptism is effected," says this is usually indicated by "*eis*," and he cites Ac. ii. 38, with other places as examples. "In these places," he continues, "*eis* retains its proper significance, as indicating the *terminus ad quem* and tropically that for which, or with a view to which, the thing is done." W. Trollope of Pembroke College, Cambridge, on the meaning of of this proposition, says, "*eis*—the design intended, and the event produced, are also expressed by this preposition." To these trustworthy witnesses we will add three of America's greatest Rabbis, Prof. Stuart of Andover says, "*eis*, followed by the accusative in almost innumerable instances designates the object or end for which anything is or is done." Dr. Alexander of Princeton, Commenting on Ac. ii. 38, Says, "The whole phrase to (or toward) remission of sins, describes this as the end to which the multitude had reference, and which, therefore, must be contemplated in the answer." Again, he says, "The beneficial end to which all this led was the remission of sins," Dr. Hackett, who ranks as one of the first scholars of America, and who is also a Baptist, in his commentary on Acts, says, "*eis aphesis hamartoon* in order to the remission of sins, we connect, naturally, with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized." It enforces the entire exhortation, not one part of it to the exclusion of the other. Thus we see that those world-renowned scholars, both Lutherans, Pedobaptists and Baptists, are all against our opponents and with us in understanding *eis*, as used in Acts ii. 38, to express the relation which baptism sustains to the remission, to denote the object, purpose, or end with a view to which any thing is said, commanded, or done.

As confirming all that has been advanced, we now call attention to Matt. xxvi 28. In this passage the Savior says, "This is my blood of the New Testament which is shed for many, for the remission of sins." Here we have the same phrase, the same preposition and grammatical government, to set forth the object for which Christ shed his blood that we have in Acts ii. 38, to express the design of baptism. Christ says, "This is my blood shed (*eis aphesis hamartoon*) for the remission of sins." Peter says, "be baptized (*eis aphesis hamartoon*) for the remission of sins." Just so certain as that Christ shed his blood in order to the remission of sins, so certain is it that Peter on the day of Pentecost taught that baptism is for or in order to the remission of sins, Christ's blood being the procuring cause and baptism the conditional cause of remission.

Our opponents sometimes say that this doctrine of baptism for remission is
founded wholly on this one passage, of Acts ii. 38. This is not true; yet granting it to be true, and the doctrine is proved beyond all reasonable doubt. We defy all our opponents to give any interpretation of Acts ii. 38, which can abide the test of a sound criticism, different from the one which we have given. The fact that they have not been able to do this in a controversy protracted through a long series of years is a proof that they cannot do this. Perhaps some of our Baptist scribes either in Mo. or Ky. may think that they can explode our theory by giving a new and hitherto unattempted explanation of Acts ii. 38. If so, we will give them a vote of thanks, if they will attempt it. What say you to this? Let us agree that this is one of the pernicious dogmas of Campbellism, although preached by Peter eighteen hundred years ago in Jerusalem.

J. M. L.

For the Pioneer.

FROM COLUMBUS, MISS.

COLUMBUS, Miss., July 20, 1868.

DEAR BRO. WRIGHT: The following letter was written some weeks ago with the view of publishing it, but afterwards thrown aside. However, as it contains an item of general interest, I have asked permission to forward it to the "Pioneer" for publication, adding, by way of parenthesis, that I have had the pleasure of hearing Dr. Bestor on different occasions, and consider him really one of the good and great men of the earth.

He said to me not long since: "I have risen above, and thrown off all the shackles of human creeds, and am determined for the future to adopt in fact, as well as theory, the Bible and the Bible alone, as the all-sufficient creed of the Christian;" adding: "There is not difference enough between your brethren (meaning the Disciples) and the Baptists to make two parties," and that he hoped the time was not far distant when we would be one people.

Thus the learned men among the Baptists in this country talk! Shall our learned men be behind them in this great movement? Oh that all would work while it is day. Yours in Christ,

C. S. REEVES.

DR. D. P. BESTOR.

This distinguished "divine," of the Baptist Church of Columbus, and whose praise is in all the churches of his denomination, preached last Sunday from Hebrews xi: 1 — "Now faith is the substance of things hoped for, the evidence of things not seen;" and maintained the exact views and sentiments of "the Christian Church" on the subject of faith, and for which Mr. Campbell and those agreeing with him in religious views have been so much persecuted and malignned by the yelept orthodox.

Dr. Bestor said faith is simply belief, founded upon testimony, and must be strong or weak just as the testimony is credible or unreliable, vigorous or feeble; and that the metaphysical distinctions of "historic faith," "saving faith," "living faith," and "dead faith," are, apart from the bearing and force of testimony, mere jargon and non-sense; that the acceptance of the testimony of Matthew, Mark, Luke and John as true, is faith; that this faith or belief becomes active and efficient when the recipient of it obeys the will of God, or conforms to the subject matter of faith; that faith is the gift of God, just as hearing, seeing, smelling and tasting are the gifts of God; that God does not see, hear, taste or smell for us, but we use these senses ourselves and for ourselves, as the gift or grace of God.

The Dr. is not only an amiable and companionable friend and genial gentleman in his intercourse with society, but an educated and cultivated man. He is free from the dogmatism and "hide-bound" shackles and prejudices that en-
slave many sectaries. He is a lover of truth in morals, science and philosophy as well as in religion.

It is to be regretted he did not study the mere verbiage of his text a little better. He seemed to have correct views enough of the general import of the passage, and especially the office and function of faith, but was very unhappy in the selection of terms to define his text. He said "substance" was an unfortunate rendering of the original, but did not tell us what the correct one would be. He gave in lieu of a translation, a paraphrastic reading, thus: "faith is the confidential belief of things hoped for," &c. Now as the Dr. defined faith to be belief, the confidential belief of belief would sound rather odd! But that is not all. What is the import of confidential belief? Confidential is a Latin derivative whose primary or etymological import is itself, and as this word is an adjective must mean faithful, believing in, trusting, &c. Let us see, then, as the exact import of any word may be substituted in a sentence for the original word and will make sense, how this will do: Faith is the trusting or believing belief of belief of things hoped for. Let us look a little farther. The original is hypostasis, from hypoo, under, and isthene, to stand, and conveys the idea of a fulcrum upon which rests the lever, and may be very justly translated foundation, which will not only make good sense but be nearly the exact word as possible to convey the idea of the Greek hypostasis.

We will read: Now faith, or belief, is the foundation of things hoped for, &c. The appositeness and beauty of such a rendering must be apparent to all, as conveying a rational and philosophic view of faith; but such verbal criticisms may be dispensed with when the broad principles of truth are grasped and comprehended. It is, though, of value always to have proper and simple rules for the exegesis of every passage in God's holy word. Less than one hundred years ago electricity, galvanism and steam were not understood in all their power and force, that have contributed so much to enlighten and civilize mankind; and many of the philosophic, psychological and physical sciences now accepted by the present age, would have been regarded as witchcraft and subjected their discoverers or advocates to imprisonment and death. Dr. Bestor would have been condemned twenty years ago, or less, as "a heretic and Campbellite" for the views advanced on the subject of faith, and expelled the Baptist church.

Let us hail the toleration of the Baptists in admitting such just, rational and scriptural theology into their pulpits, as the dawning of a better day, and as the requiem of that prescriptive spirit, which, though so largely shared in of late by themselves, conducted in other days many of their noblest and best men to the scaffold and the stake. The Disciples of Christians have nothing to fear from Dr. Bestor, but may welcome him into their pulpits, as he preaches virtually the same doctrine with themselves. It is true he has no doubt some denominational pride, has spent the spring time and summer of his life with Baptists, and is with them in the sere and yellow leaf of the autumn and winter of being, has connected with his church the dearest reminiscences and most sacred memories of existence. His position as a minister, his standing for intellect, his reputation as a man, all derive their interest and meaning from the church to which he has belonged for not much less than half a century.

Is it not hard to expect any one to change the form of his relationships to any society, when so much that is cherished and dear to every human being is conserved in this form? Human nature is exceedingly selfish and prone to praise whatever favors self, and condemn whatever is opposed, so that it is not only as difficult for a rich man to enter into the kingdom of heaven as for a camel to go through the eye of a needle, but it is equally difficult for one wedded to religious dogmas to give up those idols and embrace the truth; and even if the expansion of intellect is sufficient to compass greater things, it is difficult to command independence and self-reliance, manhood, enough to openly avow and publicly proclaim those greater
MEN OF FAITH ARE NEEDED.

There have been a few such men in all ages, whose fame will be sent forever echoing down the corridors of time, and but a few placed apparently along the great high-way of human progress as beacon-lights to illuminate the surrounding darkness and guide to a haven of safety. Let us hope that Dr. Besor, imitating these great lights of history, will be independent enough, having avowed the truth, to maintain and defend it. No subject is so much burdened, at the present time, with superstition and meaningless credulity as the Christian religion; and no people have made so little progress in the way of liberality and toleration as Christian ministers! The toleration of Richelieu, the diplomatist and Catholic Bishop of two centuries ago, who secured the edict of Nantes, is scarcely possessed by the Protestant world at the present time.

Much error is sown broadcast over the land religiously, and it is difficult to get the eyes or ears of partizans in favor of truth and liberal discussion. Men of enquiring minds, of intelligence and integrity—such as Dr. Besor—are needed to refute the flood-tide of falsehood and fanaticism that now threatens to deluge the whole country, and establish in its stead the peerless claims of immortal truth, the benignant Gospel of Peace.

MEN OF FAITH ARE NEEDED.

The church of God passes through troublous times. Not less is it the case now than when in its primitive strength it stood the shock of the combined elements of opposition, though entirely different the circumstances surrounding it. The lost ground of the benighted centuries is to be regained. Heaven born truth is to be evoked from the huge mass of error. Purity must be drawn by faithful willing hands from out the debris of ages. All this must be done if the world be saved. As those who have founded themselves on the one foundation we are specially interested in the success of these great works. Many look with longing eyes to the accomplishment of what seems a task that angels might hesitate to undertake, while many fail by the way in discouragement of spirit. Happy is he who has faith even so large as a grain of mustard-seed, for he shall be enabled to remove the mountains of difficulty that rise in his way, and a removal such as that shall be more potent for good than by the physical arm to pile mount Pelion upon Ossa. In the great work of a reformation such as has been commenced in this century of our era, men of pre-eminent faith are needed; men who in all things can emulate the heroism of one who of old was a living martyr for a great reformation; men who when troubled may not feel distressed; when perplexed may not despair, when persecuted may know they are not forsaken, when cast down may not be destroyed. These are they whose faith shall overcome the world. The powers of darkness shall not withstand them; and against them as constituting the church founded on a rock the gates of the Unseen shall not prevail. The angel of the Lord shall encamp round about them, and from all danger shall deliver. In the hands of heavenly messengers shall they be borne up amid the overwhelming waves of strife, and against no rocks shall their feet be dashed. In men of faith—living effeetual, powerful faith—lies the hope of a perishing world. The expectation of ages will be fulfilled in the work of such men, and by their energizing power the church will spring into life anew. From the baptism of sufferings for dreary centuries she will emerge in the glory of her pristine loveliness, and putting on the robes of her purity stand forth the hatred of demons, the admiration of angels, the hope of all nations. It is a pleasure to know that such men are found defending with energy the truth and the right. We have many; but the time in which we live are demanding more. The faith of many too, needs strengthening. The love of many waxing cold needs warming into life again. There is work for earnest men and women. The inviting words of a suffering Savior's love, when borne faithfully to the ears of the desolate and sorrowing will not fail of their effect, and upon
LETTER TO ELD. WILLIAMS.

(Continued from page 399.)

5. You still maintain that you have not been able to “see in the great law of pardon, baptism as one of its conditions,” and say, “I have read it and re-read it and still my perceptions are too limited to make the discovery.” At this point, my dear brother, I frankly admit that I shall not be able to furnish you with a better pair of natural eyes than God has supplied you with, to look at so plain a sentence as either of those containing the law of pardon. Is it not strange, that a man with his eyes open can look at two words, both equally plain, and both sustaining the same grammatical, and logical relation to the sentence, and can see one but can not see the other? When Jesus says, (Mark xvi. 16,) “He that believeth and is baptized shall be saved,” you see believeth but fail to discover baptized, though printed as plainly as the other, and come to the “shall be saved,” first. Now to get them “saved” without baptism, requires the introduction of just one little word, to make it read, “He that believeth and is not baptized shall be saved,” and this is the identical little word that Satan mislabeled into the law of God in the garden of Eden saying, “ye shall not surely die.” Again, when Peter, speaking as the Holy Spirit gave him utterance, on the day of Pentecost, Acts ii. 38 says “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins,” you have no difficulty in seeing the word “repent,” but fail to discover the word “baptized,” and hasten on to the “remission of sins” with out it. Now what causes this partial obscurity of vision? Can it be that prejudice against one of the words prevents a man from looking it fairly in the face? Surely it ought not so to be.

6th. You say, “The law of remission under the reign of Christ,” is to be found “in the Old Testament.” Now I can understand why you cannot find the terms of pardon. And you will grope in darkness as long as you look for the law of remission under the reign of Christ, in the Old Testament. Such wild guessing as that, is unaccountable. What would be thought of a lawyer who would go to the old constitution to find the organic law of a State or kingdom, when he had the new constitution in his hands? And is a preacher excusable, with the “new covenant” in his hands, containing the law of Christ, if he sends the inquirer back to search amongst the shadows of an abrogated law, for the terms of remission of sins in the name of Jesus? It is “confusion worse confounded,” and like the blind leading the blind, and virtually saying we will not have the man Christ Jesus to reign over us,” but will go back to Moses and the Prophets. When Peter made that same mistake, of proposing to place Moses and Elijah on an equality with Jesus, God corrected him by speaking in an audible voice from heaven saying, “This is my beloved son, in whom I am well pleased; hear ye him.” Matt. xvii. 5. You say, “The great law of pardon has existed ever since the fall of man, and remains to this day unchanged in any of its features.” Paul did not think so, for he says Heb. vii. 12. “For the priesthood being changed, there is made of necessity a change also of the law.” But you say, “The law of pardon taught by prophets and the law of pardon taught by Peter are identically the same, see Acts x. 42, &c. Well, if you were to affirm that an iceberg and a volcano are identically the same, that would not make it so. Nor would I be under any more obligation to believe the absurdity, without proof, than to believe your equally inconsistent statement above. The Prophets in the citation above are not represented as lawgivers, or as teaching a law of pardon in their day, but as testifying or bearing witness prophetically of a coming Messiah, in whose reign, all who believed on him, “shall receive the remission of sins through his name,” and this remission of sins in his name, could not be preached till after his resurrection, see Luke xxiv. 46, 47. As I have already considered the case of Cornelius, I refer you back to that, at this point. You say, “The Old Testament saints in common with the New, believe in the same great truths of the Gospel.” One great truth of the Gospel is that, Jesus of Nazareth is the Christ the Son of God, and is believed by New Testament saints, but did not exist as a truth till Jesus was born, and therefore could not have been believed by Old Testament saints. Again, the three great facts of the Gospel which Paul preached to the Corinthians and
by which they were saved, were, "That Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. xv. 1-4. Now these were not facts till they transpired, and could neither have been preached nor believed till after the resurrection. Peter said on the day of Pentecost, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This was not known on earth till that day, and therefore could not have been believed by Old Testament saints. You further say, "Although under the Gospel dispensation, all duties have been abrogated, and new duties enjoined, yet not one of them was essential to their salvation." Now, who made thee a ruler and a judge to sit in judgment on Christ's appointments and decide which of the duties "enjoined" by him are essential and which are nonessential? And who will presume to charge Christ with enjoining nonessentials? It is a fearful presumption my dear brother, and I would advise you not to presume too far in that direction.

7th. You seem to be astonished at my saying, "Christ never promulgated a law of remission while on earth," and you ask, "Now do you candidly believe that?" I say, yes I candidly believe it and am going to prove it to you, and ask you to be not faithless but believing. You say, "If Christ did not, I would like to know who did, and by what authority? What do you understand Matt. xxviii. 19, 20, Mk. xvi. 15, 16, Luke, xxiv. 47, to be if the great law of pardon is not contained in them?" To the first of these questions, I answer, the apostles did, by Christ's authority, but not till after his ascension. To the last I answer I understand them to contain the "great law of pardon," or of "remission of sins in his name," which could not be preached till after Christ suffered and rose from the dead. Luke xxiv. 44, 47. After these facts had transpired, he still requires them to tarry at Jerusalem until endued with power from on high, which took place on the day of Pentecost. The reign of a king cannot date anterior to his coronation, and remission of sins could not be in his name before that. It was not known on earth that the coronation, had taken place, in heaven, till the Holy Spirit brought down the news on the day of Pentecost, and Peter announced it saying, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." To be the Christ, is to be prophet, priest and king, and as God had now made him king, he was not king before, and therefore remission of sins could not be preached in his name before. Peter at once announced the terms of remission under the new reign, in these words, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and you shall have the gift of the Holy Spirit." Thus you see that Jesus did not promulgate the law of pardon, nor did he permit his apostles to do it until the day of Pentecost. As Paul says, Heb. vii. 12, "The Priesthood being changed, there is made of necessity a change also of the law," this change of the law could not take place till the priesthood was changed, or until Jesus had ascended to the high priesthood, for Paul says Heb. viii. 4, "For if he were on earth he should not be a priest." Hence the law was changed when Christ became Priest and king, and the law of the Lord went forth from Jerusalem.

REPLY TO "THE OPPOSITION OF THE BAPTISTS."

Mr. Editor: In looking over the "Pioneer," I find an article on "the Opposition of the Baptists." The writer says they violate good taste by stigmatizing us as Campbellites." Really 'tis strange, 'tis passing strange, that it should be such a reproach, such a public disgrace to call them after or by the name of their beloved and revered Campbell. Again he says, "As birds in the snare of the fowler, many of the thoughtless and silly Baptists are being caught" by this society. This is only too true, for 'tis a system well calculated to catch those who think but little or none for themselves, as does the fowler by a semblance of desirableness and worth. 'Tis said, "'Tis too much proved that with devotion's visage, and pious action, we may allure the Devil himself."

Again the writer states that they "have utterly failed to arrest its onward march," so he might infer that Spiritualism and Mormonism, which he claims a success through suffering, was right, too. Does it make it right
or any the less a "hateful thing" because it gets adherents and some of the "thoughtless, silly Baptists"? He further says the Baptists have "the apostolic command to earnestly contend for the faith once delivered to the saints," and that it is their right and duty to oppose error with all their might and main, and yet when they do this, he says they are "bitter, spiteful, and determined opponents, using unmeaning words, absurd theories, &c." As regards unaccounted arguments, absurd theories, &c., we shall be our own judge. Again he says "that perhaps the poor success attending this opposition is owing to some serious defect in their mode of carrying on the warfare." Let me remind him that truth and error in running a "tilt," may take a lesson from the old story of "the tortoise and the hare." Can he tell me which has gained followers the fastest in this world, truth or error? Which will ultimately prevail we have no reason to doubt. The Baptists have no "high court," and many times errors if not claiming persecution as a builder die out of themselves. Such might have been Dr. Campbell's opinion, still I don't say that if so, as I have no such knowledge. Now with regard to the issues being "confused and indefinite," I think the remark has much of truth in it, as I am informed they disagree very much among themselves as to what the Bible teaches. To say we believe the Bible, is not at all definite, as all claim that. But to single out what the Bible teaches as to the doctrines of Christianity are the questions at issue.

Some of the most cardinal points they believe, and which Baptists oppose, (I may be wrongly informed, if so correct me,) are these:

1st. That one must be baptized for the remission of his sins. Now are we to understand that one's sins are not remitted until immersed?

2d. That the direct interposition of the Holy Spirit in conversion is denied; that the person can believe, repent and obey aside from all influences but those that are in daily operation.

3d. That total depravity is denied.

4th. That the final perseverance of the saints is denied.

These points are enough of difference to be noticed at present. You wished a Baptist to answer. I do not say I am Baptist or Calvinist, yet I hope I am a lover of that truth and faith once delivered to the saints.

As regards the points above let the writer state his position and the proof of it, as assertions alone are of but little account.

Another article entitled "Calvinism" also drew my attention; and how stern it is that men will make garbled extracts to carry out their own ideas such as I there saw. It reminded me strongly of the "contradictions of the Bible," published by the Spiritualists, to prove it false. Does the writer mean to say that faith is not the gift of God? Can we arise from sleep without some agency acting upon us aside from ourselves; will nature assert itself and awake? How can we again have life if there is not breath given from on high? Notwithstanding all the promises to those dead, if they will do, can they act? Must not those dry bones be clothed upon and life infused before we can move acceptably? Are we not "by nature the children of wrath," and did he not say, even when ye were dead in sins he made us alive in Christ Jesus? If by nature we are good, could not the good there be cultivated through life until we could save ourselves by always being good? Then what need of Christ dying for us if the proper education of children (who are good,) will bring out the good, and make them do as near right as they can, hence without sin?

A. R.

REMARKS.—We are pleased to learn that at least some of the Baptists are disposed to read our account of the controversy between us and them. Our articles are being written, as avowed at the outset, for the purpose of bringing about a better feeling and understanding between us and them. Milton, speaking of the people of his day who blindly followed their political leaders, says, "they praise and they admire, they know not what and they know not whom, but as one leads the other." We see this thing as often exemplified in the religious as in the political world. Honestly believing that our Baptist friends are opposed to something, of which many of them have no clear conception, but which they all agree in calling Campbellism, we wish if possible to disentangle this subject from the web of controversy; so that if they are still bent on keeping up their opposition, they may do this on the real and true issues between us and them. The mariner has, for many days, been tossed by the storm, he avails himself of his earliest opportunity for taking his latitude and longitude. The Baptists and we have, for many means, been sailing on the stormy sea of controversy. Let us, then, imitate the prudence of the mariner, and take our reckoning and ascertain just where we are. The real issues between us and them is irrepressible; it will not down at any rate of controversy without their spending their time in the childish work of nick-naming and raising false issues. The controversy between us and them is irrepressible; it will not down at any attempt to silence the voice of controversy, or in any way to attempt to dodge the true issues. The Baptists must face them fairly and squarely. The times demand it; the people demand it, that they may judge, decide and act for themselves.
4.12

SHELBYVILLE, ILLINOIS.

But let us call attention to the few items in the preceding article which seem to merit a reply.

1. The writer thinks it strange that we should deem it a reproach to be called after the name of our beloved Campbell. We presume that he is a married man. If so, suppose Mrs. Rose should persist in wearing the name of some gentleman whom she highly esteems instead of the name of her husband? Would not this, sir, be a reproach both to you and to her? Would you think that a rose, in this case, would be as sweet though called by some other name? We apprehend that if your wife were to attempt to carry out your own theory on names, there would be a slight discord in your domestic relations. The analogy is complete. All true christians are married to Christ. See Rom. vii: 4. The church is the bride, the Lamb’s wife. Just, then, as your wife would disgrace both you and herself by wearing the name of another, so do Christians of the present day bring reproach upon themselves and dishonor their divine Master, by wearing such unscriptural names as Baptist, Methodist and Presbyterian. Such a thing, we may, is a scandal and a reproach. As for ourselves, we are determined never to dishonor our divine Master by wearing the name of any mortal man, however much we may love and esteem him. It is right to love good men, but not right to wear their names.

2. The writer thinks ours is a system well calculated to inveigle “those who think little or none for themselves.” True, we spoke of many of the thoughtless and silly Baptists being caught within the meshes of this system, but only while indulging in a vein of irony. We could not be guilty of doing such injustice to the many intelligent Baptists who have espoused our cause. But the writer must understand us as speaking literally, and thinks we have a system well calculated to catch thoughtless and silly persons. The writer ought to know, and doubtless does know, that the people who have espoused this system are the peers of any in this land in point of intelligence. We have no means of knowing the comparative intelligence of the Baptists and Disciples living at the writer’s point, but we will boldly affirm that the members of the Christian church are, at least, the equals of the Baptists in intelligence. If he wishes to test this matter, he had better attempt in the presence of one of them to justify his wearing the name Baptist.

3. We do not argue the truth of any system on the grounds of its success. We only spoke of the poor success attending the opposition of the Baptists, and suggested that perhaps this might be owing to some defect in the mode of this opposition. There the writer fails to distinguish between the right to contend for what one may conceive to be the truth and the spirit and manner of this controversy. While we concede to the Baptists the right to oppose us, we at the same time depurate the manner with which this is done, being, as it often is, spiteful, bitter and unmanly.

4. He says that he has been informed that we disagree very much among ourselves as to what the Bible teaches. In reply, we say that we are happy to inform him that he has been wrongly informed. Please read the forthcoming essays. We, as a people, are a unit on the one faith of the gospel. But he affirms that “to say we believe the Bible, is not at all definite.” Are you, then, the advocate of human creeds? But suppose we make a creed; would it be any more definite to say we believe the creed than to say we believe the Bible? Can a man make a book which shall be more plain and definite than God has made the Bible.

With regard to the four points of difference which the writer states, they will all receive due notice at the proper time. To notice them now, would be to anticipate ourselves in the series of essays which are now being published in the Pioneer. In these essays the writer will find all those points discussed. If he will read them, he will not find mere assertion, but proof to his heart’s content. With regard to the article on Calvinism to which the writer refers, we shall let the author of that essay answer for himself.

J. M. L.

SHELBYVILLE, ILLINOIS.—The church at Shelbyville Ills., is in a highly prosperous condition. We are glad to learn that bro. J M. Long, our associate editor of the Pioneer, is meeting with such fine success as has attended his labors for this church during the few months he has been preaching for it. When he went to Shelbyville and commenced his labors as teacher and preacher in the church, the congregation was in a languishing condition. An old debt of nearly eighteen hundred dollars had been hanging over the church for nine or ten years. This debt has
been, since bro. L. went there, reduced, by cash payments and good pledges, to about one hundred and sixty dollars, leaving only that amount to raise yet to entirely liquidate the old debt. Some 15 or 20 members have also in the mean time been added to the church; and the number of children attending the Sunday School has been doubled. This is certainly doing well for a church whose membership does not at present exceed one hundred. They have within a few months raised $1,625, besides paying bro. Long a respectable salary. We question whether there is another church in either Illinois or Missouri that can show as good a report as this. The result of this pecuniary liberality is increased spiritual life and activity among the members. In addition to his labors in bringing the Shelbyville church up to this noble and praiseworthy position, bro. Long has written for the Quarterly, and also furnished a number of excellent articles for the Pioneer, which has been well received by all our readers. His articles "Opposition of the Baptists," will, when completed, make a valuable tract, and would do much good if republished and circulated in that form among the people. D. T. W.

THE COLLEGE COURANT. This ably conducted Weekly is to hand. It is published every Wednesday during the year with the exception of two. It is devoted to college news, and literature, and claims for its contributors the ablest writers in the colleges of the United States. It is published at Yale College. Terms, $4.00 per annum. Address, COLLEGE COURANT, New Haven, Conn.

HUMBOLT MEDICAL COLLEGE, St. Louis, Mo. The Annual Announcement of this College for 1868-69 has been received. The Humbolt Medical College was founded on the necessity which existed for a more thorough and systematic course of education for Medical Students. It is now in its third year, and is succeeding finely. The next session will commence September 16, 1868.

* THE LARGEST MEETING. — It is anticipated that the Meeting to commence at Columbia, on Tuesday the first day of September and continue as long as may be deemed advisable, will be by far the largest meeting of the brethren that has convened in the State for several years. May it be so.
COME TO THE MEETING.
COLUMBIA, BOONE Co. Mo., August 4, 1868.
The Church of Christ meeting in Columbia, Boone County, Missouri, do earnestly solicit the brotherhood throughout the State and elsewhere, to be with us at our State Meeting, to commence in this place on Tuesday, the 1st of September next. Come, brethren, and strengthen us by your presence and counsel.

W. T. LENOIR. JOSEPH FICKLIN, WM. P. HUNT.
THOS. S. ELLSTON. J. K. ROGERS.
Committee.

STATISTICS.
Bro. Wright.—At your request I herewith forward you the statistics of the congregation meeting at Pleasant Grove for the year 1868. No. of members, 73; received by confession and baptism, 1; received by letter, 5; dismissed by letter, 4; no withdrawals, and no deaths. J. W. Boyle and Milton S. Pond, Elders; J. P. Hutchinson and P. H. Lilly, Deacons; Preaching once a month by bro. C. A. Hedrick of Trenton, Mo. A few meet the first day of every week to break bread, and to attend to the weekly contribution. We have no Sunday school or Bible class.

J. W. BOYLE.

CANTON, Mo., August 3d, 1868.
Bro. Wright.—See in a former number of the Pioneer you called for statistics of the churches. I here send you the statistics for this (Lewis) county:


LA GRANGE CONGREGATION numbers about 100 members. President Smith preaches 1st Lord's-day in each month.

MONTICELLO CONGREGATION numbers about 100 members. President Smith preaches 3d Lord's-day in each month.

LA BELLE CONGREGATION numbers 75 members, Elders, Wm. Graves and Hudson Bourne. Meets 1st and 3d Lord's-days in each month.

SUGAR CREEK CONGREGATION, about 75 members. Elder John Shanks, Sr., preaches 2d Lord's-day.

OAKLAND CONGREGATION, 17 members; Elder J. C. Risk preaches 1st Lord's-day in each month.

COOL SPRING CONGREGATION, 50 members. Elder John Shanks, Sr., preaches 4th Lord's-day in each month.

ANTIOCH CONGREGATION, 17 members. Elder J. C. Risk preaches 1st Lord's-day in each month.

WILLIAMSTOWN CONGREGATION, recently organized with 49 members. Elder S. Knight preaches 3d Lord's-day in each month.

Bro. J. C. Risk also preaches at Winchester, in the lower edge of Clark Co., on the 3d Lord's-day in each month. Winchester congregation numbers 102 members.

For a portion of the above items I am indebted to Bro. Risk. Make such use of them as you see proper. Truly yours,

H. C. CHINN.

REMARKS.—In Lewis County there are congregations with an aggregate membership of 698. We are thankful to our beloved young brother Chinn for the above statistical report. We wish that some brother in each county would furnish us for publication the statistics for the county as bro. Chinn has for Lewis county. We would also add that they be a little more specific, and give definitely the names and number of acceptable preachers in the county. We want to know who our preachers are. A request has been made to furnish these statistics to the State Meeting at Columbia. If they are furnished we shall publish them. We want them, and shall we not have them?

D. T. W.

R. W. CARROL & Co. We call attention to the advertisement of the House of R. W. Carrol & Co. on the 4th page of the cover. We commend this house to the patronage of our brethren when they wish to publish or purchase. Read carefully their advertisement on the last page of the cover of the Pioneer.

D. T. W.

THE CENTRAL BAPTIST.—This is the title of a new paper recently started in St. Louis, under the editorial charge of J. H. Luther, formerly of the Missouri Baptist Journal, at Palmyra, and Norman Fox, formerly one of the editors of the Baptist Record at St. Louis. Both the Journal and Record have been discontinued, or rather united in this new paper, the Central Baptist. It is a large and handsomely printed sheet and ably conducted in the interest of the Baptists. Price $2.50 per annum in advance; or $3.00 if not paid for within three months after subscribing. We welcome it to our Sanctum, and shall be glad to receive it with our regular exchanges.

Address, CENTRAL BAPTIST,
Box 3148, St. Louis, Mo.
THE OPPOSITION OF THE BAPTISTS, NO. VIII.

We have seen that the most recent and mature developments of biblical scholarship, as represented both by European and American divines, fully sustain us in our interpretation of Acts ii: 38. Hence this position of ours respecting the design of baptism is not peculiar with us. We are advocating no new fangled doctrine; on the contrary, it is one which has long been held by the leading scholars and reformers of the church. If any one attaches any importance to great names, we tell him that Luther, Calvin and Wesley taught this same doctrine. Luther, commenting on Gal. iii: 27, "For as many of you as have been baptized into Christ, have put on Christ," says, "to be appalled with Christ according to the gospel, is not to be appalled with the law or with works, but with an incomparable gift; that is with remission of sins," &c. Thus, according to Luther, we put on Christ in the act of baptism, and thereby obtain, among other blessings, the remission of sins. Again, the Genevan Catechism, drawn up by Calvin for the use of the church of Geneva, says, "It is certain that both the pardon of sins and the new life are offered to us and received by us in baptism." With Luther and Calvin agrees Wesley, when he says that "Baptism, administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this (pardon) on any, unless through this means.

We hence see that the descendants of those illustrious reformers have completely abandoned the ground originally taken by their fathers on the design of baptism. Now, instead of seeking remission of sins and an organic union with the body of Christ by baptism, they go about to ascertain their spiritual status by studying their mental states and feelings.

We are, then, with the early reformers, seeking to "restore to the church, among other things, the true design of baptism. We believe that our Baptist brethren have as completely lost sight of the scriptural design of baptism as the Pedobaptists have lost sight of its scriptural action and subject. The Baptists are most tenacious of the scriptural action and subject, but they completely neutralize all their efforts in this direction by eschewing and even opposing its true design. Why be so tenacious of the right action of this divine ordinance, when it is made to signify nothing, meaning this or that, or any thing, according to the whims and caprice of men? It seems that the Baptists have a hard time in trying to come to any clear and definite agreement among themselves respecting the design of Baptism. The writers who have fallen under our notice all agree that baptism sustains some kind of a relation to the remission of sins, or in some way has reference to remission; but to strike out any view, clear and logical, and even satisfactory to themselves, is what it seems they have not yet been
able to do. The Philadelphia Confession of Faith, which the author of the Baptist Directory says is generally received by the Baptists in the Southern States, teaches in chapter 30 that baptism is to the party baptized a sign of his being engraven into Christ; of remission of sins." But whether baptism is a sign of remission which the subject receives before or at the time that he is baptized, this creed does not inform us. The early reformers taught that the invisible grace of remission is received, not before, but with the visible sign. Using, but not approving their phraseology, they taught that the baptismal sacrament consists of two parts, the visible sign, water, and the invisible grace, remission, and that hence in order to realize the full idea of baptism both the sign and the thing signified must be received at the same time. With them baptism was not, as with our modern theologians, a sign of remission already passed, but of remission conferred and received through this divine ordinance. But this is the language of the schools, and not of the Holy Spirit. While discarding the phrases, sacrament and sacramental grace, and expressing spiritual things in spiritual words, we in common with these early reformers contend that baptism is in order to the remission of sins. But still we do not argue that we are right because we have arrayed on our side of this question the scholars and reformers of the church. We base our faith and practice on the sure word of God.

We deem it wholly unnecessary to bring forward all the Bible proof to show that we are right in administering baptism to penitent believers for the remission of sins. For the present we plant ourselves firmly on Acts ii: 38, and ask any Baptist scribe who may feel himself qualified for the task, to show, if he can, that we give to this passage a false interpretation. Peter says to the inquiring Jews, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." We have seen that the highest authorities in the world fully sustain us in understanding the proposition "for" in this passage as meaning in order to. Those great scholars tell us that the original Greek preposition εἰς, here rendered "for," always and uniformly expresses the object or end with a view to which any thing is said, commanded or done. This ought to be with all candid persons an end of controversy on this question. We boldly affirm that the Baptists in their long controversy with us on the design of baptism, have never been able to give any interpretation of Acts ii: 38, in harmony with their theory of remission before baptism which can stand the test of a sound criticism. Prepositions in all languages express relations. The Greek preposition εἰς is used in Acts ii: 38, to express the relation which baptism sustains to the remission of sins. In this all are agreed. Again, this relation must be either retrospective or prospective in its nature, locating remission either before or after baptism. We, with the scholars, affirm that εἰς in this passage expresses a prospective relation, denoting that baptism is in order to remission of sins. But at this the Baptists demur, and begin to cry out water salvation. Then, since they will not go with us in understanding εἰς to mean in order to, they must affirm that it has a retrospective force, meaning because of. But where is the Baptist scholar, so regardless of his own reputation for intellect, as to maintain that such is the meaning of εἰς in Acts ii: 38?
THE OPPOSITION OF THE BAPTISTS.

Will any one among them affirm that Peter enjoined baptism, not in order to the remission of sins, but because of remission already passed? If so, then Peter also enjoined repentance, not for, but because of remission; for the preparation is made to sustain the same relation to both repentance and baptism. “Repent and be baptized,” says Peter, (eis apheсин hamartion.) “for the remission of sins.” If, then, persons are pardoned, as the Baptists maintain, before baptism, then they are also pardoned before repentance. From this terrible vortex into which their own theory plunges them there is no escape. Why, then, do they not for the sake of consistency teach their converts to regard themselves as pardoned, not only before baptism, but also before repentance.

Let it then be borne in mind that the whole controversy rests upon this point. Our opponents respecting the design of baptism turns on the question, what relation does this ordinance sustain to the remission of sins? This relation is not a metaphysical one, but is simply the relation of antecedent and consequent, and is hence level to the comprehension of all. Is remission suspended on baptism, or is baptism suspended on remission? We baptize persons on a confession of faith in Christ in order to the remission of sins; whereas the Baptists reversing this order refuse to immerse their converts until they can obtain from them some kind of an experience which they take as an evidence that they are already pardoned. They teach their converts to regard themselves as pardoned previous to baptism, and not till they profess to have felt that their sins are remitted are they deemed fit subjects of baptism. Hence while we suspend remission on baptism, they suspend baptism on remission. This states the issue fairly; for they would refuse to baptize anyone unless they believed that he was already pardoned and justified. Now while they hold to this theory, making remission a condition of baptism, and not baptism a condition of remission, we confront them with Acts ii: 38, as being all-sufficient of itself to explode such a baseless assumption. This passage clearly makes both repentance and baptism conditions of remission; for they are both enjoined for one and the same thing, viz: the remission of sins. If then the Baptists in opposing us are bent on reversing this order making baptism because of remission already passed, then they ought, for the sake of consistency, to make repentance also not for, but because of remission. The interpretation which they give to Acts ii: 38 involves all this.

No wonder the Baptists are restless and dissatisfied with their own views respecting the design of Baptism, when their interpretation of Acts ii: 38, involves them in such a glaring absurdity. Owing to the blinding effects of the theory of justification by faith alone, which has so completely possessed their minds, they have never yet been able to agree among themselves as to what this plain simple passage does mean, or how it should be construed. They are all agreed in one point, that it does not teach baptism for the remission of sins; but this being a mere negation does not satisfy even the thoughtful minds in their own ranks. The thinkers among them, in common with others, demand something clear, positive and tangible on this subject. Have they ever yet been able to give any clear and positive interpretation of Acts ii: 38, which has been even satisfactory to themselves?
We have never yet seen it; but if there be one, let us have it. When such an interpretation shall be produced which shall be among themselves an end of controversy, we hope they will all subscribe to it and pledge themselves to defend it, so that we shall after this know just where to find them. But up to this time being dissatisfied with the efforts of one another they keep up a continual disputing among themselves. In the year 1843 a discussion was carried on in the Religious Herald, the Baptist paper of Virginia, by Elders Broaddus and Stringfellow, on the meaning of Acts ii: 38. Elder Stringfellow maintained, "That the Pentecostal converts did actually, and literally speaking, receive in their baptism remission of sins and the miraculous gift of the Holy Spirit; and that this was a special and peculiar case." Mill. Har., 1843, page 159. To this Elder Broaddus demurs, and contends that Acts ii: 38 should not be taken literally, but in a modified sense. I wonder if the inquiring Pentecostians understood Peter in a modified sense, when he said he was baptized "for the remission of sins"? This called forth an article in the same paper from Elder Powell, who took a decided stand against both Broaddus and Stringfellow. He came to the relief of his much perplexed brethren with regard to their position on Acts ii: 38, by announcing the grand discovery that Peter spoke "eliptically" and "technically" on the day of Pentecost. Dissatisfied with all the efforts of his predecessors, Dr. Poindexter, in this same Religious Herald, has, quite recently, tried his hand on Acts ii: 38, in an effort to show the connection between baptism and remission. With him baptism is a symbol of remission, a declaration of a consciousness of pardon. He even goes so far as to say that "without baptism—except for lawful cause—where one has been rightly taught there can be no continued sense of pardon; no abiding purification of the conscience." But the Bible nowhere teaches that baptism is a declaration of the consciousness of pardon, or that it is a symbol of remission. With the early reformers the idea of a symbol, as we have seen, had a clear and definite meaning. With them it was the visible sign through which the grace of remission was offered and received. But with our modern theologians a symbol is an empty and meaningless rite, containing nothing, and conferring nothing. But the effort of Dr. Poindexter does not satisfy Elder Coulson; so he sets forth his views in the Western Recorder, the Baptist paper of Ky. He takes the position that there is no promise to the unbaptized as such. But this view of baptism is thought by his brethren to smack strongly of Campbellism. By advocating such a theory our friend Coulson has raised a storm which from last accounts had not been quelled. The Baptist scribe who once "hacked" friend Dudley because of his supposed sympathy with this new fangled theory; so that to escape the furor theologici of his brethren he is compelled to eschew and repudiate the whole thing. J. M. L.
he advocates such meetings. Perhaps Bro. Aten finds the primitive practice too narrow and contracted for his unprimitive and world wide notion of things.

He has absolutely found out that those who have returned to primitive practice are "opposed to all associated effort for spreading abroad the glorious gospel." Now, if his discovery be really true, he need not fear the overthrow of his antiprimitive notions for his opponents are opposed to "all associated" effort. Take courage, Bro. Aten, you are in no danger. When again he has discovered that for several years immediately succeeding the setting up there was a constant and earnest consultation among those into whose hands had been committed to the destiny of the church, and that in the multitude of such counselors was found the safety of the infant cause." If our bro. is not mistaken in this discovery we should not be astonished that for the safety of the old cause he strongly advocates the multitude of counselors since him and such like is committed the destiny of the church.

We are then to presume, dear brother, that the safety of the infant cause did not at all rest in the inspiration of the Apostles, but in their constant and earnest consultation. Be very sure then, dear brother, to be very constant and deeply in earnest when you meet at Columbia for the incoming Consultation Meeting. Farewell.

T. N. GAINES.

LETTER TO ELD. WILLIAMS. NO. III.

(Continued from page 410.)

8th. I will now examine the commission, which you admit to contain "the great law or pardon, Matt. xxviii. 18, 19, 20, "All authority is given unto me in heaven and in earth. Go ye therefore and 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." First, as to the authority to issue the new law, Jesus claims all authority in heaven and in earth, under which they are to execute his commands. Then if all authority is his, we cannot divide the authority with Moses and the Prophets, without being guilty of disloyalty to him, James says, "There is one lawgiver." Jas. iv. 12. If we acknowledge Moses or any of the Old Testament lawgivers to be still in authority over us, we have two masters, and the Savior says ye cannot serve two masters. Then we must choose whom we will serve, and either submit to the law of Christ or else say we will not have this man to rule over us. In the commission as quoted above, we have teaching and baptizing, Mark xvi. 15, 16, reas "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall he condemned." Here we have, preaching the gospel, believing, baptism and salvation. In Luke xxiv 47, it reads, "And that repentance and remission of sins should be preached in his name." Here we have repentance, and remission of sins in his name. Saved in Mark corresponds to remission of sins in Luke, see also Matt. xxii. "For he shall save his people from their sins." And teach in Matt. corresponds to preach in Mark. Summing up the items, we have the preaching or teaching, belief or faith, repentance, baptism, and salvation or remission in his name, all included in the great commission given by him who claimed all authority in heaven and in earth, to his apostles who were commanded to teach them to observe all things that he had commanded them. Who then will question his authority, or tell the people that some of these "all things" are nonessentials? Jesus is that prophet whom God promises to raise up like unto Moses [a lawgiver] and requires the people bear him. See Deut. xviii. 18-20, and Peter referring to the same, in Acts iii. 22, 23, says, "him shall ye hear in all things whatsoever he says to you. And it shall come to pass, that every soul who will not hear that Prophet, shall be destroyed from among the people." Among the "all things" that he commanded his apostles to teach, we find "He that believeth and is baptized shall be saved," therefore those who refuse to hear him (obey him) in either of these, (for whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Jas. ii. 10,) are laying themselves liable to the penalty of being "destroyed from among the people," "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. 2 Thes. 1:7-9. In the gospel, there are truths, facts, commands, promises, threatening, and the gospel is preached for the obedience of faith." We cannot obey a truth as such, nor a fact, nor a promise, nor a threatening; but we can obey a command, hence to obey the gospel, is to obey the commands of the gospel and to disobey incurs the threatenings. The items of the commission having been given by Mat. Mk. and Lk., John records it some years afterwards as follows, "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." see John xx. 21-23. This does not mean that the Apostles had power to remit sins in their own name, (for Jesus authorizes them to preach remission of sins in his name, Lk.xxiv. 47, Acts ii. 38, and Acts x. 45,) but that sins remitted according to the law, or form prescribed by the Apostles to bring them into his name, were actually remitted, and those not so remitted were retained. In the next paragraph, we shall see what the apostles enjoined, and how they brought them into that name in which alone there is salvation.

9th. You say, "The apostles understood the commission to retain the sum and substance of the gospel, but failed to discover in it, baptism laid down as one of the conditions of remission. If Peter did make the discovery, he did very wrong not to make it known to the inquirers at the house of Cornelius, and that Jesus is the Christ, and that God raised him from the dead, and sums up the teaching; the model at the house of Cornelius, and brought them to remission of sins through his name, by commanding them to be baptized in that name. As I have analyzed the case of Cornelius under the 3rd topic in this letter, I refer you to that paragraph and ask you to read it again carefully as though inserted here. Peter was sent for to tell Cornelius and his friends, what to do to be saved. He makes the Jerusalem discourse the model, and extends it to the gentiles, saying, "The words which God sent unto the children of Israel, preaching peace by Jesus Christ," &c. "ye know." Then they knew how he preached peace by Jesus Christ to the Jews, and he is now about to preach peace to them in the same way. But "peace by Jesus Christ," verse 36, is equivalent to remission of sins, through his name, verse 43. He then preaches the same truths and facts that he did at Jerusalem Acts iii. and assures them that in accordance with the testimony of all the Prophets, whosoever believes in him (the new lawgiver) shall receive remission of sins "through his name." Peter was sent there to tell them what to do to be saved, and he did tell them for he commanded them to be baptized in the name of the Lord," and thus brought them to remission of sins in his name. Baptism then is one of the "all things" commanded by the Savior, and Peter did not "fail to discover it," nor forget to "make it known to the inquirers in the house of Cornelius." 10th. We next go to the model at Jerusalem, and see how Peter understood the commission and applied it on the day of Pentecost. Addressing the Jews, he says, "hearken to my words," (the same words he afterwards preached to the Gentiles.) He then goes on to prove by unanswerable arguments, of prophecy, miracles, and apostolic testimony, that Jesus is the Christ, and that God raised him from the dead, and sums up the argument by saying, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. You will observe that this discourse is the model of the one to the Gentiles. Pierced to the hearts by these truths and facts, they inquire, "What shall we do?" Now Peter is there to tell them what to do to be saved, and his commission reads, "He that believeth and is baptized shall be saved." These persons do believe, as is evidenced by their anxious inquiry, and Peter true to his commission, and speaking as the Holy Spirit gave him utterance, says: Repent every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. Here again baptism is one of the "all things"
commanded, which God requires the people to hear, and for refusing to hear which, "every soul" is to be destroyed from among the people, Acts iii. 23, and Peter did not fail to discover it, nor wrong the Jews by omitting to make it known. Peter was here for the first time permitted to preach remission of sins in the name of Jesus (Lk. xxiv. 47-49,) and we see that they were brought to that name for remission, by being baptized in the name of Jesus Christ for the remission of sins. Again we see that the practice at the house of Cornelius, followed the example of the model practice at Jerusalem. It was to believers that Peter offered the privilege of coming to remission of sins in his name by being baptized in that name. So at the house of Cornelius, those who believed on him, should have remission of sins through his name; Acts x. 43, and as they believed, he commanded them to be baptized in the name of the Lord. Then Peter stands acquitted of the charge of failing to discover and make known baptism as one of the terms, for he announced it on the day of Pentecost as clearly as language can express it. And that being the first promulgation of the new law, must of necessity be the model for all time to come.

DEATH AND RESURRECTION.

Bro. Wright. Having just finished the reading of No. 23 of the Pioneer, containing bro. J. F. Davis' second article on the phrase "Dead to sin," and remembering that I am in aearas with the Pioneer—not having furnished an article for its pages for some time—I will, with your consent, pen a few thoughts under the above caption; which may, or may not assist Bro. D. in getting rid of the troublesome crotchet which seems to have confused and muddled his mind on a passage of Scripture (Rom. vi.) which otherwise is exceedingly plain and satisfactory. The chief cause of his difficulty, as I conceive, grows out of the fact of his having assumed an unscriptural idea as to the meaning and effect of the word resurrection. He insists that death, and resurrection, each by itself, involves a change of state, and that when both are accomplished in any given case, the original state in which the party was before death, is resumed. Hence, if the sinner dies to sin before baptism, he leaves the state of sin and is consequently in a state of justification; then if he is baptized, indicative of burial and resurrection, the resurrection must have reference to the death he has previously died to sin, and the result is, that by resurrection he again enters the state called "alive to sin." This, I believe, is his position fairly stated.

Now, where he got this idea from, that a resurrection returns its subject to the same life, or the same state of being enjoyed before death, is a mystery to me. He surely never got it from the study of the Bible. A few instances, of persons being called by miraculous power, back to mortal existence, are on record, but the term resurrection is never, in all the Bible, applied to them; but every occurrence of the word, as far as my memory serves, has reference to the entering upon a state of being totally different from that occupied before death. Christ's resurrection is the model after which all resurrections, literal and figurative, are to be understood, as modelled.

Let us then, examine the facts concerning His literal death and resurrection, as the only safe way to arrive at a correct understanding of the figurative death and resurrection involved in the process of conversion. His death, which was for sin, was affected by means of the Roman Cross. Our death, to sin, is affected by the crucifixion of our carnal affections, appetites, and lusts through faith in what He has done and suffered for us. He was actually dead, before he was taken from the cross; yet his burial was necessary as the crowning act of his introduction into the state or dominion of Hades. To have buried Him before he was dead, would have been horrible; and to have left him unburied after he was actually dead would have been to treat him with less respect than the veriest heathens show to their dead. It may not be out of place to note here, that burial—some kind of sepulture—has been, in all ages, and among all tribes of the earth, considered an indispensable consequence of death—indispensable to the proper reposè of the departed spirit. It matters not for our present purpose whether the idea entertained by the ancient Pagan world—that Charon durst not ferry a ghost across the Styx, till his body had been duly disposed of by proper funeral rites—had its foundation in pure superstition, or was the corruption of a revealed truth transmitted by Noah to the post-deluvian world. The fact is patent, that all man-kind—savage, and civilized—have practiced the burying of
their dead, as the final end of their earthly career.

Now for an application. The subject of the figurative death and resurrection of which we are speaking, must be as truly dead to sin, in order to be a proper subject for the watery grave of baptism, as Christ was truly dead literally before he was a fit subject for burial in Joseph's new tomb. No amount of theorizing can ignore this stubborn fact. If there is any meaning in the figure at all, it comes of its exact analogy to the fact it commemorates. If Jesus actually died on cross, so must the sinner die figuratively, on the figurative cross. And as Jesus was buried in Joseph's new tomb to fairly introduce him into the region of the dead, so must the penitent believer be "buried (figuratively) with him by baptism (to introduce him fairly) into (His) death." This is so plainly taught, Romans vi. 5, as to need no further elaboration here. We turn now to the third item—the resurrection.

Now Christ's resurrection did not restore him to the same state of being he occupied before his death. Our brother will hardly contend that it did I presume. If he does, let him tell us why his every movement is so different from what they were before his death? Why is it that his disciples, though frequently favored with interviews with him, could never tell whence he came, or when the interview was, over whither he went? All his movements were entirely different after his resurrection, from what they were before—exactly fulfilling his own description, John ii. 15, every one that is born of the spirit. And when, at his last interview with them he descended to let them see "whither he went," how different his manner of departure from anything they had ever witnessed before his death! Instead of walking away on the ground, or even as he had once done by the exercise of miraculous power, walking on the water, he now, in the exercise of his true normal functions is seen to rise from the earth, and seemingly without an effort, is wafted gracefully, nay, majestically, through the trackless ether—till finally a cloud receives him out of their sight!

Will our brother, or anyone else, contend now that Christ's resurrection restored him to the state of being he occupied before his death? Then how stands the case? In baptism both the burial and resurrection of the Lord are figuratively represented. We go down in the likeness of his burial, being dead to sin as he has died for sin, and we come up in the likeness of his resurrection, that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now Christ is still as dead to the world, its sufferings and privations, as he was while in the grave; and though now enjoying a life that knows no end, and by his former experience in mortal life, is capable of sympathizing in all our troubles, he is still as free from all such things, as to his own personal exemption from them, as while he lay in the grave. And the practical exhortation of Paul from these considerations is, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Our figurative resurrection with Christ from the baptismal grave, instead of restoring us to a state of life in or to sin, has but confirmed our death to it, and consequent freedom from it. If we now let it reign in our mortal bodies, it is a purely voluntary service on our part and utterly without excuse. Having been completely emancipated from it when we obeyed from the heart the form of doctrine delivered us, and formally received into the service of God, our fruit ought to be holiness; in which case the end will be everlasting life.

The Lord help us so to live that we may assuredly realize this glorious consummation.

B. K. SMITH.

Near Indianapolis, Aug 1st, 1868.

LETTER FROM BRO. CREATH.

STRAWSBURG, Shenandoah Co., Va., Aug 7, 1868.

Bro. D. T. Wright: We have just closed a meeting at Walnut Spring, a few miles from this place, with additions of seven confessions and one reclaimed. We had a pleasant and joyful meeting. There I met brother Jesse H. Berry, of Maryland, an amiable man and a Christian gentleman and zealous preacher of the pure gospel. I also met a young brother Cane, from Richmond, a promising young man, if he will carry as much ballast as he has bailed, without which young men are apt to upset in a storm. I never knew a preacher of eminence who did not pass through some severe ordeal in his life. The Lord takes them round through the bushes, as he did Moses, to prepare them for their future usefulness. I
THE SCHEME OF REDEMPTION.

also made the acquaintance of Elder John Perky, of this place, one of the excellent men of the earth and one of God's noblemen; and also brothers Booth and Jennings, and other good and true men. This was a co-operation of a few churches for the Valley of Shenandoah. Brethren Perky and Cane will labor for them next year. They are striving to recover from the awful desolation of the war, for here the Devil poured out the phials of his wrath. For ten or twelve miles from Winchester there is not one stick of fencing on the road, and the stone fences were thrown down and the rock beat up for turnpikes. I saw many fields of corn, wheat, oats and hay without a fence around them. The heart sickens and shrinks at the sight of such ruins. I passed through Charlestown, where John Brown paid the penalty of his deeds, six miles from Harper's Ferry, South. Harper's Ferry is an opening in the mountain coming down from the South. One wing or ridge of the mountain with the Shenandoah river gliding all the way gently at its base, and another ridge of the mountain running from the west to the east, with the Potomac river flowing silently at its base, and right at the junction of these two rivers the Gap is made between these two mountains coming from opposite directions, the passage is made for these streams to escape through the mountain. The mountains east and north form an impregnable and impassable breastwork say one hundred feet high. Hence the great eagerness and importance of the two armies trying to possess this natural fortification. The bridge over these two streams is between the two ends of the two mountains, at the junction of the two rivers. The Old Dominion is my native State, and though fallen and oppressed I love her and venerate her as I do my old Mother. If I forget thee, Oh, old Virginia, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, Oh land of the greatest and bravest men in history!

J. CREATH.

LETTER FROM D. M. GRANDFIELD.

I desire to say to my many friends that I am recovering gratefully from this fearfully protracted hoarsness which has crippled me for 8 months past. With care I hope soon to float out upon the silver tide of the Gospel and gather up some of the sinking jewels wrecked upon the storm tossed sea of life.

To any preaching brother afflicted with Laryngitis or bronchial affliction brought on by overwork in the pulpit allow me to refer you to brother William Kidd, of Louisville, Lincoln Co. Mo. whose medical skill, works a magical change in this disease, and to whom under God I personally owe a debt of lasting gratitude, for his Bronchial Syrup, which has strengthened and cleared my voice and restored my system to its wanted vigor. I had tried every thing known to our medical fraternity and all failed, finally and providentially I met bro. Kidd and upon his voluntary assurance I took his simple syrup and thanks be to God I am to day a hundred percent better than for 8 months past. No language can express my gratitude and joy for this heaven sent boon.

Fraternally

D. M. GRANDFIELD.


INTRODUCTION.—In order to understand fully and perfectly any one part or element of a system, it is necessary to have, in the first place, a general and comprehensive knowledge of the whole. The several elements must be viewed and considered in their relations to each other and to the whole scheme or system of which they are the component and constituent parts. Nothing exists in a perfectly independent and isolated state. The universe is a unit—a vast system of means, agencies, and instrumentalities—all the parts of which have a mutual dependence on each other, and none of which can be comprehended perfectly without some knowledge of the whole. Before the laws of universal gravitation were discovered by Sir Isaac Newton, the whole physical universe was a series of mysteries; the laws of falling bodies, the weight of materials, the tides of the ocean, the motions of the several planets, and a thousand other terrestrial and celestial phenomena were all inexplicable even to the natural philosopher. But as soon as it was discovered that "every body in the universe, whether great or small, tends toward every other body, with a force which is as directly as the quality of matter, and inverse—
ly as the square of the distance. Then, indeed, all was plain, the veil of mystery was then removed, and a thousand subordinate questions were answered by the solution of this one great problem.

And just so it is with respect to the Bible. It, too, is a unit. Its primary, general, and ultimate object is to develop one great and glorious System of Divine wisdom, justice, goodness, mercy and love, through Jesus Christ, for the redemption of fallen man. But, nevertheless, like nature, it has its parts; its subordinate ends and purposes; its wheels within wheels; and its systems within systems—all of which, to be perfectly understood, must be considered in their relation to each other, and to the whole system of which they are but parts.

The neglect or failure to do this has ever been a source of much error in the religious world. Owing, perhaps, to man's limited capacity, as well as to his waywardness, rashness, pride, conceit, and indisposition to toil and labor, system-makers have always been prone to be satisfied with narrow, contracted, one-sided, and imperfect views of the great schemes and purposes of Jehovah. And hence it is that the common error of all humanly constructed systems of religion, as well as of medicine, education, philosophy, etc., consists in substituting a part for the whole. One system-maker, for instance, gives undue relative prominence to the grace of God; another to the blood of Christ; another to the influence of the Spirit; another to faith; another to works. All such systems contain some truth mixed with some error; but none of them contains the whole truth. Pelagianism is about as one-sided as Augustinism, and Arminianism is about as defective and erroneous as Calvinism.

In this work there is no attempt made to construct a system of any kind. This has already been done, and done perfectly, by that Spirit which searches all things, yea, even the deep counsels and purposes of Jehovah. And whatever serves to draw away the minds and hearts of the people from the constant, earnest and prayerful study of this Divine system, whether it be in the form of a Catechism, a Creed, a Periodical, or a Newspaper, I can not but regard as an unqualified curse to our race. But whatever, on the other hand, serves to clear away the rubbish, the mists and fogs which human traditions and speculations have thrown around this system, whatever serves to lead and to incline the people to study it more earnestly, comprehend it more fully, love it more ardently, and reverence it more profoundly, I can not but regard as a great blessing to our race.

To accomplish this end, in some degree, is my sole object in the following work. My former work on "Reason and Revelation" was written for the purpose of making the reader feel and realize that the Bible as a whole, and in all its several parts, is the inspired Word of God. This work is written for the purpose of helping him to comprehend its sublime and gracious contents, by leading and inducing him to study it by day and meditate on it by night. And hence I have not attempted to exhaust any subject, but merely to give the reader such hints, suggestions, illustrations, and explanations as will enable and encourage him to study the Bible for himself, and thus to satisfy his hungry and thirsty soul at the original, unwasting, and inexhaustible fountain of God's everlasting grace and love. Many thousand pages would of course be necessary to give anything like a full exposition and defense of the Scheme of Redemption as it is presented to us in the Holy Scriptures. But I flatter myself that in the following pages I have given to the student of the Bible something that is really more valuable. Of this, others of course must judge. I can only say that the work has cost me much labor and hard thinking, and as much for the sake of brevity as for any thing else.

Primarily, this work, in connection with "Reason and Revelation," is designed to serve, in part, as a Substitute for such a course of preliminary lectures as are found to be necessary in all Colleges and Seminaries of learning in which the Bible is properly taught and studied, as a regular Text-Book. In this way I hope it will be of great assistance to Teachers and to their pupils. It will, I trust, relieve the former from the necessity of delivering so full and copious lectures as would be absolutely necessary without it; and it will save the latter from the labor and toil of taking so full and copious notes as would otherwise be necessary.

But the work is also intended to serve as a help to the study and comprehension of the Bible in the Family, in the Sunday School, and in the Bible-Class. And hence it is written in the plainest and simplest style possible.
REPORTS FROM THE BRETHREN.  

FULTON, MO., AUG. 14, 1868.

DEAR BRO. WRIGHT: Bro. John O. White of Boone, commenced a meeting at Hams Prairie church in this county in which broth-er T. J. Marlow and I participated two days, resulting in 14 accessions. To the Lord be the honor and glory. 

Fraternally D. M. GRANDFIELD.

JAMESPORT, MO., AUG. 11, 1868.

DEAR BRO. WRIGHT: I embrace the present opportunity to drop you a line concerning my doings since I saw you. This leaves myself and family well, save that our children both have colds. I held a meeting with the brethren at Clear Creek, on the third Lord's-day in July. Had a very pleasant meeting and made the acquaintance of several very excellent brethren and sisters. It being in the midst of harvest, we did not think it advisable to pro-tract the meeting. On the fourth Lord's-day, ultimo, I preached for the brethren at Pleasant Grove, in Livingston Co. There are some noble brethren and sisters here. I preached twice on Lord's-day, and again on Monday evening. The audiences were large and attentive and several seemed very much affected by the preaching of the word, but their faith was not strong enough to lead them to obey. On Saturday before the first Lord's-day in the present month, I commenced a meeting in the Methodist (Southern) meeting house on Jee's Creek, Grundy Co., which closed last night. The result was two con-fessed the Savior and were immersed, whilst many others were almost persuaded to be Christians. They would sit in tears and hear the "precious promises" of the gospel, and tremble at the fearful threatenings of "ever-last-ing punishment" denounced against the "unrighteous who hold the truth in unright-eousness," but I could not persuade them to come to Christ. It seemed as though one waited for another to start, until the meeting closed, and they are still unsaved. I trust, however, that the good seed that was sown in their hearts will yet produce fruit to the glory of God. I had no assistance during this meeting, and had to contend against the opposition of the Methodists. We had large audiences, good attention, and generally very excellent behavior. The people here had never heard the old gospel before. I was told before we commenced the meeting that we would be interrupted—that the young folks were disorderly and would disturb the meeting. But I am happy to testify that with but very few exceptions the young people were extremely well behaved, and became very much interested in the meeting. If preachers will but preach the gospel, preach Christ, in-stead of their human speculations, which the people cannot comprehend, and which have no power to move the heart and save the soul, there would be less complaint about inatten-tion and bad behavior in churches. I hope that our preaching brethren will make it a point to visit this neighborhood. There is a good opportunity for doing good here. There are a few brethren and sisters at Jamesport, and in the vicinity, who will receive them with all christian hospitality and kindness. With christian regards to yourself and family, I remain your brother in Christ.

JNO. A. ROBERTS.

LITTLE PRAIRIE, MO., AUG. 10, 1868.

DEAR BRO. WRIGHT: The good old Pioneer comes duly to hand with its good news and
REPORTS FROM THE BRETHREN.

its good truths, ever ready to cheer the drooping spirits of a Christian's heart. I am well pleased with all it contains, and would willingly persuade every brother in the land to subscribe were it in my power to do so. The cause is looking up in this vicinity, (Phelps county.) Bro. John Glover has lately located himself in the town of Rolla, where he is doing a good work. The congregation at that place numbers about sixty or sixty-five, and is in fine working order. I learn from brother Charles Drennan, that he has lately held a protracted meeting at Little Pione, organizing a congregation of some forty members. To God be all the praise. Fraternally thine.

R. T. EVANS.

KANSAS CITY, Mo., August 15, 1868.

DEAR BRO. WRIGHT. Enclosed please find two dollars, which you will place to the credit of J. Kimmons whose name is on your Kansas City list.

I have just returned from the Platte county meeting held at platte City, commencing on the seventh inst. The Meeting was largely attended, and resulted in great good to the churches of the county, especially to the Platte city congregation. The 1st. days of the meeting were spent in discussing the scriptural method of putting the church in good working order. I think that all who attended went home resolved to do more work for the Master than they had done. Steps were taken to employ and sustain an Evangelist in the county. But the greatest good accomplished by the meeting in my judgment, is in the fact that the brethren were aroused to the importance of having more work done in and for the congregations themselves. We urged upon them the necessity of having in every Eldership some man or men, wholly devoted to the work of edifying the body. There are very few congregations that cannot sustain at least one man in this work, if they will manage properly.

Let the editors and preachers instruct faithfully on this point. Bro. Proctor and others are continuing the meeting at Platte City, with good results to the present, and good prospects for the future. You will receive a report of the meeting.

Your Brother,

H. H. HALEY.

Bro. CREATH IN VA.—It will be seen by a letter published in another part of this number that our highly esteemed and venerable Bro. Jacob Creath is now in the "Old Dominion"—Virginia, and that he is meeting with success as he did during his late tour to Tennessee and Kentucky. We publish the following letter from an intelligent brother who is widely known among all the readers of the Review by his valuable contributions to that paper, Will Bro. Berry please contribute also to the pages of the Pioneer that our readers may make his acquaintance, and be edified and instructed by the good things he may write.

D. T. W.


DEAR BRO. WRIGHT.-For the enclosed send me the No's of the Pioneer containing the articles of Bro. Jacob Creath, written from Virginia, during his present tour to that State. I was with Father Creath, in the "Valley of Virginia" last week. I never saw him before. I have been heartily with you very much indeed. I wish to read what he may write from the "Old Dominion." Please be particular and send me the No's called for. My address is at the head of this letter.

Yours in the Lord,

JESSE H. BERRY.

NEW HAVEN, Mo. Aug. 12th 1868.

DEAR BRO. WRIGHT.-Bro. J. H. Porch and myself held a three days meeting at Pleasant Hill, Franklin Co., Mo., including last Lord's-day. A good feeling prevailed, and we had two additions to the congregation—both from the Methodists.

Yours in Christ.

J. F. DAVIS.

Elders A. H. Rice and W. M. Fatherton, closed a protracted meeting at Union, in this county, on Wednesday last with ten additions to the Christian Church.—Paris M'y Aug. 11th 1868.

LaC清淡, Mo. Aug. 14 1868.

DEAR BRO. WRIGHT: I expect you are wondering why it is that you have not been hearing from me for so long a time; well, it is this, I have been doing but little preaching through the summer having to raise a crop in order to secure a living for my family. I have only preached on Lord's-days but I expect to take the field again in a few days. I immersed two at my June meeting and another made the confession on the first Lord's-day in this month at LaClede, the congregation at that place is in a good condition. Praise the Lord for kindness to the children of men. Your brother in the Lord,

C. P. HOLLIS.

Stewartsville, Mo. Aug. 12 1868.

DEAR BRO. WRIGHT: We are thankful to be enabled to say to you that the good cause is still going onward and upward in this vicinity. I preached last Lord's-day in the grove near the Robison Schoolhouse, Dekalb Co. on the Design of Baptism and the result was five additions, one from the Cumberland Presby- ripians who had been immersed. First Lord's-day in July, at the Oakland schoolhouse in my neighborhood four additions, by confession and Baptism. Yours, fraternally in Christ.

FOUNTAIN ELLIS.

Mooreville, Mo. Aug 16th, 1868.

DEAR BRO. WRIGHT: I preached at Clear-creek last Lord's-day and two were added to the congregation, one by letter and one by confession deferring her baptism.

W. H. GAUNT.
THE KINGDOM OF HEAVEN.

Bro. Wright: Your remarks on my article in the Pioneer of Aug. 6th, have been carefully read. There is no man that I am not personally acquainted with, for whom I have more respect than the venerable editor of the Pioneer. Your opinion on any question relating to the Kingdom of God, is worthy of consideration by all the lovers of Jesus and good men. I am well aware of the fact that young men are apt to jump at conclusions, and without due regard for the opinions of older and better heads, (who, perhaps, have canvassed the same ground a thousand times,) start some wild notion as a "theory" and vainly imagine that they will astonish the world with their grand discovery.

Fearing that I might fall into a dangerous place, I have taken the position I have with great caution, and not without surveying the ground all around with care. I feel that I am standing on a rock. I may possibly be mistaken, it may turn out to be nothing but a heap of sand. If some good brother will show me this, if it be true, he will do me a great service. I will stop off immediately, for I have learned that sandy foundations are dangerous.

I wish to be fairly understood and therefore desire to further explain my position, as I see by your remarks that you do not understand me, and your remarks are calculated to present me in a wrong light before the brotherhood. As your remarks are not offered as a review of my article, of course I will take them as they were intended.

I have carefully read the arguments adduced by bro. J. M. Long in his article No. 5, and think they refute the position taken on this question by the Baptists. But, know all men, that I do not take the Baptist position, therefore the blows dealt so vigorously by bro. Long do not hit me, for the best reason in the world, they were not aimed at me. In my humble judgment brother Long has failed to establish his first affirmation, viz: "The Kingdom was in the future whilst Christ was on earth, even up to the time of his ascension."

However, for fear that the brethren might think that I take issue with bro. Long, in favor of the Baptists, I will not notice any of his arguments unless they are directed by himself against my position.

Brother J. W. McGarvey, in his commentary on Acts, says in relation to this question: "Now no hypothesis upon this subject can be accepted which does not provide for a complete reconciliation of these apparently conflicting passages of scripture." (The same as quoted by bro. Long.) I think brother McGarvey, as well as brother Long, fails to bring about this reconciliation. I am vain enough to think, on my hypothesis, a perfect reconciliation of these passages of scripture is brought about, and also an explanation of a "difficulty" which has often presented itself to many of our brethren, viz: Why were not the one hundred and twenty baptized? For if, as you say, "those who received the preaching and believed on Christ, and adhered to him—followed him—were not admitted to citizenship, did not become citizens of this kingdom then, but only obtained the right to do so at the proper time," and as pentecost was that proper time, baptism being the act by which all are induced into the Kingdom of Heaven on earth, then it follows that before they could become citizens of the kingdom, they must be baptized after they received the intelligence that Jesus was crowned, King in Heaven, i.e. after the outpouring of the...
Holy Spirit. Yet we have not the shadow of evidence that this was the case, while all the probabilities are to the contrary. It was not necessary for them to be baptized if they were already in the kingdom, as I affirm.

I think there is more imagination than reality in the idea that Jesus was crowned on pentecost, or after his ascension. He did not ascend the throne, as I understand it, to make him King, but because he was King. I do not understand that it is necessary for a person to ascend the throne before he becomes king, but on the contrary he must become king before he is allowed to sit on the throne, i.e., he must be coronated; therefore as we have a king before he is seated upon his throne, may not Jesus have been King before he ascended to the right hand of God? The vision of the Psalmist is consistent with this view, Psalm xxiv: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in." The question was asked, who is this King of glory? If this vision applies to the ascension of the Savior, and our brethren say that it does, the answer would be, "He is not King now but will be when he enters the gates and sits upon the throne," if the popular theory be true. But we find the answer was, "The Lord of hosts, he is the King of glory."

You say that Jesus could not be Lord and Christ while on earth. If this be true, what did Peter mean when he said thou art the Christ, in answer to the question, whom say ye that I am? not going to be. He was then Christ.

Matt. xiii: 31, 33, "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed." &c. I claim that the kingdom began with Christ's ministry, and not with that of John the Baptist; that while the Savior was on earth the kingdom was in the state represented by the mustard seed. It had an actual existence. If the term "set up," is used as synonymous with establish, I agree that the kingdom was not "set up" until after Christ's resurrection, for it was by his resurrection that he established his right to the throne. He said to his disciples, all power and authority is given into my hand: was he not King he would not have had this authority. Jesus said, on the mount, "Ye have heard it said, an eye for an eye, and a tooth for a tooth, but I say to you resist not evil," &c. "And the people were astonished, for he taught them as one having authority and not as the scribes."

Well they might, for he taught them principles that were not taught in the law. All his teaching and works seem to have been on his own authority. When standing by the tomb of Lazarus he commands the dead to rise. Here was a display of divine power as well as authority. Another time he said, the son of man is Lord of the Sabbath.

I do not think we are authorized to look upon the Savior as merely a Prophet or teacher while he was on the earth, but as Prophet, Priest and King, the promised Son, on whose shoulders the government was laid, and we are to treat his precepts with that respect which their authority demands.

THOMAS TULLY.

FASHIONABLE FOLLY.

We ought to be content with the simplicity of the gospel, yet it cannot be disputed that many of us are longing after, and apparently striving to introduce more sensuous forms and ceremonies than are warranted by the teachings of the holy scripture. The introduction of Christianity was the doom of rites and ceremonies, and the cumbersome rituals of Judaism was blotted out by its silent yet potent influence. By the simple rites of the new institution man's spiritual faculties are not to be developed and sharpened, and as long as we feel it to be a religion of the mind and spirit it shall it be held up to view as contradistinguished in all its essential elements from any religion that simply appeals to the senses and animal instincts.

It is supposed that charity may prevail to cover the multitude of faults as
faillies in human nature, yet when we behold the absurdities and incongruities practiced by robed priests and preachers under name of religious ceremonies, it is almost too great a mountain of folly for even the blessed mantle of charity to hide. There are some things at which it is right for our indignation to be aroused. When upon a certain occasion the indignation and even anger of the meek and lowly One was excited in view of the sins and follies of a corrupt and sensual generation, it was an example to us that there is a righteous wrath which his followers may pour out without committing sin, upon the heads of those who refuse, in the perversity and pride of their hearts, to practice the simplicity of our most holy worship.

Whenever it has been my displeasure to see the bowings and genuflexions, and to hear the senseless mumblings or meaningless ceremonies of the modern clergy, I have not been able to refrain from putting the striking contrast presented in the lives of our ancient brethren, who in humbleness of spirit went from house to house to attend to the fellowship, the breaking of bread, and simple prayers, modeled in brevity and pointedness, after the one our Savior taught. This was simple and heartfelt, and the Master’s promise to be in the midst of even two or three when worshiping in spirit and in truth, was fulfilled to them. It certainly requires a fearful stretch of the imagination to suppose that the Lord’s blessing or presence is vouchsafed to the fashionable follies, the unsold draperies, the affected roles, the consecrated vessels, the artistically executed Te Deums, or in fact any of the magnificent pomp and circumstance that go to make up the sum total of worship in any of our modern Babylons. If any of us are disposed to drift in that direction, may I exhort to a reconsideration of such intention, for the best interests of God and humanity demand that Christians shall set their faces as a flint against the innovations of modern folly and fashionable hypocrisy. This done, we may move forward with all confidence in solid column against the enemy’s works, while the God of all strength shall be our assistance, and the great fight of Faith shall end in glorious victory for the Truth. A. P. ATEN.

LETTER TO ELD. WILLIAMS. NO. III.

(Continued from page 421.)

11th. You say, “Nor did Paul understand his commission to teach baptism as one of the conditions, or he never would have said after stating his commission in the words he did (Acts xxvi. 18,) that Christ sent him not to baptize but to preach the gospel, Cor. i. 17. Now if we array Acts ii. 38, against this plain passage by giving it a meaning contrary to this, we may know we are wrong, for passages on the same subject must harmonize.” Now, my dear brother, you do Paul injustice, and I must vindicate him. I agree with you that, “passages on the same subject must harmonize.” But these passages do harmonize, and we are not under the necessity of arraying Acts ii. 28, against any others. We have seen what Peter taught, and it is not worth while to array Paul against Peter to try to make a point against baptism, for Paul enjoins baptism as strongly as Peter does, and preaches the same gospel Peter did, and says, Rom x. 12, “There is no difference between the Jew and the Greek.” Now let us hear Paul’s commission as referred to above, Acts xxvi. 18. Here Paul says he was sent to the Gentiles “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them who are sanctified, by faith that is in me.” Now hear Peter talk, Acts xv. 7, “God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe, Peter was sent that they might hear the word of the Lord
and believe, and as we have seen after they believed, he offered them remission of sins in the name of Jesus by having them baptized into that name. So Paul was sent to open their eyes by preaching the gospel, and he says, Rom. x. 17, “Faith comes by hearing the word of God.” Paul and Peter are together so far. But Paul says that this was, “That they may receive forgiveness of sins,” &c. But as remission is in the name of Jesus, and Peter brought them to that same by having them baptized in it, Paul can not get them there without it unless he departs from the model. Now hear Paul Gal. iii. 26—29, “For ye 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. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ’s then ye are Abraham’s seed, and heirs according to the promise.” Here the preaching had opened their eyes, or produced faith, and that faith brought them to obedience or baptism in his name where alone there is remission, and this made them heirs, or brought them to the inheritance spoken of in Paul’s commission. Salvation is in Christ, not out of him. Paul says the Galatians were baptized into Christ. Now if he got any others into Christ without baptism, he has two ways of getting into Christ, and consequently two gospels, but he says in this same letter, Gal. i. 18, “But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be cursed.” Then if Paul ever attempted to get any body into Christ without having them baptized into him he laid himself liable to the curse he pronounced himself. Again Rom. vi. 17, 18, “Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness.” Here they were freed from sin by obeying a form, and in verse 4, we learn that that form was a burial with Christ by baptism, when they were baptized into Christ, 8d verse. Again at the Philippian jail he spoke the word of the Lord to them, “to open their eyes,” and when they believed, it was their privilege to receive remission through his name, and he had them baptized the same hour of the night, see Acts xvi. 31—34. Lydia was brought into Christ through the same steps, see Acts xvi. 13—15. The Gentiles at Corinth were brought into Christ in the same way, though that is the church to which Paul is writing when he thanked God that he baptized none of them but Crispus and Gains and the household of Stephanus, and says Christ sent him not to baptize but to preach the gospel, which you refer to 1 Cor. i. 14—17. Paul was sent to preach the gospel and open their eyes, and bring them to obedience, but he had traveling companions with him to do the baptizing, as well as he, and he thanks God that he did not do the baptizing there, lest any should say that he had baptized in his own name, for they had already began to take sectarian names, and some were Paulites. Now turn to Acts xviii. and you will find Paul at Corinth a while working at his trade, and reasoning with the Jews and Greeks on the Sabbath days, until Silas and Timothy came when he commenced his protracted meeting, verse 5, “And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was the Christ.” Now he is opening their eyes, and if they believe, it will be their privilege to be baptized into Christ. Verse 8, says, “And many of the Corinthians hearing, believed, and were baptized,” Then Paul still follows the Jerusalem model. So the Corinthians were baptized though Paul did not do it. Likewise Peter commanded them to be baptized but we do not know that he baptized any of them himself. It may be asked why did Paul baptize any of them? Evidently because his companions were not there at the commencement of Paul’s teaching, and so important was baptism in Paul’s estimation that those who believed, before Silas and Timothy came, he baptized with his own hands, as evidence of this see 1 Cor. xvi. 15, where he says of the house of Stephen whom he baptized, “that it is the first fruits of Achaia,” and Achaia is the province in which Corinth is situated, so they were the first converts at that meeting, and Paul baptized them without waiting for his companions. 12th. You say, “Remission means a separation. Now repentance separates the sins of the soul, and baptism the sins of the body.” As sin is transgression of law, and I have never read of the soul without the body, or the body without the soul, transgressing God’s law I confess I am not able to see the difference between the “sins of the soul,” and the “sins of the body,” and finding no such
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I conceive this to be a question of some interest and importance. If, upon a thorough investigation of this matter, it turns out that I have taken a true position, which I firmly believe is the case, we shall have added one more potent argument in favor of immersion as the only Christian baptism, and also a complete refutation of the sectarian argument based upon Rom. vi: 7, to prove that remission of sins antecedes baptism: and besides this, we do not want to preach an error. It has been kindly suggested to me, that the issue between the brethren who have written on this subject and myself, exists only in appearance, and that if we understood each other we would be agreed, and there would be no necessity for discussion. But this can not be, seeing that the issue has been plainly and unambiguously stated. It is true, that we alike believe that baptism is preceded by the death of the subject; but brethren Wright and Long affirm this death to be a death to sin. I affirm this death to be a death in sin. Now, as there is so much difference in being dead to sin, and being dead to sin, as there is in being in and out of Christ, there is certainly an issue between us, and one or the other party is seriously in error. I am very firmly in the conviction that I am arguing the right side of this question. I am not disposed to hold to this, or any other position with a blind zeal, but I want to be right on all matters. When a boy, I heard my brethren preach that a person must die to sin before he was a proper subject for baptismal burial. When I became a preacher, having heard it so frequently stated by our brethren, I preached it without much investigation. A few months ago I gave this subject special attention, which resulted in a change of my mind in regard to it, believing now that the truth's sake ought not to be continued. I ask, however, if my position is unscriptural, and my arguments unsound, that in order that myself and others be set right on this matter, the common theory be established from the scriptures and the sophism of my arguments be exposed. I desire now to notice the article of our esteemed able and brother J. M. Long, in No. 26 of the Pioneer. This he intended, I suppose, as a refutation of what I have said in Nos. 20 and 25. I consider that this article decidedly strengthens my position, being worse, in my humble judgment, than a failure, as a refutation. He has not quoted even one scripture in defense of his position; but this is not strange, for there is not one in all the Bible. It must be remembered that in this discussion I am properly in the negative. Brethren Wright and Long affirm that death to sin precedes baptism. Bro. Long thinks that I am puzzling myself and others on Romans vi: 7. I think this is a mistake—the "puzzling" is on the other side. We are willing to take Paul at what he says, and not puzzle our brains to make him say, "power of sin," or something else he does.

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distinction in the scriptures, I am satisfied with what is revealed. I suppose the sins or transgressions are charged against the Iran, and not against his soul and his body in separate accounts. And man has a soul, body and spirit, and these mutually involved in sins, I can understand that they are mutually interested in being separated from those sins, and that each has its part to perform in the steps that lead to the separation. I understand that faith separates us from the love of sin, repentance separates us from the practice of sin, and baptism separates us from the state of sin, or the guilt or consequences of our past sins. We have sinned against God's law, and those sins or transgressions are registered against us in heaven. When we believe on Jesus Christ we learn to love Him, and hate sins. We then repent and cease the practice of sin. When we believe on Jesus Christ we learn to love Him, and hate sins. We then repent and cease the practice of sin. We have sinned against God's law, and go and sin no more, yet that will not atone for the guilt or consequences of our past sins or transgressions are registered against us in heaven. Wh~n we b~lieve on faith, repentance or confession, nor all these combined can remit past sins. These acts cannot free ourselves from the guilt of our past sins. We are guilty before God, and we cannot repent away that guilt, neither can we confess that faith separates us from the love of sin, and baptism separates us from the state of sin, and the range of Executive clemency, which is in Christ. Thus yielding ourselves servants of righteousness, Rom. vii. 16-18, and 3-5.

DELAYED.—The next number of the Pioneer will be necessarily delayed, as we wish to attend the State Meeting at Columbia. We issue this week a little in advance in order to be there at the commencement.

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not say. Our opponents, as Bro. Long has properly said, in order to avoid the conclusion that baptism is for the remission of sins, con- struct the following argument on Rom. vi. 7, Paul teaches that he that is dead is freed from sin, but a person is dead to sin before baptism. Therefore he is freed from sin or pardoned before baptism. This argument I met by denying the minor premise and demanding the proof. But this, brethren Wright and Long, holding as they do on death to sin, cannot do. I now ask, can bro. Long or any sectarian sustain this premise from the word of God? They can not. Bro. Long says I cannot sustain myself from the word God. I am not in the affirmative on this premise, but can produce proof to overthrow it. My argument based upon Rom. vi. 7, which I consider invulner- able, and therefore a complete refutation of the sectarian argument, is as follows. He that is dead to sin is freed from sin, but a person is not dead from sin till he obeys this ordinance—"inward." Bro. Long claims that our opponents and myself have fallen into an error and committed a mistake by misconstruing the meaning of the phrase "freed from sin." This is the only way bro. Long, occupying his present position on death to sin, 73 has of creeping out of the difficulty, and in this he has completely failed. Bro. Long and sectarians agree that death to sin precedes baptism. Sectarians believe that Paul meant what he said in Rom. vi. 7, but our brother takes out the word "sin" and puts in the phrase "power of sin."* The secta- rian argument is very weak and susceptible of complete overthrow, yet bro. Long con- cedes the very proposition in which this weakness is found. But bro. Long goes to work to get me out of my "puzzle" and keep me from "puzzling" any body else and uses the same argument against me that he uses against the apostle John—"Paul means in Rom. vi. 7, free from the power of sin, not the guilt of sin." Wonderful discovery indeed! I would like to see the premise from which he draws any such conclusions. I am satisfied that it is not in the scriptures; it must therefore be in his imagination. Where does bro. Long get his authority for saying Paul means "power of sin" and not "guilt of sin?" Where his authority for giving to the phrase "freed from sin" in Rom. vi. 7, a meaning which he would not give to the same phrase in Rom. vi. 18? Have I not as good a right, and much au- thority for saying Paul meant free from the guilt of sin, as bro. Long has that he meant free from the power of sin? And could not some body else say, with the same authority, that he meant free from the practice of sin? But suppose he did mean free from the power of sin, can a man be free from the power of sin without being free from the guilt of sin? Strictly speaking, sin has neither power nor guilt. I think it would be hard for bro. Long to find in the Bible the phrase "power of sin;" But allowing sin to have power &c., there can be no freedom from sin without being free from its guilt, its power, its effects &c. If brother Long means by freedom from the power of sin that an individual is free from the possibility or liability to sin, he has taken issue with the apostle John. I shall now notice the argument which bro. Wright used in his last reply to me, and which bro. Lodg has restated.

The argument is this: "A man can not not be alive to sin and to God at the same time. Baptism being a birth presupposes Spiritual life in the subject—as a child is not born to obtain life, but to enjoy the life already possessed, so a person is not baptized that he may die to sin and be made alive to God, but that he may enter into a new state and enjoy the life previously possessed." I readily and cheerfully admit that a man can not be alive to sin and to God at the same time; but I deny that spiritual life, or life to God antecedes baptism. When once alive to sin a man remains alive to it until his union with it is broken up by his being delivered, liberated, freed from sin by being pardoned. To be alive to God is to be in union, and communion with him. Adam lost this life by bearing, believing and obeying a lie. Gospel subjects obtain this life by hearing, believing, and obeying the truth—the Gospel.

Out of Christ man is in his sins. In Christ he is in union with God—reconciled to God.

Man alienated and estranged from God on account of sin cannot according to the Gospel, be restored to God—come back to him and be a member of his family except by coming into Christ the Mediator where God has promised to meet him. This union, thus effect- ed is life to God.

But brethren Wright and Long are puzzled about the Birth. There must be life before there is birth say they. Very well; I concede this too. Baptism in water is one thing and the birth of water another thing; yet the birth never occurs without the baptism. The baptism in the burial and the birth the rising to walk in a new life. The birth of water presupposes baptism.

We frequently indicate the whole process of being buried in water and being born of water, synecdochically by either one of the terms immersion or birth. The person is first put into the water, buried or immersed, and then comes forth, or is born of the water. The quickening or making alive process is the forgiveness of sins. Paul says: And you, being dead in your sins and the uncircumci- sion of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. 2: 13. When a person is buried the command to be baptized is obeyed and God forgives or makes alive.

I will state a few arguments in favor of the proposition that baptism antedates death to sin:

He that is dead to sin is freed from sin, but a person is not freed from sin till he obeys the gospel. Being baptized is a part of this obedience; therefore a person is not dead to sin until baptized. The major premise of
this argument is found in Rom. vi: 7, unless it be denied that Paul is speaking of death to sin. The minor premise is supported by Rom. vi: 17, 18, with many other passages.

2. When a person becomes alive to a person or thing, they become dead, by consequence, to the opposite of that person or thing. When a person becomes alive to God and righteousness, he becomes dead to the Devil and sin. The gospel contemplates and proposes one radical change in man's state, and that is to make him alive to God and righteousness. The gospel finds all its subjects dead to God, in sins and trespasses. When man is made alive to God, and by consequence dead to sin, the object of the gospel is accomplished so far as man's state in this life is concerned. If this spiritual life, or life to God, is obtained before baptism, then baptism is not a part of the process which brings us back to God!

3. When a person dies and is made alive, his state is the same as before his death. This is true whether the death be physical or spiritual. Lazarus died. His state was changed. When the Lord raised him his original state was restored. He had gone through two changes—from life to death, and from death to life. If a man dies to sin, is then buried and raised with reference to that death, he is restored to his original state—alive to sin. The object of the gospel is not to kill men, then bury them, and then raise them because they have been killed and buried, for this would take them round the circle and bring them back to the point from which they started. This would be like building a house for the satisfaction of throwing it over. The gospel finds its subjects dead; it makes them alive and keeps them alive. The christian is a person who is dead to sin, not who was dead to sin.

4. The form of doctrine in Rom. vi: 17, is Christian immersion. This institution is a burial, and presupposes death. The subject approaches this ordinance dead in sin, and comes forth alive to God. The popular idea is that a person must die to sin and be buried in baptism because he is thus dead. Now his burial and resurrection must have reference to the same death. If this death is a death to sin, then the subject is made alive to sin; but if this death be a death in sin, then the life will be the one possessed before the death in sin. This life all men have before they die in sin. Infants have this life.

5. A man can not be dead in sin and to sin at the same time. All those out of Christ are in their sins, and therefore alive to sin.

6. None but those who have been baptized, who are in Christ, are addressed in the Christian scriptures as being dead to sin.

7. Death means separation. Separation from sin is equivalent to freedom from sin, but there was no freedom or liberation from sin before baptism, and no pardon before baptism.

8. "He that is dead is freed from sin;" Rom. vi: 7. "You were the servants of sin, but God be thanked you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin." Rom. vi: 17, 18.

9. A person is not dead to sin until he is made alive in Christ. A person is made alive when his sins are forgiven. Col. ii: 13.

The forgiveness of sins does not precede baptism; therefore a person is not dead to sin till baptized.

JO. H. DAVIS.

New Haven, Mo., Aug. 15, 1868.

PROTESTANT EPISCOPAL MISSION-ARY MEETING.

The Protestant Episcopal Church, which is the same in doctrine and worship as the Church of England, was lately represented in Chillicothe, Mo. Six clergymen of that church, in North Mo., were in attendance.

The following is the Programme commencing on Tuesday evening, August 11, 1868.

TUESDAY NIGHT.—Full evening service.

Subject: The Protestant Episcopal Church and the Church of the Bible.


WEDNESDAY MORNING.—Service and Holy Communion.

Subject: The Holy Eucharist.

Speaker.—Rev. Van Antwerp, D. D.

WEDNESDAY NIGHT.—Full evening service.

Subject: Liturgies, the Prayer Book, and the Episcopal Church, the guardians of the Bible.


THURSDAY NIGHT.—Full evening service.

Subject: Apostolic Succession necessary to valid Sacrament.


All Christian denominations, and the public generally, are invited to be present.

To one not accustomed to it, the flowing white robes of the clerical gentlemen seemed odd enough. There may be a profound significance connected with such apparel. The man whose religious knowledge is derived from the word of God, must remain in ignorance what "full evening service" means, those who attended the meetings had opportunity to learn. It consisted, as well as can now be remembered by this writer, in 1st, The coming in, in single file, of six gentlemanly looking men, as far as a covering of a white robe, reaching almost to the floor, would permit one to perceive. 2d. Halting and facing across the room towards the altar, they all bowed reverently and politely. 3d. One of the number then passed into the pulpit, two into the enclosure or altar immediately in front of the pulpit, the remaining three to the front seat. 4th. All knelt, with their backs to the congregation, the three on the front seat advancing to the front of the altar, and
seemed for a short time engaged in prayer, from which they all arose nearly at the same time. Then followed a prayer from the printed page, reading the Holy Scriptures in a chapter in Proverbs called the "first lesson" for the evening; then music, then prayer; the recitation of the Nicene Creed, reading the first chapter of James' Epistle, called the "second lesson" for the evening, music, responsive reading of a psalm, prayer, benediction, announcement for the meetings next morning and evening. The above items not numbered may not be written in the exact order of occurrence. No injustice is thereby intended, however. After this followed the sermon on "The Protestant Episcopal Church, the Church of the Bible." The text for this and the succeeding sermons of the series, was Romans x: 13, 14, 15.

The speaker informed his hearers that he supposed they were not acquainted with the doctrines of the Protestant Episcopal Church. That the true Church is one, Holy, Catholic and Apostolical. That Christ's church is not divided, but united according to the Savior's prayer. That it is a holy church without blemish. That it is catholic. That is, it is for all time, and for all people. That it is apostolical, i. e., is in the regular line of succession from the Apostles of Christ in the primitive church.

The two succeeding evenings the order of worship was similar to that already described, followed by preaching from the above text as already stated. The aim of the speakers seemed to be to furnish the audience with the distinctive features of Episcopalians.—Great courtesy towards all was expressed, and yet the impression could scarcely be avoided by the attentive listener, that all other churches are to some extent spurious. The candor with which this idea was presented is commendable. If a man joins a church, let it be the church of Christ, or one that he thinks is his. Then let him defend it against all assumptions till he is convinced he is wrong, then like an honest man give it up.

If the Episcopal Church is the church of the Bible, none other is, and safety is in it only. All Christ's promises are made to His Church, and not to some other organization. Could a man find Christ's Church 'on earth now, he should unite with it by all means. The Episcopal Church is very weak numerically in this country, considering its advanced age and large opportunities. It began here in 1607, at Jamestown, Va. In two hundred and sixty-one years its numbers have only gone up to a little more than 160,000, while the population has increased from nothing to 35,000,000. When its advocates plead for its claims directly from the word of God, and are able to show divine authority, rather than church authority, for their faith and practice, they will be more successful doubts with the masses of the people. From allusions made during the above meetings to Romanists as "a large body of professing christians," to the Nicene Creed, and the Christian Fathers, we are not permitted to hope strongly for an appeal to the word of God.

If the New Testament does not contain the doctrine and practice of the church of Christ, then men must look to either the Greek or the Roman church, not to the Protestant Episcopal Church, for succession since the council of Nice, A. D. 325. J. M. H.

THE MEETING AT PLATTE CITY.

PLATTE CITY, Platte Co., Mo., August 19, 1868.

DEAR BRO. WRIGHT: The third Annual Meeting of the congregations of the Church of Christ, in Platte County, was held here, commencing on Friday before the 2d Lord's day in August, and ended last night. We had a glorious meeting, resulting in 22 confessions and immersions, a large number reclaimed that had strayed off into forbidden paths, and in building up the brotherhood in the great faith. During the meeting brethren Proctor, Wyatt, H. H. Haley, Patterson, Palmer, Darnell, Bauzerman, Williamson, Steele, Dibble, Morton, Callerman, G. B. Waller, Thomas Waller and J. W. Waller, were present. What a glorious sight to see those old soldiers of the cross meet and hold sweet communion together; many of them old grey-headed veterans in the cause. All the congregations in the county were represented, some by written and some by verbal reports of the number and condition of their congregation. I will give you a condensed report of the business of our meeting.

At 10 o'clock, A. M., Friday, the meeting was opened by singing the appropriate Hymn, "All hail the power of Jesus name," reading of the 27th Psalm by brother Haley, and prayer by Father Palmer.

Father Palmer was chosen to preside over
the meeting, and Wm. C. Wells appointed Secretary. The delegates from the different congregations came forward and enrolled their names, and on motion all the members of the church, including the preaching brethren present, were invited to participate in the meeting. After the enrollment of names, the hearing of reports from the different congregations was declared to be in order. The following congregations made written or verbal reports, viz: Mount Pleasant, Ridgely, Farley, Camden Point, Rush Creek, Salem, Hickory Grove, Weston, New Market, Platte City, Smithville and Barry, the two latter on the line of Clay county, but being composed largely of members residing in this county. The aggregate report is as follows:

- Number of members: 1,690
- Number of additions during the past year: 259
- Number of Sunday Schools: 7
- Number of S. S. Scholars: 480
- Number of S. S. Officers: 28
- Amount paid for preaching: $2,300

The wants of the church were taken up and fully discussed by the brethren from the different congregations in the county, which was also joined in by bros. Haley, Morton, Wyatt and others, from congregations out of the county.

The brethren present expressed a desire to employ one or two Evangelists for the county during the coming year, and to that end a committee from each congregation was appointed to lay the matter before their respective congregations, and to report the Saturday before the 1st Lord's day in September.

The greatest harmony and good feeling existed during the meeting. The brethren truly appreciate the interest bro. Haley took in our business meetings. He delivered several fine discourses during his stay. The Methodist and Presbyterian friends kindly tendered us the use of their house on Lord's day, which we thankfully accepted, and in addition to our own it was well filled with listeners to the great truth. Brother Patterson preached one discourse which was well received. Brother Wyatt preached several good sermons. Bro. Proctor was with us from the first Saturday night until the close of the meeting, and preached to large and attentive audiences, which had a telling effect on the people.

Our meeting was a success in every particular. Every brother and sister feels like entering anew in the great work. Yours in Christ.

WM C. WELLS

KENTUCKY UNIVERSITY.

The following is from the Cincinnati Commercial:

The recent commencement exercises were largely attended by the patrons and friends of this popular and growing institution. The examinations and public exhibitions of the different Societies were highly creditable.

Six hundred and fifty students matriculated during the Collegiate year, of which number about two hundred received gratuitous instruction, it being the great object of the founders of this Institution to furnish a thoroughly practical education, and place it within the reach of any young man ambitious of improvement—truly a people's college.

The Agricultural and Mechanical College provides a system of compensated labor, which, while not interfering with the daily routine of study, enables the student to defray his own expenses.

The large number of essays and orations gave evidence of marked ability and culture of mind. Ohio, Indiana and Missouri were well represented, and the catalogue enumerates under-graduates from twenty States of the Union.

The Bible College (instruction in which is entirely gratuitous to young men studying for the ministry) was very creditably represented by CLAYTON KEITH, of Missouri, the Valedictorian of his class, who received the degree of Bachelor of Arts, conferred by President Robert Graham, of the College of Arts, and the diploma of the Bible College, by President Robert Milligan, of the College of the Bible.

The report of Regent Bowman presented a most gratifying result of the labor of the year. The large increase of students, the more perfect organization of the Agricultural Department, the deep interest evinced therein by the students generally, thus dignifying labor and furnishing the great want of the Southern country—a more practical knowledge of skilled and improved farming.

The endowment and real estate fund now reaches $750,000; but to carry out the grand educational scheme of the Regent, an enlarged endowment is necessary.

The beautiful estate of "Ashland," the residence of the late Henry Clay, and the adjoining domain of "The Woodlands," is entirely devoted to the Model Farm, Horticultural Department, and Agricultural College.
A more healthy location, or one better adapted, would truly be difficult to find. The view association is inspiring, and its classic shades give a zest to advancement.

The success of this enterprise is mainly due to the devoted labors and untiring energy of its noble Regent, who has given the last thirteen years exclusively to the building up of this seat of learning, receiving no pay or emolument, but the satisfaction of a noble deed and a lasting tribute in the memories of those receiving the advantages of his labor of love.

The Museum of Natural History is now very attractive, and well repays a visit to Ashland. The collection is chiefly by the donations of the many friends of the University throughout the World.

BRETHREN, DO YOU HEAR IT?

The Quarterly must be suspended, if it does not get a better support. It is humiliating to hear it. And it will be disgraceful should it prove to be a fact that it is suspended.

Now, why should this be the case? Are the brethren too poor to support it? Most assuredly they are able to give it a rich support; and a rich reward would they receive in return. Is the Quarterly fully appreciated? We fear not; we fear that it is the difficulty. We have made some effort to extend the circulation of it, and have been astonished at the indifference some of the brethren manifested to the great value of the work, and the great loss should it be discontinued.

No one can deny that the editor possesses a mind of the highest order, in high culture in a heavenward direction. The light of such a mind should not be hid from the world. How the sentences glow and glitter as they fall from his pen. Who can doubt but he "sparkle like a gem"?

Nothing need be said of the ability of its contributors. Any one who will read its pages will see they exhibit deep, careful, and laborious thought, and high toned morality, and are "spiritually minded."

Brethren, be entreated to do a little more for the support of the Quarterly. Nay, do much more, if it is necessary. Do not let it be said its light is gone out.

JENNETTE HARDING.


BETHANY COLLEGE.—We are in receipt of the catalogue of this excellent college, founded by Alexander Campbell and now under the Presidency of W. K. Pendleton with a full and able faculty. Bethany College offers fine facilities for a thorough education. There were 94 students in attendance during 27th session ending June 18, 1868, 16 of these graduated. The total number of Graduates, from 1856 to 1868 are 355.

The session begins on the last Monday in September, and closes on the third Thursday in June. The usual expenses for the College year, consisting of nine months, exclusive of books, clothing, &c., are for Boarding per week, from $4.00 to $5.00. Tuition per session, $50. Washing and lights extra. The following provision is made in the institution for gratuitous instruction.

1. 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.

2. The sons of regular Ministers of the Gospel of all denominations, are admitted to all the classes and privileges of the College, free of all charges for tuition.

Bro. CLAYTON KEITH.—This young and beloved brother closed an interesting meeting at Pleasant Grove meeting house, in this county, last week. The meeting lasted about ten days; a number were added to the church and much good done by the favorable position before the community in which he left the church at the close of the meeting. Brother John W. Boyle we understand will furnish a report of the meeting for publication in the next number. Bro. Keith returned from the meeting to this city on the 26th ult., and preached at night, and then left on the train next morning for Sturgeon, where his parents reside. He has engaged to preach for the church at Louisiana, Mo., commencing the first of this month. The Lord bless him and make him abundantly useful in the gospel.

D. T. W.
REPORTS FROM THE BRETHREN.

Eld. J. M. Henry.—Bro. Henry has been spending a few days in our City preparatory to his moving here to preach for the church as has been previously noticed. Having perfected arrangements to that effect, he left for New Albany Ind. on the 25th ult., to return back here with his family by the first of Oct. He is one of the best of men, and we welcome him to our city, and commend him to the brethren of Missouri. We copy the following from the Christian Record, edited and published by Bro. J. M.Mathes, Bedford, Ind.

Eld. J. M. Henry.—This beloved bro. and able teacher of the Christian religion, we are sorry to learn, is about leaving New Albany, to take charge of the church in Chillicothe, Mo. He goes about the 1st of October next. We congratulate the brethren of Chillicothe, in securing the labors of such a good and strong man.—Christian Record.

CHRISTIAN COLLEGE.—We publish this week, on the cover, the advertisement of Christian College, Columbia, Mo. This institution can not be too highly commended. We know of none for the thorough and practical education of young ladies, that we can commend above this. The facilities are not excelled anywhere. Parents wishing to send their daughters from home to be educated, ought to send them to Christian College. Bro. Rogers, the worthy President, we have known personally for some time, and it affords us pleasure to speak of him as among the best men we have ever known, and in every respect most happily fitted for the position he fills. He is truly “the right man in the right place.” See the advertisement, and for further particulars address the President for a Catalogue.

D. T. W.

STATISTICS.

Bro. Wright: The Church of Christ meeting at Chamois, Osage county, Missouri, has 80 members, consisting mostly of families. We have no meeting house of our own as yet. Brother Jacob Hull is Elder in the Church. Bro. Charles Dreman has preached for the Church during the last year. Yours in hope of eternal life. CHARLES DREMAN.


DEAR BRO. WRIGHT: I began a meeting at this point on Thursday night before the second Lord’s-day in this month, which closed on last night. There were seven added to the congregation of the faithful, five by confession and baptism, one from the Methodists, four days and nights, embracing the fourth Lord’s-day in July, in Brown Co., Kansas, the immediate result was six added to the faithful by confession and baptism. To the Lord be all the praise for the success of the truth. As ever, your brother, in hope of immortal bliss.

J. C. LAWSION.
THE CHRISTIAN PIONEER—OBITUARIES.

WAARENSBURG, Mo., Aug. 18, 1868.

DEAR BRO. WRIGHT: I held a meeting of four days the fourth Lord's day in July, with some seven confessions, and organized a congregation of 32 members; part of the time assisted by brother Randal, a good preacher and a worthy man. If the preachers were only half sustained in Missouri, we would march on like a host and possess the land, as sure as God's word is true. As poor a preacher as I, could, if sustained by the brethren, build up four or five churches in this rich county in one year, and no doubt about it. And I would be delighted to spend all my time in preaching the gospel; and when I think how many good and honest souls I could turn to the Lord, who are plodding downward to eternal darkness, I am troubled in spirit and feel like going right into the field, but then the real wants of my family press hard upon me. I will do all I can for the Pioneer, and my prayers are continually for your welfare and success. Truly your brother in Christ.

CORTES JACKSON.

PETTIS CO., Mo., Aug. 19, 1868.

Bro. Wright: I send you a report of some meetings. At Salt Fork, (a Cumberland meeting-house,) in Cooper county, brethren Bush and Carter, of Howard Co., commenced a meeting on Saturday before the 4th Lord's day in July; I joined them on Monday. The meeting lasted one week, resulting in twelve additions, nine by confession and baptism, and three restored. We have no organization at that place. Brother Bush came home with me and commenced a meeting at "Union" congregation, in this county. The meeting lasted from Sunday till Friday, resulting in five confessions and baptisms. We then went to Antioch, in Saline Co., and commenced a meeting that continued from Saturday till the following Friday, resulting in twenty-eight additions, twenty-three by confession and baptism, and five reclaimed. Bros. Hancock and Spencer were with us at the last named meeting. It was truly a pleasant meeting; so were they all. At Salt Fork we met with great opposition from the sects, but the only way they can hinder the truth is to keep it up. I have published it now going on eight years. As far as I have had an expression the readers have in general been satisfied, I would like to still publish it, but only by the wish of the brethren of Missouri. If they object to the pamphlet and prefer the sheet form, I am willing to change. Or if some brother with whom they may be better pleased and to whom they will give a better support than they have to me, will take it off of my hands, I will cheerfully give it up. Indeed, something has to be done. That something, will be determined and made known after the meeting at Columbia.

D. T. W.

OBITUARIES:

DIED, near Chillicothe, Mo. on the 24th of August, 1868. JAMES WILLIAM, infant son of John P. and Ella Hutchinson, aged 1 year, 4 months and 4 days.

DIED, in Chillicothe, Mo. on the 18th of Aug. 1868, ARTHUR, infant son of James and Mary H. Bouten, aged 11 months and 11 days.

FUNERAL OF WM. MORGAN.—The funeral ceremonies of this estimable citizen, took place Friday last, and were conducted at the grave by the Masonic Fraternity, R. B. Williams, W. M. of Friendship Lodge, No. 89, and Alex. M. Dockery, W. M. of Jackson Lodge, No. 82, officiating. A large number of the Masonic order, and quite an assemblage of friends were in attendance. The following preamble and resolutions were adopted by Friendship Lodge, No. 89, of which the deceased was a zealous member:

WHEREAS: It has pleased the Great Architect of the Universe, in his dispensation to remove from the Lodge below to the Celestial Lodge above, Bro. WM. MORGAN: Therefore, be it Resolved, 1st—That in the death of Bro. WM. MORGAN, society has lost one of her most estimable members,—in the quiet citizen, kind neighbor, honest man, and Christian gentleman.

20—That his family have lost the devoted father, the kind husband, and truest guardian of their comfort and welfare, and that we as a Lodge tender to them our warmest sympathies in this bereavement.

33—That this Lodge recognizes its irreparable loss in his death—his long-continued devotion to the cardinal principles of our Order—having won for him the personal esteem and affection of every member thereof.

4th—That in token of the esteemed worth of our deceased brother, the members of this lodge wear the usual badge of mourning for thirty days.

5th,—That a copy of these resolutions be furnished the family of the deceased; that a copy be furnished our city papers for publication, and that they be spread upon the records of the Lodge.

WM. E. RHEA. 
C. H. MANSUR. 
L. MOBERLY. 

Committee.

DEAR BRO. WRIGHT: I wish to say that I have been laboring at this point mostly of nights for six days. As our meeting has not yet closed, we can not give you all the particulars, but only wish to say that up to this date there have been five accessions, three from the Baptists, one from the Methodists and one by relation. Your brother in Christ.

J. C. LAWSON.

THE CHRISTIAN PIONEER.

It may not be generally known or even thought of among the readers of the Pioneer that it is not receiving the support necessary to keep it up. I have published it now going...
THE PIONEER.

The Pioneer is not at present paying expenses. We gave notice of this in our last, and said that something had to be done, and that we would make something known after the meeting at Columbia. We went to that meeting with the hope of receiving encouragement. We did think that a medium of communication in the State between the brethren of the State in the form of a weekly paper, was a matter of importance to us. We gave notice of this in our last, and said that something must have been deemed of more importance, so engrossed the meeting that we came home with but little if any encouragement.

A strange feeling comes over us as we contemplate our labors. Estimating down our relative position to the brotherhood of the State, from that meeting, it seems that we stand alone; laboring on our own individual strength and responsibility, just as we would in an individual enterprise or speculation for the sake of making money. Were I engaged in furnishing ties to some of our many Rail Roads, I would not doubt meet with many warm friends among the brethren, they would wish me well and much success, but farther than this they would not go. And just so it is in my present labors. All the kind brethren I speak to wish me well, and wish me much success; but there, with nine tenths of them, the matter terminates. They do not enter into sympathy with me as co-partners in the great work I am laboring to perform, and as shers in the good to be accomplished through a well conducted religious paper in the State, devoted exclusively to the advocacy and maintenance of the gospel as preached by the apostles and their immediate co-laborers. In the responsibilities, toils and self denials I feel that I stand almost alone.

Now and then some good brother or sister, like a God-send, opens the better feelings of his heart, and seems to enter fully with me into the work, and sends me a good list of subscribers. I am not conscious now of ever failing on the reception of such favors, to thank God sincerely for the kindness. Angels have often witnessed the tears flowing down my cheeks on opening letters containing these unmistakable evidences of co-operation and sympathy with me in the great work I am trying to do. And occasionally I have received from kind brethren and sisters, a few dollars as a donation. In every instance of this kind, I have humbled myself before the Lord and thanked him for putting it into their hearts to do this thing. Yet those who have sympathized with me, and helped me, are as but a drop from the bucket compared with the great ocean of our brotherhood of the State!

What am I to do? Shall I give up? After nearly eight years of hard labor and many self denials? After conducting...
the Pioneer through almost eight volumes, shall I cease my labors and give up the paper? Shall it be said of Missouri, with all her boasted talent of this Reformation, standing as she does before the world in the front rank of the developed talent of the Christian Church in the nineteenth century, and numbering not less than fifty thousand members, that she will not sustain ONE religious paper devoted to the interest of Christ and the welfare of his people? I cannot believe it. It cannot be. I buckle on my armor again, and putting my trust in God, I renew my strength and energy to the work, and appeal to every lover of Christ, as my fellow laborer, to help me, and let the Pioneer be sustained. God helping me it shall be published.

Whoever now is upon the Lord's side let him show himself and come up to the work. Send in subscriptions and money as rapidly as possible, let no time be lost. Let none be ashamed to ask his neighbors to subscribe, and the Pioneer will rise gloriously and successfully.

I know the amount of reading matter is too small; the paper itself is too small. I want it larger, and intend to enlarge if the finances will possibly admit of it. the next volume. I may change it from the pamphlet to the sheet form. But of this hereafter.

My object is to assure all, the Lord willing, the Pioneer shall be published. To the Lord I have devoted myself, and in the advocacy and maintenance of the gospel I intend to die. My means of operation is now through the Pioneer, my co-laborers in the flesh are my brethren and sisters in the Lord. To each I now appeal. Come; let us go forward to the work and it will move gloriously on. The office dues require my whole time, still I will try and leave on every possible chance and solicit in person. Let each do what he can, and success will crown the work. Send in, send in, send in subscriptions and money.

D. T. W.

AT COLUMBIA.

In the Providence of God we are at Columbia, Mo. in full consultation with the brethren, in relation to the well being of the church of Christ. There has never been so large a gathering of ministers of the gospel, and Elders etc, in this state as the present one. They have come from near and from far, to talk of the Zion of God and confer as to the best means of advancing the blessed cause of Jesus on earth. How happy to be permitted to meet with the saints of God—to consult with them in regard to preparing the lost and ruined for a home beyond the reach of sin and death. All are manifesting the spirit of Jesus. The best of feeling prevails. Seriously and prayerfully all looking at every subject that is proposed for consideration. It is good to be here. There is nothing speculative entertained for a moment. There is no new fangled matter mooted. No one seems tired of the gospel—the church of Christ, Or the glorious constitution of Christ's Kingdom. All are a unit on the great facts, principles, and truths joined in the Living Oracles. Never was greater harmony in the investigation of great and grave questions. We have become acquainted with brethren, who long ago before our birth preached the word—It is good to look at such veterans in the cause of God, as Allen, Palmer and Jourdan. They have fought long and hard in the army of God. Soon they will pass the flood and obtain their reward. Soon will they join the brave soldiers with whom they have labored.
and suffered in life. Soon the loved and the lost shall see on the “shining shore” of that world of endless light and glory and peace. How strong we feel in hearing talk men who have tested in this world the religion of Jesus. May the Lord prosper his people. May they live lives worthy their high position. May we all be permitted to meet where and meetings break not up where sabbaths end not.

W. C. ROGERS.

COLUMBIA, Sept. 3d

THE COLUMBIA MEETING.

Elsewhere in this number we publish a report of the proceedings of this meeting. We have not the space this week for either editorial comments or notes of travel. While at the meeting our bro, Rogers gave a short notice of it, which the reader will find in this number. The published minutes of the meeting will show sufficiently all the particulars we trust. We shall only add now that it was interesting, instructive and beneficial to all who attended. It is a privilege of no small magnitude to meet with so many fellow laborers in the ministry of the gospel of Christ as we met at this meeting. And what added in no small degree to the interest was the cordial and Christian hospitality with which all were received by the members of the church and citizens generally of Columbia. Long and pleasantly shall we remember their kindness. And in this we express the mind and feeling of everyone who attended the meeting from abroad we confidently believe. We shall look forward to the next meeting, to be held at Macon City, with many pleasing anticipations. May we all continue to grow in the favor of the Lord and the power of his strength, and be spared and prepared to increase its interest for good.

D. T. W.
MARRIAGE IN CHURCH.

1st. Is it sinful for a member of the Church of Christ to marry a person out of the church?

2d. Is it sinful for an Evangelist or Elder to "solicitize" such a marriage?
LETTER TO ELD. WILLIAMS.

From a late number of the "Pioneer," in which bro. Hendrick is reported to have refused to officiate in such case, the subject appears to be assuming a serious aspect, if not threatening to grow into gigantic proportions. My ill health prevents me writing much on the subject, being confined to my bed and unable to sit in a chair; but while the subject is before the brethren, I wish, by way of setting the mind abroach that the subject may receive a thorough investigation, to ask a few questions:

1st. Is marriage a spiritual institution that requires an "official" of the church to solemnize it? If so, give us chapter and verse of Apostolic teaching.

2d. Or is it an institution in the "flesh," and all its relations terminating in the "flesh" and grave?

3d. From whence do Evangelists and Elders derive their "authority" to "solemnize" marriage contracts? from the New Testament? or from Caesar's court?

4th. Was faith ever required as a condition of matrimony, by patriarch, Jew or Christian?

5. If faith be required in one case, is it not required in all?

When these are disposed of, I have a few more.

Livingston Co., Mo.

D.

LETTER TO ELD. WILLIAMS. NO. III.

(Continued from page 421.)

You say, "In baptism, we separate ourselves from our former sinful lives and enter upon a new life, see Rom. vi. 1-4." There, my dear brother you have hit the point at last. That has the ring of the genuine coin from the mint of heaven. It sounds so much like the apostolic teaching. Why did you not say that before, and save all the mystification of the previous part of your letter? But better late than never, I give you my hand on that, and rejoice to find ourselves together at last. Now since "in baptism we separate ourselves from our former sinful lives," how can we come to remission of sins, be in Christ, Christians, saved, justified, new creatures, children according to the promise, before we "separate ourselves from our former sinful lives?" Do you not see it involves the contradiction or absurdity of a christian in his sins! saved in his sins! justified in his sins! a new creature in his sins! a child of God in his sins! and in Christ and in his sins at the same time! Now just maintain the position you have announced in the sentence quoted above, and then abandon the unscriptural dogma of remission before obedience, and these absurdities will all vanish, and you will be able to see things in the clear light of the scriptures of Divine Truth.

14. You express astonishment at my saying, "If the sins of the three thousand were actually remitted when they believed and asked what to do, they did not know it, and were still in distress, and a guilty conscience." But you do not correctly represent my language when you say that I think they remained in a state of distress until after their baptism." I did not say till "after their baptism," but "when they asked the question," they were still in distress, and this their language implies, and you will admit. But they were then believers, and were told what to do "for the remission of sins." How much of their distress left them before they were baptized we are not told, but I have no doubt that much of their distress was exchanged for joy in anticipation of the promised remission, but that does not prove that the remission had taken place before they had complied with the terms. You say, "The historian Luke, says, "They that gladly receive his word were baptized, and, if that be the case their distress must have left them before their baptism, and such candidates I am always ready to baptize." TheY gladly accepted the terms and complied with them. Now suppose a man is traveling alone, on foot, and without money, on a road that leads through an extensive forest, infested by ferocious wild beasts. Night overtakes him far from any habitation, and he sees no means of escape from the hungry wolves that are already howling around him, and closing in upon him. At this critical moment he sees the brilliant lights of the stage approaching, and the wolves give back as the light approaches. Hope springs up. He knows the stage driver can save him, if he will, but he has no money to pay his fare. In his distress he calls out to the driver to know if he can assist him. The driver says come up here and take an outside seat with me and I will convey you to a place of safety. Then the traveler "gladly" accepted his offer and the same hour of the night went up and took a seat with the driver, and was saved. Now the offer of salvation made him rejoice and he gladly accepted it, but was he actually saved till he complied with the terms? Suppose he had...
gladly accepted the offer and thanked the driver for his kindness, and then because he felt so relieved from his distress and so joyful, had concluded that he was saved already, and would not climb up to the seat, as that would be something for him to do towards saving himself, but would now go on his way rejoicing alone, would he have been saved? But you say you are ready to baptize such candidates. Right again. When you will preach as Peter did on the day of Pentecost, and convince sinners, and they inquire what to do and you tell them as Peter did, to "Repent and be baptized in the name of Jesus Christ for the remission of sins," and they gladly receive your word, and offer themselves for baptism, and you will baptize such candidates," I am ready to give you the hand of fellowship. My Associations by sects or "Missionary conclaves" gladly accepted the offer and thanked the driver and others, have all tried this over and over again, but none of your advocates have disproved it. All your arguments for such meetings are "expediency," progress, tradition. As well as I recollect, the arguments for the Mo. State Meeting were, numerical strength of our people—the sin for which David was punished. Money—the love of which is the root of many evil things. It has made merchandize of the gospel, 2 Peter. What business is Jesus Christ required to do, and which she has tried to do and failed to do it, and therefore has to call in all the churches in the State to do this Log Rolling business? I can show from church history that this Association of more than one church, whether called Synods by the Greeks, who are the authors of them, and not Jesus Christ—or councils by the Latins, who adopted them in the latter-half of the second century from the Church of the Emphatic Diaglotte version. King James gives it the answer, and the Bible Union I believe renders it the requirement. In either case "a good conscience" is the "answer," to be sought for or obtained through baptism, and if baptism is the "reargument," we need not expect to obtain the answer without going according to the requirement. In conclusion allow me to suggest: that if you will lay aside that sectarian name "Baptist," you will be able to understand the scriptures much better. And I honestly do not believe you ever will clearly understand them till you do—

As ever yours fraternally,

G. R. HAND.

LETTER FROM BRO. CREATH.

Shenandoah Co., Va., Aug. 13, 1868.

Bro. D. T. Wright: I saw, not long since, in a number of the Review, a notice of a "Missouri State Meeting," to be held in Columbia, Mo., September 1, 1868. A letter was published in the C. Baptist, in 1828, Feb. 25, I believe, dated Mason Co., Ky., written in Lexington, Ky., to prevent detection and the real author from being known, which was forty three years ago. It was written in relation to the endowment of the Danville College by the Legislature of Ky. From that day to this the C. Baptist, the M. Harbinger, and other of our periodicals, will testify that I have stood opposed to all religious meetings for any and all purposes, other than one congregation meeting every Lord's day for its regular worship. One congregation meeting regularly in one place, is the highest authority known to the New Testament for doing any business for Jesus Christ. This is the teaching of the C. Baptist. This is the teaching of the New Testament. You and I,
The brethren that wanted the meeting. And who appointed the brethren that wanted the meeting? They appointed themselves. So the committee stands upon the brethren, and the brethren stand upon nothing. Like the world standing upon the back of the elephant, and the elephant stood upon a terrapin, and the terrapin stood upon nothing; and so the whole concern stood upon nothing. It has about as good a foundation as the Roman Hierarchy standing upon Peter. And, brethren, what necessary connection is there between the gospel and education? I mean scriptural connection. Did God choose wise and learned men at first to spread the gospel? Like the School; prayer meeting every Wednesday evening. 

Troy, Lincoln Co., 120 members; additions, 30; preaching three Lord's days in each month by brother E. V. Rice; good Sunday School; prayer meeting every Wednesday evening.

New Harmony, Pike Co., present number, 67; preaching on the 2d and 4th Lord's days in each month; preachers, bro. Wm. Mason and bro. John O'Kane.

Paynesville, Pike Co., present number 229; preaching once per month by brother Errett; meeting every Lord's day; good Sunday School; quarterly collections for the advancement of the cause.

Clarksville, Pike Co., present number 150; additions, 15; preaching twice a month by bro. Errett; flourishing Sunday School; meetings every Lord's day; send preacher to new point once a month.

Paris, Monroe Co., present number, 300; additions, 40; flourishing Sunday School; preaching every Lord's day, except when they send their preacher to destitute points; prayer meeting every week; brother A. H. Rice is their preacher. Brother Rice reports nine congregations in Monroe, averaging 200 members each, and only one preacher in the county besides himself.

Middletown, Montgomery Co., present number, 227; additions, 51; meeting every Lord's day; flourishing Sunday School; preaching once a month by brother Ford.

Columbia, Boone Co., preaching every Lord's day by bro. Mountjoy; present number, 275; additions, 30; good Sunday School; prayer meeting every Wednesday night; Bible class every Lord's day evening.

Hickory Grove, Warren Co., preaching on the 2d and 4th Lord's day in each month; 2d by brother E. V. Rice; 4th by brother J. T. Brooks; present number, 135; additions, 27; dismissed.

Jonesboro, congregation organized in Dec. 1867, by bro. J. T. Brooks; number at that time, 25; additions since, 19; present number, 41; preaching once a month by brother Brooks.

Martinsburg, church organized on the first Lord's day in Dec. 1867, by bro. J. T. Brooks; number at that time, 13; additions, 5; present number, 18.

Brother T. M. Allen furnished the following churches in Boone:

Rocheport, present number, 150; additions, 80; preaching by bro. Patterson.
Bethany, present number, 70; additions, 12; preaching by brothers Allen and Ashbrook.

Ashland, present number, 50.

Antioch, present number, 120; preaching by brother Crismere.

Friendship, present number, 250; preaching by bro. Crismere.

Red Top, present number, 200; preaching by bro. Crismere.

Far West, present number, 100; preaching by bro. McCulle.

Sturgeon, present number, 80.

Centralia, present number, 40.

Union, present number, 60; preaching by brother Mason.

Dripping Spring, present number, 120; preaching by brother John O. White.

Brethren A. H. Rice, J. K. Rogers and J. J. Errett, having been appointed a committee on business, reported the following:

Morning business session, 8 to 10 o'clock.
Preaching at 11 o'clock.

Evening business session, 4 1/2 to 6 o'clock.
Preaching at 6 o'clock.

Topics for Discussion.—1. Protracted Meetings. 2. Evangelization of Colored People. 3. Propriety of State Missionary Effort. 4. Sunday Schools. 5. Propriety of Founding a Female Orphan School.

In the discussion of the first topic the following points were agreed upon: Too many preachers are a disadvantage to the meeting; two congenial spirits are enough; the church as well as the preacher must work; the meeting should not be continued till the people become weary of it; preachers should keep themselves free to continue as long as great interest is manifested, good singing is indispensable to a successful meeting, the duty of cultivating the musical talent of the church; a session before each sermon for prayer recommended.

The following points were suggested in the discussion of the second: That our preaching brethren should, on all suitable occasions, preach to the colored people; that we should encourage worthy colored preachers. It was advised that our preaching brethren call the colored people together on Sunday evening and preach to them.

On motion of bro. T. M. Allen, it was Resolved, That it is the duty of the preaching brethren to preach to the colored people; and that to the best of our ability we will carry out this plan; and that we recommend this subject to the consideration of the State Meeting.

After some discussion of the third, in which all agreed that, as fast as possible, all objectionable terms and plans should be avoided, the following resolution was passed:

Resolved, That this meeting recommend to the State Meeting, soon to be held at Columbia, the necessity of adopting some measures for the spread of the gospel throughout our State; and that we pledge to them our hearty support and co-operation.

On motion, brethren A. H. Rice and J. J. Errett were appointed a committee to bring the preceding resolution before the State Meeting.

After discussing the fourth at some length, it was agreed that wherever the brethren are strong enough they should have Sunday Schools of their own, and not join in "Union Sunday Schools."

The following resolution closed the discussion of this topic:

Resolved, That we urge upon the brotherhood the great importance of the Sunday School work; and that the preachers be requested to give special attention to this matter.

The fifth was not reached till the day on which the meeting adjourned, when the hope was expressed that it would be taken up at the State Meeting, it being too late to discuss it here.

On motion of A. H. Rice, Resolved, That the Board of Managers be requested to make an effort immediately to obtain the services of one or more Evangelists to labor in the District, and that through their Corresponding Secretary they try to secure the co-operation of the congregations in the district.

The following preamble and resolution, offered by bro. A. H. Rice, were unanimously adopted:

WHEREAS, It has pleased Almighty God to remove our much beloved brethren Eld. John Smith and Eld. Alford Wilson, from their labor of love on earth to a better home, therefore,

Resolved, That in each of these brethren the church has lost one of her most devoted and successful advocates, the sinner one of his most ardent friends; and that we greatly lament their loss and deeply sympathize with their relations; and while we greatly lament the loss we sustain, we greatly rejoice at their gain.
CONSULTATION MEETING.

On motion of J. J. Errett, Resolved, That the thanks of this meeting be extended to the friends and brethren of Mexico and vicinity for their kindness to those attending this meeting.

Moved and carried, That the Secretary be requested to send an abstract of the proceedings of this meeting to the Pioneer for publication.

On motion, meeting adjourned to meet at Clarksville. Pike Co., Mo., on Friday before the third Lord’s day in August, 1869, at 11 o’clock, A. M.

T. FORD, Pres’t.

W. CHRISTIAN, Rec. Sec’y.

CONSULTATION MEETING.

The members of the Church of Christ in Mo., met in general Consultation meeting in Columbia on Sept. 1st. 1868, when the following proceedings were had. On motion Bro. H. H. Haley was appointed temporary Chairman. After reading a portion of the scriptures and prayer, the following brethren were appointed a committee to report a permanent organization, and also business, (viz) Bros. T. M. Allen, J. K. Rogers, A. B. Jones, J. J. Errett and J. A. Berry. After consultation the committee made the following report which was received and adopted, for permanent Chairman bro. J. K. Rogers; for Secretary bro. J. A. Berry. The committee further recommended that the officers of the Columbia Church be a committee on preaching; and that the names of brethren attending the meeting be enrolled, which was adopted. Bros. Haley, Proctor and Bryant were placed on the business committee in the place of those made officers. The names of the following preaching and brethren were enrolled.

PREACHERS.


BRETHREN.


The hour of preaching having arrived, the meeting adjourned to meet at 2 o’clock P M. Preaching at 11 o’clock by bro. Hand.

AFTERNOON SESSION.

The meeting assembled according to adjournment. Reading and prayer by brother Aten. The committee on business made the following report which was received and adopted.

1st. Half hour to devotional exercises.
2nd. Enrolling names of brethren.
3rd. Relations and duties of Preachers.
4th. Duties of Elders who are not Preachers.
5th. Best financial system for our Churches.
6th. Propriety of organizing for Missionary purposes in Mo.
CONSULTATION MEETING:

7th. Propriety of corresponding with the Missionary Society in Cincinnati.
8th. Sunday Schools.
9th. Propriety of founding a female Orphan School in Mo.
10th. Preaching at 11 o'clock A. M. and 7½ P. M.

On motion brethren from other States were invited to participate in the business of the meeting. Speeches were limited to ten minutes unless by permission. The third point of business—Relation and duties of preachers—was taken up and discussed until the hour of adjournment, 5 o'clock P. M. The meeting adjourned to meet Wednesday morning at 8½ o'clock A. M. Preaching at night by brother W. C. Rogers.

WEDNESDAY MORNING.
The meeting assembled according to adjournment. One half an hour was spent in worship. The names of brethren who had arrived were then enrolled. The discussion of the third item of business was resumed and continued until the hour of adjournment for preaching. Preaching at 11 by bro. J. M. Long.

AFTERNOON SESSION.
Meeting opened at 2 o'clock by reading and prayer by brother Featherston. On motion one hour was allowed for further discussion on the 3rd item of business. Discussion elicited much information of interest to the brethren. At the expiration of, the hour the discussion was closed, and as the 4th item had been embraced in it, the 5th item was taken up and freely discussed until the hour of adjournment. The old brethren gave the meeting interesting accounts of their financial difficulties in the early days of their labors. The hour of adjournment having arrived business was suspended until Thursday morning. Preaching at night by bro. G W Longan.

THURSDAY MORNING.
Meeting assembled. Reading and prayer by bro. Grandfield. The financial system was taken up and freely discussed by many brethren. Preaching at 11 by brother A. B. Jones.

AFTERNOON SESSION.
2 O'clock P. M Meeting convened. Reading and prayer by bro. Dibble. On motion of T M Allen the regular order of business was suspended, and the 9th item of business was taken up (viz) Propriety of founding a female orphan school in Mo. The discussion of the question was entered into with much interest and feeling. Brother Dibble in a feeling address proposed to sell to the brotherhood the Camden Point school buildings for the object contemplated. On motion the following brethren were appointed a committee to take the matter of founding such a school into consideration; and act in the matter as their judgments may best determine. (viz.) Bro. F R Palmer, T M Allen, G W Longan, A B Jones, J Wyatt and J J Errett. The subject of Sunday Schools was then taken up. The discussion on this subject was of great interest. The speakers uttering one sentiment and the entire meeting echoing that sentiment, that we should foster our own Sunday Schools. At 5 o'clock the meeting adjourned to meet Friday morning. Preaching at night by brother B. H. Smith.

FRIDAY MORNING.
Meeting opened by reading and prayer by bro. Berry. Half hour spent in worship. The order of business was resumed. The propriety of organizing for missionary purposes was taken up; while the discussion was in progress, Brother Proctor offered the following which was adopted: moved, that the brethren assembled for consultation at Columbia, request the congregations in the several counties in Missouri, or in case there is not a sufficient number in one county, that the congregations in two or more adjoinning counties, proceed to hold consultation meetings during the ensuing year. We recommend also that at these meetings, that information as to numbers, condition, capacity for work, additions, preachers &c. be collected and put on record. Also, that in cases where they have the means, they employ and send Evangelists to destitute place. Also, that at these meetings a brother be appointed to report all information that may be of interest to our next general meeting. Adjourned to 2 o'clock P. M.

Reading at 11 by bro. Wesley Wright.

AFTERNOON SESSION.
Reading and prayer by bro. Marlow. The propriety of corresponding with the Missionary Society in Cincinnati was freely discussed. Brother Allen moved we have another Consultation Meeting to convene on the 1st Tuesday in September 1859. Macon City was fixed upon as the place for holding the next Meeting. The thanks of the Meeting were extended to the brethren of Columbia for their generous hospitality. Brethren Wright and Berry were appointed a committee to have the
REPORTS FROM THE BRETHREN.

proceedings of this meeting and the statistics of the reported churches published in the Pioneer. Brethren Palmer, Wesley Wright, and Allen and Proctor then addressed the meeting in warm and thrilling exhortations, after which the meeting sang the song "My Christian friends in bonds of love," and gave the parting hand amid a shower of tears.

Brother Hand pronounced the benediction, and our consultation Meeting closed.

J. A. BERRY, Secretary.

Permit me, Brother Wright, to add a few words to the above. The meeting has come and gone, and I do not propose to sum results. The discussions were often sharp, but every lance was broken in love. Age and youth met together for the good of Messiah's Kingdom. The experience of age was there to mellow the ardor of youth. But comparatively few of our congregations in the State reported their numerical strength, but the reports received showed that the cause is in a prosperous condition. One result of our meeting showed that we are a unit. Our coming together will strengthen us all; and if we ever assemble in a similar meeting our minds will have matured many things which were only suggested at this. Old brethren say this was the largest assembly of our preachers ever held in the State, and not more than half of them were in the meeting. The hour of separation came, it is always an hour of sadness, perhaps we will never meet before—as we go to our fields let us labor to meet where farewells are never heard. Let us work anew for God's truth, that beyond the valley of shadows we may sing and be happy forever.

J. A. BERRY.

LARD'S QUARTERLY.—PROPOSITION.


Elder Wright: My dear brother, I desire to make a proposition to the brethren in the State of Missouri, through the Pioneer.

Bro. M. E. Lard has, I am sorry to say it, suspended his Quarterly for want of pecuniary aid. Now I have this to say to the brethren of Mo. That I am not rich, but depend mainly upon the laborious and uncertain practice of a profession for the support of a large family, and there are hundreds and perhaps thousands of brethren in this State who are as able, and no doubt as willing, to give something to sustain the Quarterly as I am, and as Bro. Lard is a Missourian, I desire that Missourians be first to take hold of the noble work of sustaining an able and noble man in a noble cause. Kentucky perhaps will do as much as Mo. does, and other States will no doubt do something—but "sermum sapientiis,"—my proposition is this: I will be one of one hundred brethren of the State of Mo., to give twenty-five dollars ($25) per annum, for four years, as a gratuity, to sustain the Quarterly. This is to be over and above the subscription list. The work is not for the Editor but for the Lord. Let us do this cheerfully and immediately. The Quarterly is a useful and needed work. Shall it succeed? I say, YES. The noble heart of a Christian fraternity will say YES. Let all subscribers write to Bro. Wright. Yours fraternally,

W. J. HEDDENS.

Will the Christian Review please copy.

Laid over.—Quite a number of items, Queries and answers have been laid over till "a more convenient season." Possibly before we get time to give answers and notices of some pieces appearing in the Pioneer, some good correspondents will do it for us. Hope they may. Our hands are full of other matters at present.

REPORTS FROM THE BRETHREN.

Dear Bro. Wright: I have the pleasure of reporting to the brethren and sisters in Christ, that we have had a glorious meeting at Pleasant Grove Church, Livingston Co., Mo. I say glorious because there was much good done in the name of the Lord. The meeting commenced on Saturday before the 3d Lord's day in August, brother C. A. Hedrick's regular appointment with us. Our young, beloved, faithful and courageous brother, Clayton Keith, came by promise at that time, with sword in hand, to protract the meeting. His labor was not in vain. His
enest preaching and warm and feeling exhortations to the brethren and sisters, his solemn and earnest appeals to those out of Christ on the importance of a preparation to meet God in judgment, will long be remembered by saint and sinner. Brother Keith protracted the meeting ten days, preaching and exhorting day and night. His acts reminded me of the good Samaritan, for this reason, I must speak plain, the church was diseased, not in working order. Brother Keith saw there was life, he went to work, he probed the wounds, administered medicine, performed a cure and left a preventive in the way of good counsel for the future. May his days grow brighter; may our heavenly Father grant him a long and happy life, that he may do good service for the Lord. We hope he will remember us and visit us again.

Brother J. M. Henry was with us and delivered two able discourses, with his warm exhortations and solemn appeals. It would seem that the world could not resist his solemn appeals for them to obey the Savior. We learn brother Henry will locate in Chillicothe. We hope he will remember us and visit us again; we need counsel in this world of wickedness. May his last days be his happiest days, and may he live long that he may do a great work for the Lord.

Brother John A. Roberts was with us and delivered three excellent discourses. With his warm exhortations and good counsel and singing he added greatly to our meeting. Though a stranger in this country he is known by the brethren as a working brother in the vineyard of the Lord. May he be successful in bringing sinners to Christ.

Brother C. A. Hedrick, who has been preaching for us monthly for near one year, whom to know is to love, added in the meeting by his prayers, singing and warm exhortations to the assembly. He has endeared himself to the brethren and sisters here. He is a firm and zealous Christian; may the Lord prosper him in the good work.

The immediate result of our meeting was 12 good confessions and immersions added to the church, all in the prime of life. One had been a Methodist but was not satisfied with his position. I am satisfied there was much good seed sown that will bring forth fruit to the glory of God.

A word to the brethren and sisters. Let us not forget the good counsel and warm exhortations of our preaching brethren; let us be faithful to the Lord, to ourselves and to one another. Let us walk in the Spirit that we may not fulfill the lust of the flesh; that it may be said of us of our heavenly Father, that we are the fruit of good seed, and may he be a blessing to her in her declining years. Mothers, do likewise, that you may be called blessed. We give God the glory. Your brother in Christ.

JOHN W. BOYLE.

DEAR BRO. WRIGHT: Myself and brother Hudson commenced a meeting at Blue Mound on Saturday before the 2d Sunday in this month, and continued till Thursday following; the visible result was 17 added, 14 by confession and 3 by immersion. The 3d Sunday, at Rollins' School House, 2 were added. Last Saturday and Sunday, at Stokes Mound, 15 were added by commendation. Bro. Hudson assisted me at all the above named places. I am to join bro. Hudson again to-night at Stokes Mound, to carry on the siege. The enemy is using every means he can devise to retard the building up the walls of Jerusalem, but still the work goes on, and under the Captain of our salvation, if we are faithful, we will be led on to victory. Lord give us strength. I regret I cannot be at the meeting at Columbia. Remember me to the brethren there. Your brother in hope of immortality.

JAMES GILLILAND.

DEAR BRO. WRIGHT: I visited the brethren on Spring Creek, the first Lord's day in this month, spoke twice for them; 1 confessed and was immersed. Second Lord's day, visited the brethren at Bedford, spoke at 11 o'clock to a large and attentive congregation. At 4 o'clock in the evening the congregation was again addressed by brother Sam. Lucy, and conference of the Lord. We met the next day to immerse, when the people were addressed by Old Father Lucy; I confessed and the two were then buried with the Lord in baptism. I visited Spring Creek again on Friday, the third Lord's day and continued over two Lord's days. 19 were added, 16 by confession and baptism, and 5 by commendation. To God be all the glory. Yours in hope.

J. H. COFFEY.

DEAR BRO. WRIGHT: I returned home about two months ago. Since then I have had, under my labors, about 15 additions to the good gathering army. Yours in Christ.

D. R. DUNGAN.
THE KINGDOM BEFORE CHRIST'S ASCENSION.

Fathers love their offspring. If a man argues any question, true or false, he is as likely to convince himself as any one else. And if he is the parent of the new theory he will hardly forsake it, though convinced, and will hardly be convinced though all testimony stands against him. Every now and then we are to be startled with some new theory, but for the appearance of which the world would evidently run to ruin! In order to notoriety, men cast about for something new to say, for this is the way men become notorious. Bro. Thos. Tully is on hand with some new light on the kingdom question. I will not stop to answer his arguments offered for the thousandth time by the Baptists, and as many times answered by our brethren, but with the permission of the Editor of the Pioneer, ask our bro. a few plain questions that may serve to ventilate this new (?) theory.

I. How can you reconcile, with your theory, Luke xix. 11—25, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds and said unto them, occupy till I come. But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom," etc.

It Christ was this king? His disciples were ignorant of the fact; Matthew was yet deceived when he wrote this narrative; and still worse for your theory, the Savior was unaware of it. Himself, knowing that "they thought the kingdom should immediately appear." He taught them by this parable, that he was going into a far country to receive for himself a kingdom, and to return again. Here are the facts, they "thought the kingdom should immediately appear," to correct this mistake the Savior informs them that it would not appear while he remained on the earth, but he was going to heaven and there would receive it. It seems to me that this scripture is enough to settle the question forever.

II. Luke xii. 29, 30, "And I appoint unto you a kingdom as my Father appointed me; that ye may eat and drink at my table in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel." See also Matt. xix. 28, two things seem to be clearly taught here. When Christ would receive the kingdom of the Father. His apostles would sit on twelve thrones, etc., and this would be when the son of man should be exalted to his throne. Therefore yet in the future.

III. In harmony with this the Savior sent out His disciples to preach in the cities of Judea, and say: "the kingdom of heaven is at hand." Matt. x. 7. They would not thus preach if
the kingdom had already been established with the beginning of the Savior's ministry.

IV. The Master taught His disciples to pray, "Thy kingdom come," etc. Matt. vi. 10. This looks to the future for its establishment.

V. In Matt. xx. 21—23, we have the request of the mother of James and John, that they might sit, one on either side of the Lord in his kingdom. He informs them of a baptism through which they must pass to that kingdom, and that favors must be bestowed by the Father upon those for whom they were prepared. If this does not look to the future for the establishment of His kingdom and honors resulting therefrom, we know not the meaning of words.

VI. In Matt. xvi. 13, 18, Christ uses the words church and kingdom as tantamount, and says, "I WILL BUILD MY CHURCH," I will build, cannot be made to mean I have built. This points to the future for the founding of His kingdom.

VII. Luke 23: 50, 51. And behold, there was a man named Joseph, a counsellor and he was a good man and just: (the same had not consented to the counsel and deed of them:) he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God." This good man, a believer in Jesus was yet looking for the kingdom of God. Do you say he might have been mistaken; nevertheless? True, but Luke, who gave the account, would hardly have been deceived at the time he wrote it; and he does not intimate any mistake in the calculations of Joseph.

VIII. In Matt 22: 11, we are taught that none had been born of women greater than he. This was after the Savior began his ministry. John would have been in the kingdom if it had been established.

IX. Luke 22: 18. "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God SHALL COME."

X. After the resurrection of Christ and just before His ascension the apostles did not know that the kingdom had come.—Acts i. 6—9. Strange that T. should find out that it had, and worse, that the Savior did not remove their ignorance!

XI. Christ became priest after the order of Melchisedec, see vi. and viii. chapters of Hebrews. Melchisedec's order was king and priest at the same time. If we can learn when He became priest we can learn when He became king. By reference to Heb. vii. 4, we see that He was not a priest while upon the earth, and therefore that He was not king while upon the earth. Zechariah saw this through the prophetic telescope, and informs us that He became priest and ruler upon his throne. See Zech. vi. 12, 13.

XII. He was made "both Lord and Christ" after his resurrection from the dead and ascension to the heavens. Acts ii. 33—37. Also Phil. ii. 8—10. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and of things in the earth, and things under the earth." Read also Eph. i. 20—22; iv. 8—11; 1 Pet. 21, 22. Rev. iii. 21, Dan. vii. 13, 14.

These all assure us that it was after He overcame death and ascended on high, that He was thus constituted Lord and anointed or Christed, King. That as he ascended up out of the sight of his apostles, going unto a far country
PRAYER FOR THE AFFLICTED.


Christianity is adapted to man as he now is, and makes ample provision for all his wants just as she finds him. She is that "pearl of great price," the glorious gem from the skies, which alone can fully console us in "affliction" and fill our hearts with true joy when we are "merry."

For the "afflicted" to pray is natural and needs no command to enforce it. A man in deep trouble or affliction must or will pray to something or some person for help. So will the afflicted animal cry for help in distress. But is it asked, why then does Christianity say "let the afflicted pray," if prayer be natural and needs no precept to enforce it? Christianity answers that without her and the "afflicted" would be without a revelation of God's will, and therefore he would not know how to pray or to whom to pray. This awful deficiency she supplies, and tells him that how to pray so as to be heard and answered must be "according to His will," then "he heareth us"; and that all our prayers for divine aid should be directed to God through Christ. Thus does "the spirit help our infirmities" by giving us all necessary instruction, thereby removing perhaps the greatest hindrance to our prayers—ignorance, and then can we intelligently and in full faith, without a single cloud of doubt or mistrust to intervene between us and God, appropriate to our afflicted and weary souls the never failing promises of the Living God, "of the life that now is and of that which is to come." The "promise of Eternal life" from the mouth of the Lord Jesus Christ is worth more than a thousand worlds to the afflicted, dying man of God, to the humble disciple of the man of sorrows!

Our prayers are an honor, a blessing and benefit to ourselves alone, or rather we alone are honored, blest and benefitted in prayer; and this should be to us the highest motive to induce us to petition the throne of Favor. Our prayers can never honor or benefit God, nor does he need them in any sense. The beggar nor the King by praying to you for a dollar or a loaf of bread to relieve his wants; but it may be considered a great honor to be privileged to address the ear of an earthly King. If so, how much greater the honor or being allowed to address the great King of the Universe?

But beyond this great honor look at the faith, hope, love, consolation and joy inspired by God's never-failing promise, that if we "ask anything according to his will, he heareth us!" Then, "is any afflicted, let him pray," contains a consolation deeper than death hath terrors. Father of mercies! in my affliction help me to learn more patience, humility and dependence on thee; may my last days be my best days, and my last thoughts and words be concerning thee, and Christ, and heaven! Amen.

J. J. M. D.
For the Pioneer.

LIFE IN CHRIST.

There is no solution for the mystery of life outside the Christian philosophy. All other problems when worked out leave the mind groping in darkness, and the despairing soul cries in bitterness, why do I exist, and for what end?

The most rational view to be accepted as true with regard to the origin of man, after diligently investigating all that can be said about it, is that given by Moses. In that record we see Adam, the great progenitor of the human family, formed of the dust of the earth, and by the Spirit of God giving him inspiration he became a "living soul." But he failed in yielding obedience to his Creator, and the sentence of death was pronounced against him. And all his offspring "being of the earth, earthy," have failed, too, in obeying God, and death has passed upon all men, because all have sinned.

It is all folly to talk of what this earth would have been, or what man would have been if he had not sinned. God alone knoweth. If man lost an immortality of happiness on this earth, he has immortality and eternity offered him in "the new heavens and the new earth." If men have borne the image of the earthy because of their relation to Adam, the first man, who was of the earth, earthy," so may he bear the image of the heavenly, because of his relation to the second man, who is the Lord from heaven." Humanity without Christ is a dark picture. He is truly the light and the life of the world. Humanity, spiritualized by being made a partaker of the divine nature of Christ. The life hid with Christ in God, and "when Christ our life shall appear, then shall we appear with him in glory." Then shall we be like him, for we shall see him as he is. Be like him!—be like Christ—he the elder brother of the Christian family. Men and women of earth bearing the image of heaven, because Christ their life is the Lord from heaven. How the aspirations of the soul take wings and soar beyond all earthly bounds at the thought of the high destiny of the Christian.

"Be faithful until death and you shall receive a crown of life." The saint robed in immortality, and crowned with life, eternal life. It is enough, we will not faint, though we grow weary with the struggle of life on earth, for in our Father's house are many mansions, and Christ has gone to prepare us a place.

Perhaps the Christian does not always fully realize the dignity of his position as a disciple of Christ; nor fully consider the nature of the school in which he is a learner; nor yield that strict obedience to the authority of the great Teacher, who is the "Lord from heaven" and is instructing his disciples in wisdom from the courts of heaven, and preparing them for a place in the paradise of God.

The reward of the Christian will fully compensate him for all he may endure and suffer here. Here the brightest life is darkened by sorrow, grief, disappointment, and bereavement. Here we watch the live-long night over the suffering forms we love, but the morning finds them paler and thinner, and the white lips murmur faintly, and the strange expression of the eye tells they are about done with earth, and then we watch the change that comes over them that we call death, and with grief unspeakable we go silently about preparing them for their cold, dark resting place, and as we look around us and find them gone—gone—gone, in an agony of grief bordering on madness,
we would demand the cruel grave to give up our darlings, until more softening thoughts come over us and our heads bow and tears flow, and we exclaim, "Thy will, oh! God, not ours be done."

Every christian should strive to pass through the world with the dignity and grandeur which becometh a disciple of the Lord Jesus, scorning to do an immoral or dishonorable act, thereby degrading himself and bringing reproach upon the cause of his master. With a knowledge of the source of his strength he should be so strong in moral honor as to resist the temptations which beset him on every side. So spiritually minded should he be, by being comforted and guided by the Holy Spirit, that he should "fear no evil," though his feet touched the cold waters of death, he would pass triumphantly over the flood and enter rejoicing through the gates into the city, and have an inheritance with the "saints in light."

JENNETTE HARDING.

For the Pioneer.

VALIDITY OF DUNKERD BAPTISM.

LIMESTONE COVE, Carter Co., Ten.; August 15th, 1868.

DEAR BRO. WRIGHT: Being prompted by doubts with respect to the validity of the above named subject, I proposed the query found on page 77, current Vol. of the Pioneer. But finding my doubts rather enhanced than relieved, I am induced to offer my objection to the conclusiveness of the answer, as also the subject in general.

You say, "The two extra immersions of his head and upper part of his shoulders, should not invalidate the one immersion that the whole body received."

Does not this make strange Theology, two wrongs to one right, when we can have the whole truth without the extras? "About one-third or one-fourth of him was immersed, according to the Dunkerd manner of baptizing three times." But who immersed the remaining two-thirds or three-fourths? Was not that antecedent to the use of any name or formula, a preparatory circumstance? When you take a subject into the water, do you consider the depth a part of the institution, or as a suitable condition that the whole body with each extremity may be solemnly planted together in the likeness of Christ's death? "At what time?" During the whole transaction is it evident that the entire man, as a whole, received but the one immersion, and that, too, in the name of the Father, Son and Holy Spirit? In the first act the entire man was under the water, but that act was exclusively in the name of the Father. Immersion enough without the formula. The second act, whole person under water. Too much immersion, the formula minus a name. The third act, whole body again under water, formula full; but mark the use of the names, each one blended with a separate act, so that we must receive it as a whole, or reject it as a whole.

But if you will allow me the full benefit of my objections, I will proceed to give a few reasons for rejecting it as a whole.

1st. The ordinances of the Lord's house (more forcible than words) portray to the mind the great truths they are intended to represent, and their significance, beauty and validity depend on their strict conformity to the original form; any change in the sign destroys its fitness to the thing signified, consequently to add to or take from will spoil
the institution, and open the door to endless innovations—would be to admit the "Romish" right to change the institutions of God.

2d. Tri immersion violates all the similitudes named in the New Testament in reference to Christian Baptism, viewing it as a birth born of water. How can we be born three times? Die a three-fold death? Three times buried or rise three times from the grave? Death is a unit, the grave is a unit, the resurrection is a unit, but tri immersion a three-fold absurdity. Fraternally, T. J. Wright.

Wesley Wright.

Savannah, Mo.

The Reason Why.

Our Consultation Meeting brought out information on various matters connected with the cause of Christ in this State. Fifty preachers were in attendance, ranging in age from the venerable patriarch of more than three score years and ten to the beardless youth. Of the preachers some are connected with schools of various grades; some are farming, and comparatively a few wholly given to the work of preaching the gospel. The preachers who were not in attendance may be classed in the same way. Many brethren were in attendance from various parts of the State, and we heard from many these inquiries: "Where can we get a preacher? Why don't some of you come to our place?"

These questions came from those deeply interested in Messiah's cause, and we propose to look at it, and if possible learn the reason why. We have over one hundred preachers in the State. Why are they not all actively engaged in proclaiming the gospel? Is it because these men do not love the cause sufficiently? We think not; for, take them as a class, and they sacrifice more for it than twice the number of any other class the world over. They give more, (according to their means), work more for Christ, and are less complaining than the same number of men the world over.

The reasons for the condition of

For the Pioneer.

"Only in the Lord."

Bro. Wright: I can scarcely suppress mortification of feeling to see such questions sprung as appears in the Pioneer of Aug. 6th. It is quite enough to get back on apostolic ground; let us not go beyond Judaism. "He that readeth let him understand."

When the Apostle was written to on the same subject that your querist has written to you on, he canvassed the whole ground of marriage relations, and settles the question of the believer and the unbeliever dwelling together; it was lawful, and he advised them to dwell together. If, however, the unbeliever made Christianity a test and left the believing companion, they were not held accountable in such case; but on the part of the believing companion they were not to even absent themselves for a time without it was by mutual consent. When they voluntarily left, even for a while, they defrauded one another.

The passage your correspondent refers to, in 2 Cor, vi: 14, has nothing to do with the subject, as it does not relate to marriage at all: "Be not unequally yoked together with unbelievers." Keep away from the place of Idolatry; don't mix the church and the world; bring not the theater into your congregation, neither go thither; "Keep yourselves from Idols."
things alluded to, are apparent to many, and are deeply deplored by them. What are they? The first is the want of an adequate support. With this oft repeated story, some have so "familiar grown," that they give it no attention. Wait, gentle reader, this one time more. Preachers have more experience in this matter than you, and their modesty often keeps them from speaking "out in meeting." We know several young men who have educated themselves to preach, and have come from school with a debt over them, and they are now teaching to pay it. They are too modest to tell the brethren they are in debt, and hence their labor in the gospel is lost. Call them to preach for you, and pay them for it, and you will increase the number of active preachers.

Again, a preacher has labored faithfully at a place for several years—the church has prospered—but he has become an "old song." He is neglected. His heart grows sad, but he says nothing. He is at that age when he wants a settled home for himself and family. "Itching ears" must have a new preacher—the labor of the old one is forgotten, and he must leave, or go into some secular business. This is reason No. 2.

The preacher is invited to hold a protracted meeting. He goes—preaches hard for a week or more—obtains many additions—is nearly worn out—receives a small contribution—sometimes gets nothing. This thing goes on for years, and his constitution begins to fail under the labor—a large doctor's bill is to pay and he finds his pocket empty, his larder empty, and he must engage in something—and thus he is lost to the church and the world as an active preacher. Reason No. 3.

Can this be remedied? Yes. By giving the preachers an ample support. How much? Don't be afraid of giving too much. You never heard of a church dying from liberality. If such a case ever occurs, write upon its tomb “Blessed are the dead who die in the Lord.”

When a preacher visits a congregation once or twice, and comes out in debt or nearly so, he is not apt to return. This is another reason why some churches have no preaching. Let some brother in each church see that the brethren do their duty in these things, and then many a preacher "unknown to fame" will begin to make his mark in the world. Buried talents will be exhumed, and desert places blossom as the rose. My space is full. More anon.

LETTER FROM BRO. CREATH.

Mount Jackson, Valley of Va.,
September 1, 1868.

Bro. D. T. Wright: Since I came to this Shenandoah Valley, 39 persons have been added to our cause. Since April, 1868, there have been added 139, where I labored in five months and a half, and since April 1, 1867, 220 in thirteen months, and yet I have not been sent forth by any Missionary Society nor State Meeting, nor received two thousand dollars per year. I have gone forth trusting in God and my brethren for support, and took what they gave. What I have done may be said to have been done by the congregation in Palmyra, Mo., to which I belong. This is one among many proofs that the churches, in their individual capacity, can preach and spread the gospel without any Missionary Societies or any other human contrivance. Suppose every congregation in Missouri, in her separate and individual capacity, had done as much as the Palmyra church, what need then of State Meetings and Missionary Societies to spread the gospel. I have not included in this account the services of bro. Dr. Jourdan, who is a member of the Palmyra church also, and who can speak for himself.

As this is the day set for the Mo. State Meeting in Columbia, without knowing who will be there, or what will be done, I claim the privilege of speaking a few things on this
TO THE READERS OF THE PIONEER.

subject. First, we, as a people, have published to the world in theory that the New Testament is the only creed of Christians; that we would have apostolic precept or example for all our religious acts. I have read most of the verbiage of both sides, pro and con, for all meetings besides the meetings of one church, on the first day of the week, to keep the ordinances, and I have yet to see one single precept or example for Miss. Societies, State Meetings, or any other such meetings.

Secondly, we agreed to speak of Bible things in Bible words. Will you find in the New Testament such language as you will use concerning your meeting in Columbia?

Thirdly, This meeting by church representation, and church delegation, makes us, to all intents and purposes, a sect, a denomination, just as much so as other sects. It is useless to deny it. The principle involved in this meeting is the same as that involved in Popery and Sectarianism. It is the principle which constitutes heresy and orthodoxy. This meeting constitutes a government separate and distinct from that of individual churches. It has a body, soul and spirit, and language and laws distinct from individual churches. The power has glided insensibly from the hands of the churches into the hands of this meeting, whether intended or not.

These few lines will give postently some idea of what I think of these meetings. I have as great a difficulty to keep you all to the letter of the New Covenant as you have in opposing sects and soul-sleepers. I hope you will abandon your Idol.

JACOB CREATH.

TO THE READERS OF THE PIONEER.

DEAR BRETHREN, we had a most glorious meeting at Columbia, and you will be notified of the general proceedings through our State Periodical, the Pioneer. One thing however was truly mortifying, I learned from a private source that the paper is so poorly sustained that the Editor and Proprietor will be under the necessity of changing the form of the paper, and instead of the pamphlet, publish it in sheet form, in order to secure advertisements to make it self-sustaining.

Brethren, this ought not so to be, I had rather pay $3.00 for it in pamphlet form than $2 in the sheet form to be used for patterns and wrapping up goods. Cannot each subscriber get one other? we certainly can, and perhaps the paper can come to us as usual without starving the already impoverished Editor. (The Western Recorder, the Baptist organ of Ky., bankrupted two Editors before it became self-sustaining; it is now a paying sheet.) Shall we let our State paper go down. "Tell it not in Gath, publish it not in the streets of Asa lone." Our speedy triumph in establishing the true primitive gospel in the State depends in a great measure on the circulation of a State paper. Come brethren, the Devil is always busy and as ours is an aggressive warfare, let us be busy. We need more energy and more self-denial, we must bring our minds in contact with each other, and understand where the strong hold of Satan is in our State, and there let us meet him with the "sword of truth."

We know we have the truth, and if our weakness lies in the Pastoral work of the ministry and Elders, let us bring them in contact with the word of God, and like the bones of the Prophet, it will vitalize the seemingly dead localities; and like the bones in the vision of Ezekiel, we will see an exceeding great army stand up in this fertile West, and error will fall before truth like the Philistian gods before the ark of Israel. Brethren, I feel more like fighting on since the meeting at Columbia. The stone in the prophetic vision is now rolling over the hydra-headed, many-tongued and consecrated errors; and the dew drops of grace are falling from the pinions of the apocalyptic angel, and may the Lord speed the flight of the one and accelerate the evolutions of the other till the true witness shall stand up and Prophecy, and the down trodden truth shall rise like snow-capped clouds in the religious horizon, and men once more freed from the shackles of creeds and priest-craft, is the prayer of a Pilgrim without a home.

WESLEY WRIGHT.

A CALL FROM WATHENA, KANSAS.

WATHENA, Kans., Aug. 23, 1868.

My dear faithful brethren and sisters in the Lord, many are the appeals which have been made to you for aid to support the gospel of Christ, support Missionary Societies, and assist in erecting church houses, and you have wonderfully answered them, and will you not continue to do so. I hope you will. The town of Wathena is located four miles West of St. Joseph, Mo., is a beautiful town, and is blessed with a good society. I do not think it can be surpassed by any town in the West.
We have as faithful a band of brothers and sisters meeting at Wathena as I have ever seen. They are now trying to build them a Church house. The most of them are very poor in this world's goods, though rich in faith. They desire to have their house finished before winter, and greatly fear that they shall not be able to do so. Who will assist them in this work? Will not that noble brotherhood at St. Joseph, Liberty, Haynsville, Richmond and Chillicothe assist in this work by sending them immediate relief? Will not all others who desire lend a helping hand? I believe they will. Then come, my brethren, the command from our Captain is onward in every good work, and certainly the victory is ours. All contributions sent to T. M. Hamilton, Wathena, Doniphan County, Kansas. Yours fraternally,

J. C. LAWSON.

IS IT RIGHT.

TERRA HAUTE, Mo. Aug. 22, 1868.

DEAR BRO. WRIGHT: We desire to have a little more light on a subject matter that immediately interests us as a church at this place.

1. Is any church legally organized without having ordained Elders to preside over it according to primitive order?

2. Is it lawful for one who has been appointed to take the oversight of the church to administer the ordinance of Baptism without first being ordained?

3. And when an Elder is ordained, does it give him a right to join others in matrimony according to the usages of the Church of God?

Please answer in full through the Pioneer. Your brother, in hope of eternal life,

A. D. PARRISH.

ANSWER.-1. It was the apostolic order to ordain elders in every church, and no congregation of Christ is therefore complete as contemplated by the apostles without its ordained elders.

2. It is right that he should be ordained, but not absolutely essential to the validity of the baptism. Both preaching the word and baptizing the converts we regard as done by virtue of discipleship, and not by virtue of ordination or official succession. Yet ordinarily, these who thus officiate should be set apart to the work by an ordination conferring upon them visibly the authority of the church to act as her ministers in this capacity.

3. As to who should "join others in matrimony," the scriptures are as silent as the grave. Neither apostle, evangelist, pastor, teacher, elder or deacon, ever solemnized the rites of matrimony so far as the scriptures inform us. In the nineteenth century the civil authorities have decided who shall perform this duty, and to that decision we have all to submit.

D. T. W.

REMARKS.-When preachers travel beyond the bounds of their personal acquaintance they should always take a letter of commendation from the church to which they belong, and this might also have the signature, if convenient, of some brother who is known to the brethren generally. This ought not to be overlooked by any who wish to be recognized by the brethren. And it would be well to disallow any who present themselves without such a letter. Imposters would then stand a poor chance to be received, among wide awake brethren. All preachers are not pastors, and it would not do to throw prejudice in the way of such as are not fortunate enough to be dubbed pastors, or even to have the berth filled by them.

D. T. W.

BRO. WRIGHT. As we live in a fast age, and one progressing rapidly, it may not be amiss to notice a few of the actions of some of our popular Religionists. At a Methodist Campmeeting held in Atchison County, Kans. a few days ago, Rev. Mr. Flowers, of St. Joseph, Mo., delivered what some were pleased to call a Gospel Sermon, at the close of which Infants were presented for baptism, after their usual form of ceremony, water sprinkled upon their heads. In a short time a table was prepared, upon which was placed the loaf and cup, the minister offered a few preparatory remarks, after which the loaf and cup were taken, thanks given and all, both adults and infants, communed; who ever heard of infant communion before! What next!

Yours fraternally,

J. C. L.
LARD'S QUARTERLY.—PROPOSITION.

ST. JOSEPH, Mo., Aug. 28, 1868.

ELDER WRIGHT: My dear brother, I desire to make a proposition to the brethren in the State of Missouri, through the Pioneer.

Bro. M. E. Lard has, I am sorry to say it, suspended his Quarterly for want of pecuniary aid. Now I have this to say to the brethren of Mo: That I am not rich, but depend mainly upon the laborious and uncertain practice of a profession for the support of a large family, and there are hundreds and perhaps thousands of brethren in this State who are as able, and no doubt as willing to give something to sustain the Quarterly as I am, and as bro. Lard is a Missourian, I desire that Missourians be first to take hold of the noble work of sustaining an able and noble man in a noble cause. Kentucky perhaps will do as much as Mo. does, and other States will no doubt do something—but "verbum sapientiae," &c.—my proposition is this: I will be one of one hundred brethren of the State of Mo., to give twenty-five dollars ($25) per annum, for four years, as a gratuity, to sustain the Quarterly. This is to be over and above the subscription list. The work is not for the Editor but for the Lord. Let us do this cheerfully and immediately. The Quarterly is a useful and needed work. Shall it succeed? I say, YES. The noble heart of a Christian fraternity will say YES. Let all subscribers write to Bro. Wright. Yours fraternally,

W. L. HEDDENS.

Since receiving the above we have been authorized to add ABRAHAM NAVE, of St. Joseph as another one of the hundred.—Ed.

Will the Christian Review please copy.

CAMERON.—This point on the Hannibal and St. Joseph Railroad, at the junction of the Kansas City and Leavenworth Road, is improving rapidly and already attracting the attention of the sects. The Catholics, Congregationalists, Presbyterians, Methodists, Baptists and Universalists, are each endeavoring to plant the peculiar dogmas of their party in that place. We spent the 2d Lord's day in this month there, and were much gratified to find bro. J. G. Encell and a noble band of Disciples, numbering about 60, zealously at work to plant the gospel of Christ in that growing town, free from the traditions and speculations of men. They have built there a very neat Church house, about 60x10 and finished it off in good taste, with elegant seats and all the conveniences necessary to a pleasant and comfortable church house. It is the only meeting house in the place that has as yet a church bell. The church is in good condition doing we think remarkably well. Bro. Encell has done a good work there and we trust that his labors will now be crowned with greater success than ever. Both he and the brethren have made large sacrifices pecuniarily to get the position they have, and they earnestly request preaching brethren to give them a call and preach for them as often as convenient.

We would say also to our brethren in the ministry, remember Cameron and show to bro. Encell and these brethren he has collected together, your sympathy and co-operation with them in the good work they are doing; they ask your help. Bro. W. S. Patterson will commence a meeting there on Tuesday night, the 22d inst., and continue as long as may be deemed necessary.

While at Cameron we made several pleasant acquaintances of brethren and sisters, and enjoyed the hospitality of bro. J. G. Evans and his amiable and Christian wife, both of whom did their utmost to render our short sojourn pleasant and agreeable. We shall long and pleasantly remember their kindness and attention thus shown us.

D. T. W.

THE BRETHREN NEED.—The brethren of Missouri need a weekly paper, through which they can speak, not only in defense of themselves against the attacks and misrepresentations of their opponents, but also in words of cheer and mutual instruction. There is a demand here that cannot be fully met in any paper outside of the State, A State paper, a home paper, devoted to home matters, is essential. A paper in which every preacher, however humble he may be, will feel that he can be heard in the report of his labors, and all matters of interest connected with the success of the gospel in the bounds of his labors. A paper as a medium of general communication among the brethren throughout the State. Such a paper it is our wish to make the Pioneer. But to make it answer these demands it should have a much larger circulation. Instead of 1,300 or 1,400 it ought to have at least 5,000 in the State. And this circulation
we are satisfied it can have by a little effort upon the part of the brethren. We have not less than 50,000 members in the State, and surely one out of every ten of these can afford to take the paper. Is there a congregation numbering 100, in any part of Missouri, that cannot send me ten subscribers? Is there a congregation with only 50 members that cannot send me five? and so of all others. Will the brethren think of this, and look around and see that there is at least one copy taken to every ten members in the church. I would like to hear from our preaching brethren on this subject. Will they do me the kindness to ascertain the number of members in the churches where they preach, and see whether there is as much as one copy taken to every ten members; and if not, try to have that many, at least, take the Pioneer.

LARD'S QUARTERLY.—In our last we published a proposition from bro. Heddens, of St. Joseph, to reinstate bro. Lard's Quarterly. There are certainly one hundred brethren in Missouri who will respond to this proposition, and we hope they will speak out without delay. The amount per annum is very small, yet in the aggregate it will establish the Quarterly and make it permanent. We republish the proposition in this week's issue, and invite special attention to it: See page 461. Read it carefully and act promptly.

D. T. W.

JUST ONE.—Yes, just one, if you can send no more, send me just one new subscriber for the Pioneer. My dear reader, this is for you alone. I want the Pioneer sustained, and more subscribers are necessary for this. Will you pardon me for being so personal, and send me just one, more if you can, but if not, then, just one subscriber?

THE NEW YORK MEDICAL COLLEGE FOR WOMEN will begin their Sixth Annual Term of twenty weeks, at their new College in Twelfth Street, corner of Second Avenue, the first Monday in November. For Announcements, giving full particulars, address, with stamps, the Dean, Mrs. G. S. Lozier, M. D., or the Secretary, Mrs. G. F. Wells, Box 739, New York.

GET A SUBSCRIBER for the Pioneer!

QUESTIONS NOT ANSWERED.—We have several questions on hand which we have not found time to answer. We will however notice some of them at least as early as we can give them the thought necessary to an answer.

THE LITERARY PASstime.—We are in receipt of No. 6, vol. 1, of this magnificent weekly published at Richmond, Va., by A. F. Crutchfield. The Passtime has been every where received with the warmest cordiality. The people have pronounced it the peer of any literary in the country. Each number is handsomely embellished with scenes illustrative of events recorded, and every alternate number contains accurately engraved likeness of some individual eminent in Religion, Law, Medicine or Letters, each likeness is accompanied by a carefully prepared biographical sketch of the individual represented. The Passtime is devoted to Family Instruction, Amusement, and its contents are only such as may be approved in the most fastidious circles.

It is printed on superior white paper in eight page form, and occupies a sheet 28 by 46 inches. Price $3. Address, A. CRUTCHFIELD.

Richmond, Va.

—Will the Editor please send us the back numbers.

REPORTS FROM THE BRETHREN.

DONIPHAN, Kansas, Aug. 23, 1868.

DEAR BRO. WRIGHT: Our meeting at this place has closed—closed with happy hearts and honor to the cause of Christ. Permit me, dear brother, for the benefit of the readers of your most excellent Pioneer, to narrate the proceedings of the Baptist Church at this place, regarding those who deserted their ranks during our meeting, and have taken their stand with the disciples of Christ on the Bible and that alone.

A meeting was called, the Baptist brethren, myself and others were present; after singing and prayer, Rev. W. arose and selected the following words as a text: "Thy seed shall endure forever." He remarked that it was the language of David, and that the seed spoken of was the disciples or offspring of Christ. He also said that those who left the church, (that is, the Baptist church,) were not of the seed, neither were they the offspring of Christ, but were poor, silly, deluded, ignorant and blinded wretches, exposed to eternal death. After one hour's speech, mixed with winks, nods and empty sounds, he dismissed the audience, with the understanding that some church business was to be attended to, and all those who wished to retire could do so; consequently a portion of the audience left the house. I, however, was anxious to see the whole proceeding and consequently took
my seat again. The house was called to or-der, the Moderator took his seat, and all were ready for business. A young Baptist was called upon to confess that he had whipped his neighbor boy on Lord's day, which he did, and he was then asked if he was sorry for what he had done. He said he was not. Yet he was retained in the church. After other business, not worthy of notice, was attended to, the case first alluded to was presented by one of their number in the following words: "I believe some of the members have left us and united with the Campbellites. Something must be done with them." I think it very unjust and uncharitable for any man to proselyte from other churches." The Moderator, Rev. W., called upon those who had been guilty of desertion to state their reasons for the move they had taken. One of them, a brother, said his reason was that he desired to be a member of the Church of Christ in its purity and from the New-Lights. We have a noble platform on which to discuss the meeting, from its beginning to its close, and naturally, J. A. BERRY.

THAXENA, Kansas, Sept. 14, 1868.

Dear Bro. Wright: I wish to say that embracing the fifth Lord's day in August I delivered eleven discourses at the Beeler school house, near Iowa Point, in this county, the immediate result was twenty-four accession to the congregation. Ten by confession and immersion, seven by relation, three from the Methodist, two from the Baptists and two from the New-Lights. We have a noble band of brothers and sisters at this point. May the Lord abundantly bless his children. Yours in Christ,

J. C. LAWSON.

COLUMBIA, Sept. 1st, 1868.

Bro. Wright: I closed a meeting of 8 days on Saturday last, at Middle Grove, resulting in 28 additions—2 from the Methodists, 2 from the Presbyterians, and 1 Baptist. I was alone and had to bear the entire labor. I think a wrong application was made of it; consequently, other questions were unnecessary. The Moderator called on others to give their reasons, but after learning that some were absent, he said that if any others were present who wished to make a few remarks they could do so. I forthwith arose and asked permission to speak, which was granted. I began by saying, friends, I am accused of being uncharitable in proselytizing from other churches, which accusation I think is very unjust. I have endeavored to preach the gospel of Christ in its purity and simplicity, and if persons are disposed to receive and obey it they certainly should not be hindered. And not only so, but if the seed spoken of by David is the disciples or offspring of Christ, as our brother has stated, then his children should certainly be called by his name. At this point the Moderator remarked that he did not wish to argue the name, and consequently I had to take my seat. A motion was made and seconded, that those who had joined the Campbellites should be excluded from the Baptist church, which motion carried; consequently, their names were erased from the Baptist church book, and the audience dismissed. May the time not be distant when they can in the same way exclude thousands.

My dear readers, I am not certain that David ever used, in so many words, the above language as quoted by the Rev. W. If he did, I think a wrong application was made of it; however, it was condemnatory to the name of Christ as a church name. Will some better informed brother tell me where the precise language may be found, and bestow a favor on your brother in Christ.

J. C. L.

CHAMOIS, Mo., Sept. 10th, 1868.

Dear Bro. Wright: Permit me through the columns of the Pioneer to give a brief account of my labors during the past month.

In connection with bro. James W. Sappington I held a meeting at Flat Creek, in Pettis county, commencing Saturday before the 3d Lord's day in August, which resulted in 8 additions, 5 from the world, 2 from the Baptists and one from the Methodists. I again joined brother Sappington at the Gist School House, in Moniteau County, on Monday the 4th Lord's day in August, continued the meeting a week, with 17 additions by baptism and 4 by relation. From the Gist School House I went to Hopewell, in Morgan County. Owing to inclement weather, I did not commence preaching until Lord's day. Bro. Sappington joined me on Monday and remained till Wednesday night. The meeting continued until the 1st Lord's day in September, resulting in 21 additions, 18 from the world, 1 from the Baptists, 1 from the Presbyterians and 1 from the Methodists. The cause of the blessed Master is advancing in that section of country, and if the brethren are but true to themselves, the cause of truth and righteousness will soon be firmly established in their midst. Long will I remember the kindness and liberality of the kind brethren. To the Lord be all the praise. Fraternally and truly,

W. W. WARREN.

BLANDIVILLE, Sept. 5, 1868.

Dear Bro. Wright: I was at the Bennett School House, four miles west of this place, the 5th Lord's day in August; 6 confessed, and on Monday were buried with the Lord in baptism. Yours in hope,

J. H. COFFEY.
Columbus, Miss. Aug. 27, 1868.

Dear Bro. Wright: Some months ago a prominent Lawyer and former Congressman died in this city, without ever having obeyed the gospel, or leaving behind any assurance of pardoned sins through the atonement of our Lord Jesus Christ. The "Clergy" of the several denominations visited him often during his last affliction, endeavoring to prepare his mind for the exchange of worlds, but failed to elicit any satisfactory evidence of "pardon and acceptance with God." On the contrary, he remained skeptical and doubting the truth of God's holy word to the very last, thus proving that one may "get wisdom" and with all his getting fail to get understanding—that a man though he might "gain the whole world," could "lose his own soul." As is usual in such cases, his friends and relatives could not tolerate for a moment the idea that he, with all his great powers of mind, and wonderful oratory (for he was truly a great man in the eyes of the world) could be banished from the presence of the Lord and the glory of his power, consequently his funeral must be preached, and some scripture must be found on which to hang a forlorn hope that he had gone where the weary are at rest; to this end a learned Presbyterian Doctor was called upon to preach the funeral, which he did from the text: "To-day shalt thou be with me in paradise," Luke xxiii: 43, and of course he satisfied the dear friends of the deceased that he was "to-day" in paradise with the blessed Savior. The circumstance gave rise to the following letter, which I have asked permission to transcribe and forward to the "Pioneer" for publication, which, notwithstanding its length, will, I sincerely hope, be the means of preventing others from falling into this very prevalent, and, to my mind, very fatal error. But to the letter.

Ever yours,

C. S. Reeves.

THIEF ON THE CROSS.

"To-day shalt thou be with me in paradise."


This is a remarkable passage of scripture, remarkable because not found, in form or substance, in any one of the other Evangelists; remarkable on account of the peculiar verbiage or phraseology, which is almost unique; and remarkable on account of its most commonly received and generally accredited acceptance.

The question, or apparent petition, to which this is generally considered to be an answer, is as remarkable as the answer itself, both being, all else considered, alike unique, striking and wonderfully suggestive. "To-day shalt thou be with me in paradise," responsive to the startling interrogatory of an untutored and unsanctified Jew or Heathen, expiating the crime of theft according to the usage of the times upon the Roman cross—"Lord, remember me when thou comest into thy kingdom."

The phrase "Thy kingdom" and the word "Paradise" in the above, are items not only not to be overlooked, but
to be deeply impressed upon the mind of the Biblical student. The Apostles were to pray "thy kingdom come," and the teaching of the seventy, as well as the burden of the "voice crying in the wilderness," was, the Kingdom of Heaven is at hand. That Kingdom whose divine materials had been for some time in a state of preparation, were properly and according to the most exact architectural rule, thrown together, and furnished into symmetry and beauty of form and proportion on the day of Pentecost, when the sacred edifice was completed, and its magnificent proportions soon to become the wonder and admiration of the world, attracted the attention of an enquiring multitude; the doors were opened, devout worshipers pressed into its vestibule and offered their devotion on its altar. The Kingdom was established and subjects claimed fealty in it. It was no longer prospective, nor did the anxious prayer have to be put up, "thy kingdom come," but the bold and confident language, "The Kingdom of Heaven is preached and men do press into it." But let us consider: the word "Paradise." It is a Greek word, Paradosis—and a corresponding word was used by the Jews, Persians, and other nations, to express about the same idea, which was a pleasant garden or orchard of fountains, trees or avenues, terraces, and flowering shrubs—a thing of beauty and a place of pleasure. This was its primary meaning. The word Hades, meaning the unseen world—from alpha, not ecdeos, to see—appears to have covered the double idea of the Paradisical and Tartarian state or region of the dead. From 21 Peter, ii: 4, where Tartarus is used, as well as other passages, where the word Gehenna, in English, Hell, is employed, it would seem that that portion of Hades or the unseen world assigned to evil spirits is intended, while the term Paradise is used to express the idea of an intermediate state of happiness for the virtuous and good. The great department of the unseen world in this view of the case, is therefore divided into two immense chambers, in one of which the good of all the earth are to be found, and in the other the wicked and those insubordinate to the will of God. Into one or the other of these great receptacles, or depositories, all the dead enter upon the dissolution of the body, to await the final judgment. Such is the view generally given of Hades, Tartarus and Paradise; and the opinion prevailed once, that the Supreme Spirit of Good met with the pure spirits of earth, and comforted and consoled them in Paradise, while the wicked were made terribly sensible of present unworthiness, and filled with dreadful apprehensions of impending destiny. However all this may be, and it is much clouded and mystified, one thing is certain, these terms do not refer to the final, but to a probationary state of humanity after death, and the strong probability is, that all of these terms are occasionally used to express merely the state of the dead. It is easy to conceive that by appropriation, a word once meaning punishment or pleasure after death, might, in the course of time, mean death itself simply, or the state of the dead. It is, however, in the use we desire to make of the term Paradise, not essential to change the original idea of the word. The idea is one of happiness, relative or absolute, real or ideal, connected with the word Paradise.

This word Paradise occurs only three times in the whole New Testament: The first case is the one under consideration. Met amon esse en too Paradiso.
THIEF ON THE CROSS.  465

—with me in Paradise. The next place where it occurs is in 2d Cor. xii: 4, 2
when Paul was—diis ton Paradisone—
cought away to Paradise. And the last place is Rev. ii: 7, En mesoea Paradei-
Theo—in the midst of the Paradise of God.

Now it is not incompatible with the original import of this word, that it should be used in all these cases, though perhaps not in the identical sense in any one of them, the connection or context being sufficient to explain the diversity of signification. In the first place, the death of the cross was not only the severest mode of punishment inflicted by the Romans on criminals, but it was only inflicted on those considered too low and mean in their crimes to be put to the death of the sword. To be delivered from such a painful death, and to let the grave of oblivion hide one from its ignominy, might be considered a Paradise compared with the pain and humility of the cross. In the grave the wicked cease from troubling and the weary are at rest. The Prince and the beggar occupy a common plain in the tranquility and silence of the tomb. In the second place, Paul was transported in mind by spiritual meditation, until in his ideal existence he was caught up or taken away to Paradise. Such were the enrapturing pleasures of an ideal, mental being, which it was “unlawful,” in his own expressive language, “to utter,” or perhaps beyond the power of language in its poetic and pneumatic esthetics to express. In the third place, John, in the Apocalypse, in describing the church in the gorgeous imagery of the East, dips his pen in the glowing colors of orient tropes, and in one of the most hieroglyphic and vignetted pieces of prophetic and historical com-
position the world ever saw, says, “To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God.” The idea is one of great mental tranquility and pleasure, compared with the turmoils and cares that beset and perplex life in its present mode of being. But this may suffice as to the meaning and use of the word Paradise.

Now we come to the application and essay the import of the language “Today shalt thou be with me in Paradise.” This is the passage relied upon to carry clever people to heaven, who have never professed or practised christianity until the hour of death, in articulo mortis. This is the forlorn hope indulged in by so many and quoted so often, as placing the vilest sinner right in the moment of dissolving nature, and entitling the eleventh hour laborer to a full proportion of heavenly pay, as though he had borne the heat and burden of a virtuous and upright life.

We propose, respectfully, that such comfort cannot be legitimately deduced by any sound rule of interpretation from the passage in question. A few hints will be sufficient to show the difficulties and inextricable trouble with which the question is beset, in supposing the language to be a promise of great good to the thief on the cross.

1st. The immediate Apostles of Christ, whom he had been teaching and educating for ambassadors of his kingdom, did not understand the kingdom until their eyes were subsequently opened that they might understand the scriptures.

2d. Pilate, the Roman officers and the guard, some of them, from their position, men of cultivation, did not understand the matter, but mockingly said, “Hail King of the Jews.” How was this thief wiser than they?
3d. Christ's reply to the Thief is not an answer to his question or petition, provided the question is regarded as an earnest and sincere one. "This day shalt thou be with me in Paradise," is not an answer to the question, "When thou comest into thy kingdom remember me?"

4th. It is scarcely presumable the thief had any idea of Christ's spiritual kingdom, but if he had, he certainly knew it was prospective and not possible for him to enter it then.

5th. The language "to-day thou shalt be with me in Paradise," can only mean, "to-day we will be together in the unseen world, where actions are rewarded according to merit, and which place, by contrast with the present agony is called Paradise."

6th. It is certain Christ did not go to Heaven that day, for it was forty days after his resurrection before his ascension. It must have been then the intermediate state of the dead that he alluded to, and not a special condition of happiness.

7th. The circumstance is only related by Luke, one of four Evangelists, and he not an eye-witness, and there may be some mistake about it; an error may have crept into the original M. S.

8th. But if a real promise of salvation was made to the thief, it was a matter of so much magnitude that certainly all the Apostles and the other three Evangelists would have noticed the circumstance; but instead of that only one Evangelist records it, and he not an eye-witness.

9th. It would have been a flat contradiction of what the Savior taught Nichodemus as essential pre-requisites to entering into the Kingdom of Heaven—a birth of water and Spirit.

10th. It would have been contrary to the genius and spirit of Christianity, which is a moral school for the training of the heart and life in virtue.

11. It would have been subversive of that plan vouched safe to the Apostles as a rule of faith, into which the Spirit was to guide them, for Him to promise in the act of finishing redemption, pardon on another plan.

12th. It would be demoralizing on society to teach that men and women who have been, like the thief, wicked all their lives, may in the very hour of death, without ever having done any good in the name of Christ, or even offered a drink of cold water in his name, be accepted of him, blessed and taken to heaven. The probability is the thief spoke scoffingly, as Matthew says the two thieves reviled him, and Mark testifies substantially to the same, and Jesus replied ironically, or without any reference to the question, as to the state of facts, and said, "to-day thou shalt be with me in Paradise"—in the region of repose—in the Elysium of death. This view of the case would be quite natural and relieve it of much of that sort of ambiguity that usually attaches to the common interpretation of it. And, besides, it would be reconcilable with the profound silence observed by the other Evangelists on the subject of the thief's humility and petition, because if Matthew and Mark aver truly, both the thieves must at one time have "reviled him," although this one may have afterwards relented and prayed to be remembered in the Kingdom.

The Thief's case could not, being an exceptional case, form any canon of action any more than any other personal act in the ministry of Christ, such as forgiving the sins of the people by his word. This he could and did while on earth, but now that he is exalted
and sitteth at the right hand of the Majesty on high, we must let his canonical truth be the lamp to our feet and the light to our pathway in the great matter of "seeking glory, honor, immortality and eternal life."

Finally, it is one of those cases that cannot be plead in bar at the present time as proof of justification or acceptance before God. It occurred before the death, resurrection and ascension of Christ, which, according to Paul, constituted the elements now of the gospel, "by which men are saved," and which is the power of God to salvation to every one that believes it.

While Christ was in the world, he was the light of the world, and the power of truth was with him, but now we cannot approach and look upon his gracious person in the same way that those did to whom he said, "Son or daughter, thy sins, which are many, are all forgiven thee," because since all power in Heaven and on earth is given into his hands, we have a new law of pardon, a new covenant established upon better promises. The Spirit, the great Comforter, that was to guide the Apostles into all truth, has come, the plan is complete. "All scripture given by God is good for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work." Hence it will not do to rely upon miraculous special pardons of Christ's personal ministry under the law of Moses, before the Christian Kingdom was set up, but only upon the general and universally applicable rule of salvation, the scriptures, i.e., "obeying from the heart that form of doctrine" which the death, burial and resurrection of Christ represents.

Respectfully,

J. H. CURTIS.

DEAD TO SIN.

BEAUFORT, Mo., Sept 20, 1868.

Bro. Jo. F. Davis says in No. 30, "My argument based upon Rom. vi: 7, which I consider invulnerable and therefore a complete refutation of the sectarian argument, is as follows: "He that is dead to sin is freed from sin, but a person is not freed from sin till baptized, therefore a person is not dead to sin till he obeys this ordinance." Bro. Jo. F. Davis seems to think that freed from sin and pardoned, in this Rom. vi: 7, are synonymous terms. Examine the Greek text and you will find the word is dikaiw, justified, and not elutheroo. We have the same word, dikaiw, in Rom. v: 1, "Therefore being justified by faith;" Rom. v: 9, "being now justified by his blood;" Gal. iii: 24, "that we might be justified by faith." In each of these passages the same word, dikaiw, translated freed in Rom. vi: 7. Now if a definition or translation be correct, the definition, if substituted for the term defined, will always make good sense. Now substitute freed or pardoned in Rom. v: 1, and Gal. iii: 24, and you have bro. Jo. F. Davis a full grown sectarian, and in Rom. vi: 9, a Universalist.

To understand Paul, let us carefully read, commencing Rom. vi: 6, (Anderson's Trans.) "Knowing this, that our former man has been crucified with him (by faith and repentance,) in order that the sinful body may be deprived of its power, so that we should no longer serve sin," (by practicing it.) By faith and repentance we die to sin, not practicing it, for as you have presented your members as servants to unclean and lawlessness, in order to lawlessness, so now present your members as servants to righteousness in order to holiness, for when you were the servants
THE RESURRECTION OF THE DEAD.

of sin you were free with respect to righteousness—free from righteousness. Elutheroes, a different word from free, in Rom. vi: 7. Dikaios, in Rom. vi: 7, justified, in its primary sense, is here to be received as a forensic word. It indicates that the sinner has been accused of crime, or of the transgression of law, but as his character has been changed by repentance, has been acquitted for the present. This is legal or forensic justification. But when the sinner has changed his character or life, he is only justified so far as he adds not to the long black catalogue already charged against him. He must be freed from the guilt of his old sins, for the past cannot be changed, for it he wants pardon, which he obtains by obedience to God's positive institution of baptism; he then changes his State or relation to God, through obedience to that form of doctrine, is then made free, elutheroes, from sin and becomes the servant of righteousness, by serving and obeying the righteous law of God, and hereby enters into a new state and enjoys the life previously possessed when he was begotten through the word of truth and made alive to God.

REMARKS.—Will bro. T. S. favor our readers often with an article from his pen.

THE RESURRECTION OF THE DEAD.

On this subject, there are two distinct theories: one we denominate materialism, the other, spiritualism. Each has much that is true, but as a whole, they are both raise and injurious. We shall not now attempt to exhaust the subject; but offer a few practical hints. Materialism thinks that, if we can understand what a burial is, we can know what a resurrection is; supposing that a resurrection is simply a bringing up again that which had been buried. Bro. Davis has the extreme of this in his dissertation on Rom. 6: 7: thinking a resurrection is a return to the same state before the burial. Spiritism affirms that the resurrection is a standing up in another state, and is fully accomplished when the spirit leaves the body in death.

As far apart as these theories may be, they are both, the result of too little reading and thought, but both alike, have, in some respects, a foundation in the scriptures. That the bodies of the saints that sleep shall arise seems to me to be a necessary part of the Christian faith; being very many times positively asserted in the word of God. I give here but a single passage; but it ought to settle the question forever that our bodies are to be raised from the dead: Phil. 3: 20, 21: For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself.” Let this suffice: our bodies shall be raised.

Let us look at the other theory.—We are sure that the spirit shall continue in a conscious state after the dissolution of the body, see Matt. 10: 28; also, Luke 16th chapter—Lazarus and the rich man now, it is evident that neither the bringing back from the tomb, in itself, nor the conscious spiritual life after the death of the body is the resurrection. Some one says, then, in order to the resurrection, there must be a reunion of spirit and body. But even this will not accomplish it. Let us see.

The savior was the first in the resurrection, for, before his resurrection none could rise, therefore He must be the
It is nowhere said in the New Testament that you shall marry either a believer or an unbeliever.

Marriage itself is older than either Judaism or Christianity, was founded in the "flesh," for a wise and good purpose; "they twain shall be one flesh." So was the relation of master and servant found to already exist when the Savior visited our earth. Both of these relations have become political as well as social, and are accordingly regulated by political law in every country.

But Christianity does not propose to interfere in the formation of either of these relations, but when once formed or entered into, then she says "husbands love your wives," "masters render to your servants that which is just and equal." She therefore regulates these relations, but is no party to either the beginning or ending of that covenant or contract which makes the one a husband and the other a wife. If it can be shown to the contrary, will some good brother please give us the "law and the testimony"?

The Christian law recognizes the "powers that be," but neither originates nor ends them; nor does it say to Christians what kind of government we shall choose, whether a republic, that of a King, Autocrat, or Emperor; nor what relation we shall choose or accept under said governments, whether soldiers, captains or generals, kings or magistrates. The law of Christ's church is as silent as the grave on all these points, and has left the whole subject where it leaves marriage— to the tastes, inclination and judgment of the individuals themselves.

All things are lawful, but not at all times expedient. But, dear reader, do not understand me to say that it is always expedient or even attended with
happy consequences, for a believer to marry one of the world; not at all. But the same is equally true when applied to the members of the church marrying members.

Happiness in matrimony does not depend on faith; matrimonial miseries do not depend on unbelief. Such I regard as general rules.

But I am referred to 2 Cor. vi: 14: "Be ye not unequally yoked together with unbelievers," as proof and law on the subject of marriage. This I am compelled to deny, and call for the proof. It is an assumption. Marriage is not once named in the chapter. It was not the subject on which the Apostle was writing. "Yoke," or yoked, is not once used in the New Testament to designate the marriage relation. Whatever relation was contemplated in the words "yoked together," in the 14th verse, was positively commanded to be abolished in the 17th verse; "Wherefore come out from among them (unbelieving husbands and wives), and be ye (believers) separate (from unbelieving husbands and wives), saith the Lord, and touch not the unclean (husband and wives)."

Brethren, are we prepared for this with our eye on 1 Cor. vii: 10, 11: "Let not the wife depart from her husband." "Let not the husband put away his wife"? Here I must rest till I see more light.

It is a fact that in the apostolic churches there were both brethren and sisters married to "unbelievers," yet we have not one word of censure pronounced against them either for forming such relation or for continuing it after being entered into. This one fact, when properly understood in all its bearings on law and discipline, forever outweighs all the arguments and speculations I have ever seen offered on the other side of this question. D. T. W.

Livingston Co., Mo.
P. S.—In our next we will examine 1 Cor. vii: 39, 40.

REMARKS.—The foregoing from bro. D. strikes us as the best thing we have seen on that subject; and we judge that it will be generally received as satisfactory.

D. T. W.

AGAINST THEMSELVES.

Missouri, Sept. 17, 1868.

Elder D. T. Wright: I find the Sectarian Preachers are all discussing the subject of Baptism, and some of them make every reference to it in the Bible to mean sprinkling. Now if sprinkling is the meaning, how can they give the candidates the choice of pouring, immersion or sprinkling, seeing they have (by their own admission) no scriptural authority for so doing? The Immersion and Pouring having no word for practising them, according to their teaching. Some affirm the scriptures teach immersion as the true meaning and reject the pouring and sprinkling as it can mean but one action, and I think that is true. What say you?

L. O. C. Nicklin.

REMARKS.—In giving the choice of either sprinkling, pouring or immersion for the baptism Christ commanded, they assume an awful responsibility. The Saviour nor any inspired man ever did the like. Baptism is an action, and the apostle says it is one, not two or three. There is one baptism as there is one church, one spirit, one Lord, one God and Father of all. Emphatically one all the time.

Neither God, Jesus Christ, nor any teacher, angelic or human, ever commanded one of Adam's race to sprinkle or pour simple water, such as is used now in baptism, upon any man, woman or child for any religious purpose whatever. We challenge all the sprinklers and pourers to produce an instance of
the kind, one single instance, where God, Jesus Christ, prophet, priest, apostle or evangelist, ever commanded simple water, without any mixture, to be poured or sprinkled on any human being for any religious purpose whatever. Until this is done, how dare they give the choice and the right to do that which God never authorized to be done? If we are wrong here, it will be an easy matter to show it. Who will undertake it? Echo answers, who?

D. T. W.

LARD'S QUARTERLY—THE KY.

BRETHREN.

BRETHREN WRIGHT AND LONG: Immediately after the adjournment of our Ky. Christian Missionary Convention, bro. Graham was invited to preside, and the brethren present took into consideration the announcement made by bro. Lard of the Suspension of the Quarterly. There was a universal expression of shame and regret that our noble brotherhood should ever allowed by their indifference such an announcement to be made. Bro. Lard was present and assured us that if six hundred more subscribers can be procured he shall be able to complete Vol. V, and shall esteem that addition to his list a sufficient guarantee to commence the publication of Vol. VI. He has enough of the two copies of Vol. V already issued to supply all new subscribers with them.

The brethren present pledged themselves that each of them would begin at once to labor for its continuance by inducing as many as possible to subscribe for it. May we not solicit every brother and sister throughout the United States and the Canadas to rally with us in this noble effort?

Brethren, we have never had but one Quarterly, nor has the world ever been able to glean so much pure Christian instruction from the same number of uninspired pages. Shall we deprive ourselves of such a blessing, and deny the world such clear and able explanations of the plan of salvation? No, never!

Let every Christian who reads this ask himself the question, will I be guiltless if my brother, from a want of sympathy, is compelled to abandon his editorship? Do I take the Quarterly? Have I spoken of its merits to my brethren? Have I encouraged them to subscribe for it? Have I who am rich subscribed for a copy for my poor brother? Do I distribute it among the unconverted?

Brother, lay aside your twelve dollar Daily, and invest the amount in Lard's Quarterly. Sister, dispense with Godey and Peterson, and subscribe for a periodical that will teach you of the fashion of the Kingdom of Heaven.

I trust that every preacher will immediately make up a list of subscribers, and, within the two succeeding weeks, send it to M. E. Lard, Lexington, Ky. I write this at the request of the Convention and hope that it will not be in vain.

May God help us "having no fellowship with the unfruitful works of darkness" to "be ready to every good work.

JNO. S. SHOUSE.

MOVE FORWARD!

The new missionary year opens with every prospect of success. There is now a livelier interest in the work than has been manifest for a long time. The Annual Meeting just held was in every view of the case a success. The attendance was large, the feeling was good, the interest deep and wide-spread. The messengers returned to their various fields of labor, determined to do more this year than last. Such harmony is seldom witnessed on such occasions. There was no change made.
in our plan of operation. The work is in the hands of congregations, and it is believed that they can and will do it. To them we look; and since the responsibility lies on them, and success depends on them, may we not look with confidence? Shall we not all be encouraged by their noble efforts this year? Shall not many souls be made glad by the proclamation of the glorious gospel, who are now without God, and have no hope?

All this may be easily accomplished by a proper effort on the part of each. And in order that the effort be systematic and regular, it is requested that all congregations take contributions regularly on the third Lord's day in each month. And that this may be done without fail, it is requested that some preacher, elder, deacon, or other faithful brother or sister, take the matter in hand and make it a speciality. It requires no great effort to raise a contribution of two, three, five, or eight dollars, and forward it; and it is economical, because there is no expense of sending round an agent. Moreover, these small sums coming up regularly from all the congregations, make a large one in the aggregate, and give permanency and stability to our efforts. Let us all do our duty.

That the truth may be preached; that souls may be saved; and that the name of our God may be exalted in the earth, has been the burden of many prayers; and that these prayers may be answered in the accomplishment of the work, we now ask your aid.

All contributions should be forwarded directly to bro. Jno. T. Jones, Treasurer, Jacksonville. This will greatly assist me, as I am almost constantly from home, and can not attend so closely to them as is desirable. Contributions received will be reported monthly in the Herald, so that all who read may know just what we are doing. I shall also continue to gather statistical information concerning the cause in the State; and it is hoped that all congregations will report their condition and prospects as soon as practicable. Those reporting will please take special pains to give information concerning the Sunday School work.

N. B.—Remember that contributions are to be sent to bro. Jones, while the correspondence shall be addressed,

DUDLEY DOWNS,
Cor. Sec'y I. C. M. Co-operation.
EVANSTON, Illinois, September 8, 1868.
EDITORIAL NOTICES.

FOR THE WEST,

Jesse H. Berry.—This beloved and devoted brother, of Boonsboro, Washington county, Maryland, whose articles have enriched the columns of the Review for a long time, has intimated to us a disposition to come West. We should indeed be glad to welcome him to Missouri, as a fellow laborer with us in the great work of the gospel. He is about 33 years old, and can give good references as to integrity, education and ability.

Any congregation wishing the services of a good and able preacher, can address Jesse H. Berry, Boonsboro, Md. D. T. W.

John A. Young.—We are just in receipt of a letter dated Rio, Columbia Co., Wisconsin, August 21, 1868, from bro. John A. Young. He writes that he has been engaged in the gospel ministry about eight years, and desires to come to West, where he can procure a small farm, containing from 40 to 80 acres of land, and preach for the brethren. We know nothing of bro. Young at this writing further than we gather from his letter before us, which is very creditable. He has now what is popularly styled the pastorate of a church, and his engagement, he writes, will soon be up, and he can then come. Address John A. Young, Rio, Columbia county, Wis. D. T. W.

SUNDAY SCHOOL PAPER.

We take pleasure in calling the attention of our brethren of Missouri especially, to THE CHILDREN’S FRIEND, as a good Sunday School paper, and worthy of their patronage. It is edited and published by bro. Thomas P. Haley, well known by all the brethren of Mo. We here give the Prospectus or the paper. Read it and send for the paper.

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CHANGE OF ADDRESS.

Correspondents will address me in the future at Maysville DeKalb Co. Mo. instead of Savannah, Mo. WESLEY WRIGHT.

Bro. J. M. Long, our associate editor, has left Shelbyville, Illinois, and located at Macon City Mo. at which place correspondents will hereafter address him.

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CHRISTIAN UNIVERSITY.—We learn that one hundred and fifty students matriculated at this institution during the first week of the ensuing session. Students from all quarters are still coming in. Five states are represented, and the prospect is encouraging for three hundred. Let it be remembered, that Christian University has a full faculty, complete apparatus, and every facility for a thorough education. Young men, studying for the gospel Ministry, have a room and tuition free. All who know Prest. Smith, know the value of his morning lectures on the Bible. We confidently commend Christian University, as inferior to no institution in all our land.

W. H. Horson.—We learn from the Children’s Friend, published by bro. T. P. Haley, Louisville, Ky., that bro. Hopson has commenced his labors in that city. A rumor was afloat that the brethren at Richmond, Va., had persuaded him to remain there. But it turns out to be a mistake. He is now at Louisville, Ky.

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That we need a paper in this State there can be no doubt. Then who will furnish it? The Pioneer has been for nearly eight years before our Missouri brotherhood, as the only paper of our kind in the State. During this time it has been kept up by a degree of labor and sacrifice on our part to which we may safely say very few would submit. Then in view of the hold which the Pioneer already has upon the brethren of this State, could any new enterprise have on tithie of the chances of success in its favor the Pioneer has? We think not. With this view we understand brother Smith as agreeing, when he says he is now willing to write and work for the Pioneer, “if we can make it what it should be.” The only thing we need to make the paper what it should be is a larger patronage. Give us a list of subscriber justifying it, and we will enlarge the Pioneer to double its present size. It will then not only admit of a greater variety, but its leading articles can be made longer and more exhaustive of the subjects of which they treat. As to our principal writers who have been furnishing us articles, there can be no objection to them, as they are among those who have written for our other papers, and some of them for Lord’s Quarterly, which only admits those who are regarded as our first class writers. D. T. W.

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REPORTS FROM THE BRETHREN.

Graham Mo., Sept. 17, 1868.
Bro. Wright: Permit me to say to the readers of your paper, that we closed a meeting at Quitman, Mo., on the 17th of August, with 50 accessions to the army of the faithful in the Lord at that place, 34 by confession and immersion, 5 from the Methodist, 4 from the Baptists, 1 from the Lutherans, and 6 reclaimed, among those immersed was an old lady 75 years old, who, when she came out of the water, shouted and praised God for his goodness in sparing her until she obeyed her Savior.

Brethren W. R. Trapp, G. T. Webster and F. M. Hamrick assisted in the meeting. Bro. Trapp is an old and faithful Soldier for Christ. Bro. Webster is a native of Wales, a worthy brother, and a good speaker, and is doing fine service in this country and we hope to have him locate in our midst. Bro. Hamrick is a native of Germany and has located in Oregon Holt Co., Mo. and is laboring hard for the cause; he is a good speaker, and loves to present the truth to the people. May the Lord bless them in their new field of labor that they may win souls to Christ. Yours in Christ,

J. W. TATE.

Waterena, Kansas, Sept. 16, 1868.
Dear Bro. Wright: I have thought it not out of place to report a meeting held at this place, conducted by Bro. L. D. Cook, of Iowa. Meeting commenced on Saturday before the first Lord's day in this month, and closed on Tuesday following. The immediate result was twenty accessions to the faithful brethren; six by relation, two from the Baptists, and twelve by confession. May the Lord bless our beloved brother Cook in his efforts. He is a young man in the Gospel, yet he is a good workman and bids fair to be one of our brightest stars in the Reformation.

T. M. HAMILTON.

Dear Bro. Wright: Three of the churches of Ralls Co., Mo., held a co-operation meeting on the third Lord's day in August, for the purpose of raising means to support the gospel. The amount raised was $1,200. We want to employ a good and faithful brother to come and live amongst us, and not only to preach on Lord's day but to teach the brethren from house to house. We want him not only to be an example in teaching the Saints and preaching the gospel to the world, but a living example of what he preaches. If you know of any such brother who wants a permanent home, we want to employ him. We will pay him well for his labor. If you don't know of any you can recommend, you will please give notice of the wants of the congregations in your paper, and oblige your brethren in Christ.

JEFFERSON GLASSCOCK.

Laclede, Mo., Sept. 15, 1868.
Bro. D. T. Wright: It has been some time since I have been able to communicate to your valuable paper any thing worth reporting. I have been in poor health since I got through with my corn crop, and have had but one meeting for some time, that was at a place called Hurricane, in Carroll Co., Mo. We commenced on Friday and continued 13 days, resulting in 29 additions, 22 by confession and immersion. Bro. H. C. Owen, of Linneus, was with me three days. To the Lord be all the praise. Your brother in the good hope.

C. F. HOLLIS.

Jacksonville, Oregon, Sept. 5, 1868.
Bro. Wright: The truth is onward. Iimmersed two the first Lord's day in August, and two the last Lord's day. Your brother in Christ.

M. PETERSON.

MARRIED.

At the residence of Jas. Hutchinson near Chillicothe, Mo., on Thursday the 17th inst., by Eld. D. T. Wright, Mr. John W. Boyle, Jr. and Miss Ellen O. Hutchinson.

(Review please copy.

OBITUARY:

Jacksonville, Oregon, Sept. 5, 1868.
Bro. Wright: With sorrow and in sadness I take my pen to inform you of the death of my Mother-in-law. She died at the residence of her eldest son, J. C. Hamrick, in Anadarko Co., Cal., on the 24th day of August last, of congestion of the bowels and stomach. She had been in poor health for many years, but was able to attend to the duties of life until a few months before her death, during which time she has been confined to her room, and a part of the time to her bed.

Maria Hamrick has long been an exemplary Christian. She first stood identified with the Baptists and held some of their troublesome questions, she taking the side of the Missionary and immersion. Bro. H. C. Owen, of Linneus, was with me three days. To the Lord be all the praise. Your brother in Christ.

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C. F. HOLLIS.
WHAT THE PIONEER SHOULD BE

To make the Pioneer what it should be, is only to double its present size, and this we want to do, and ask for an increased circulation that we may enlarge it to that size with the commencement of the next volume. There can be no possible objection to our main writers, and we can make no improvement in that respect, indeed we wish to make none, for we have first class writers; they have written not only for the Pioneer but also for Lord's Quarterly, one of the first works in point of ability on the continent. But with the limited space these writers have usually had, they have labored under much embarrassment. Let the paper then be enlarged, and they will have more room; and others of equal ability who have not as yet contributed to the pages of the Pioneer will do so, and it will be every thing that good taste and Christian intelligence can demand. It will then be the pride of its patrons. This improvement we will warrant on the subscription list being raised to three thousand, we will double the present size of the paper, and publish it every week at two dollars a year. When increased to that size it ought to be worth three dollars at least, but we don't propose to increase the price. Let it stand at two dollars and increase the subscription list. By this means we can make it pay expenses. We need just such a paper in Missouri, and we feel confident that if we can only be enabled to issue the paper in that form, that it will give entire satisfaction and receive a hundred per cent better support than it ever has. We are ready and anxious to make this improvement. What say the friends of the paper? Shall we make it? Shall we make the Pioneer a large encyclopedia every year of all the important matters connected with the history and teaching of our brethren in the state of Missouri? Surely every one will say yes. Then lose no time, send in subscriptions and money rapidly. The work cannot be commenced too soon. Let each one whose time is expiring renew without delay. Let every preacher present the matter before his congregation and ask them in person to subscribe. Let the last days of the paper be its best days. Long and faithfully has the editor toiled to publish a paper acceptable to his brethren. Through all the dark and perilous days that tried the souls of men, he stood firm at his post, and constantly was he heard speaking in the name of the savior. No paper published, pursued a more firm and prudent course than the Pioneer. Let it now receive the reward it has so justly earned. But will the editor be pardoned for this bit of seeming egotism. We must confess that we have a degree of pride in what we do commendable pride, however, we trust—to make the Pioneer acceptable to our brethren and conducive to all the good possible. May the Lord bless the effort and give success.

D. T. W.
THE CHRISTIAN MINISTRY AND ITS SUPPORT.

The affairs of the whole universe are conducted by ministers. God does nothing now in his own person. In creation, he made his own word the immediate executive of his will. His word was an impersonation of his power. “He spake and it was done.” He commanded, and the universe began. Hence originated the primordial title of the Messiah. “In the beginning was the word, and the word was with God, and the word was God.” “All things were by him and for him,” and “without him was not any thing made” that ever began to be.

In providence, as in nature, God works by ministers. “He makes the winds his angels,” and “flames of fire his ministers.” In legislation, Moses, his minister, and the angels, waited upon him in Mount Sinai. The nation of Israel received the law through ranks of angels standing between them and God.

In redemption, too, his prime minister was and is the Messiah. He came out from his presence; and having finished the work given him to do, returned to the bosom of his Father and his God. John the Harbinger was the angel of his presence on earth, and not only announced his arrival, but prepared a people to receive him in the proper rank and dignity of his mission. He chose his ministers, and set them to herald his coming to the lost sheep of the house of Israel. These he called apostles. “As my Father,” said he, “constituted me his apostle, so I constitute you my apostles to the world.” He commissioned apostles; and after he received the kingdom, on his return to heaven, he sent the Holy Spirit as his advocate and minister to inspire evangelists, prophets, pastors, and teachers, for the edifying of his body—the church. The church thenceforward became “an habitation of God through the Spirit.” She also, sends out her missionaries, or creates her ministers, by the authority of her Lord and King.

Now, the questions, the cardinal questions immediately before us, are: What is the nature and character of the Christian ministry? How is it to discharge its functions? And in what manner to be sustained? So much has been said and written on these subjects amongst us, that, were it not for the continual influx of new converts and new communities into our body ecclesiastic, little more would be necessary to be said. A community, however, like that which has risen up, by our instrumentality, out of so many ecclesiastic communities, continually growing by new accessions from without as well as from within, needs line upon line, and precept upon precept, here a little instruction and there a little more.

It is confessed that every organized body should have a head congenial with itself. A secular body or an animal body, with a spiritual head, would be as much a monster as a lamb with a leopard’s head, or a leopard with a lamb’s head. Such monsters are chosen by infinite wisdom to represent a church or spiritual community with a secular or political head. A church of Christ with a secular sword in its hand, and a secular head, in the person of a King, a Queen, or a Pope, is fully represented in prophetic symbols as a monster with a plurality of heads. Every body, indeed, of every class, having two heads, is a monster. Even if it had a sheep’s head and a calf’s head—much more, a lion’s head and a lamb’s head—it would be a hideous spectacle. Such are the
Roman, such the English, and such are all politico-ecclesiastic, and ecclesiastically-political, bodies.

These, all true Protestants, and especially all true Reformers, do cordially abjure. But all agree that a church of Christ should have two classes of ministers—a domestic and a foreign ministry, one for building up the church at home, and one for founding new communities abroad.

Elders or pastors, and deacons, belong to every Christian church, in virtue of its character and design, as an organized spiritual community. Preachers or evangelists are its ministers abroad. These are called missionaries, because sent and sustained by the church; but evangelists, from the nature of their work. They preach the gospel, baptize the converts, constitute churches, and set them in order. These all are not secular, but spiritual officers. They must, however, live in the world, as well as in the church. They must, therefore, have the means of living from some source. Whence should it come? From the church or from the world? The Lord has himself settled this question: "Even so hath the Lord ordained that they who preach the gospel shall live by the gospel."

He has not said that all the officers of churches shall live by the gospel; but he has ordained, that they who preach the gospel shall live by the gospel. True, indeed, in many places a Christian man may be an elder of the church and preach the gospel publicly, and from house to house; and such are to be accounted worthy of a liberal maintenance. Now, the question is, by whom shall they be sustained in this work? Must they look to the converted church or to the unconverted world for their food and raiment? Few, in this comparatively enlightened age, would argue that the unconverted world must pay, or be expected to pay evangelists, for endeavoring to convert them. This would be, in politics or national economics, to require foreign nations to pay foreign ministers, while attending upon the business of their own nation. Yet this is virtually and sometimes formally done by some of our Pædobaptist communities, and perhaps by some others.

Who carries round that subscription paper soliciting men of this world to support a Christian evangelist or a Christian pastor, while they are laboring to convert them. alias, preach the gospel in that meeting-house, village, or hamlet? I have seen sundry such solicitors. True, they do not say, in so many words, "How much will you give the ministry of this town or vicinity for laboring to convert yourself, family and neighbors?" But they will say, "How much will you give to settle such a minister and preacher of the gospel amongst us? We much need such a man, and he may be a blessing to us all!"

Very frequently it happens that neither the solicitor nor the solicited, are members of the church. And what is this but to request a people to pay some one to endeavor to convert them? But, still worse, should it be intimated to such contributor that he is doing any thing pleasing to God or advantageous to his spiritual interests. Would not this be to teach that the gift of God is to be purchased by money?

The apostles, prophets or evangelists named in the new Testament, never solicited, or employed others to solicit for themselves, any sort of support from those they sought to convert. Every principle of Christianity is adverse to such a procedure. An English prelate, compelling tithes and church rates from those who
have never heard or will hear him, or his curates preaching anything called gospel or religion, is quite as rational, consistent and religious, as any one called a dissenting minister soliciting, receiving, or consenting to receive, money from those he is laboring to convert.

But why argue such a question? Who does it? No one contends for it; some one will say. I take no pleasure in affirming or in proving such allegations. But name the Pedobaptist community that does not practise it. "If none but Christians contribute to the support of the Christian ministry," some of them have said, "the Christian ministry would be starved out of the world." I presume this is true of such a ministry as is sometimes called "the Christian ministry." But true, it is not of a true Christian ministry; for such a Christian ministry at the beginning, is now, and ever shall be till the Lord comes. But it belongs not essentially, and seldom or ever accidentally, to any by-law's established church, or to any society that, by infant affusion, receives the world into its bosom as soon as born.

It may be asked, is the evangelical ministry, or are our missionaries and evangelists to support themselves? This is, indeed, a grave and important question, and is not at once to be answered either by a yes or no. There are cases in which apostles supported themselves by their own labors, and evangelists have often done so. But has the Lord so ordained? He has not, we fearlessly affirm. But he has not inhibited, in certain cases, certain persons from so doing. Paul wrought with his own hands at his tent making, to sustain himself and others, while preaching the gospel. This was, indeed, gratuitous and noble. But had the Lord ordained such a mode of subsistence, there would have been no nobility, but duty, in so doing.

There is no law against generosity, no statute against magnanimity, no precept inhibiting noble and generous deeds. But there is an opportunity allowed to every Christian man, if his ability, his pleasure, or the wants of society require it, of imitating God, as a son of God, by giving to all and receiving from none.

But it it is not always prudent and benevolent to do so. Better, in some respects, that Paul had written a few epistles and manufactured a few less tents. Better he had demanded a support from those whose duty it was, and who had the means, to support him, and preached a little more. Better, I say, but for the benefit of a noble example. Still, if that example be not followed, a positive loss accrues to the Saviour's party and cause. It will, however, accrue, not because Paul made tents when he ought to have preached and wrote, but because other men will not preach at all, unless tents are first made for them, and will not write, because no one has written to indemnify them. In the long run, Paul may have converted more men, in all time, by his manual labors for his support, than he would have done had he not so nobly acted. He differed much in opinion with some very respectable modern ministers. He had a divine model in his eye; one who said, "It is more blessed to give than to receive," but some Anglo-Saxon clergymen read, "It is more blessed to receive than to give," and so commend it.

But to our object in a more direct line. If the world cannot be asked to support the Christian ministry, and if the Christian ministry are not to support themselves except when they refuse support, then how is the gospel to run and be glorified? The conclusion is inevitable—the church must do it, or it can never evangelically be done.
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, frequently found myself carrying on a dialogue between 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 subjects 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 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 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 to 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 this 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 oar. A small company of the living and all that had ever died looked upon them either with perfect complacency—with a wishful, or 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 Savior 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. Stronger and more numer·
ous 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 advance-
ment among men, O 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
tranquillize 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
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 af-
frons 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 approbate
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 vic-
tor. Be assured, then, in all your strug-
gles in behalf of truth and goodness,
that every just man upon 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 rea-
dy 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 despond
amidst difficulties; never to faint in ad-
versity; 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
be approved by him, than to be hailed by
an admiring world as the paragon of
every worldly excellence, as the sov-
ereign 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 discom-
flurc 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. “Re-
member Lot's wife.”

Scottsville, Mo.—Our young and truly
working brother, H. C. Owen, of Linneus,
Mo., baptized 5 at Scottsville, Mo., at his
regular meeting there week before last.
THE "VALLEY OF VIRGINIA."

There is not, I suppose, on the western continent a valley of equal extent with the "Shenandoah"—or, as it is more commonly called, the "Valley of Virginia"—so rich in its soil, so grand and diversified in its scenery, and which has such a history, as the valley named in the caption of this article. Hedged in by the Blue Mountains on the east, and by the rock-ribbed Alleghanies on the west, it finds its northern terminus at the Susquehanna, and its southern in East Tennessee. Locally speaking, the Valley begins with the source of the Shenandoah River, and ends where that stream loses itself in the waters of the Potomac. Within this Valley are a number of medicinal springs, to which, during the summer months, a great many invalids resort, waiting for the "moving of the waters." Near the town of Strasburg is the celebrated "Fort Mountain," or Powell's Fort, a natural mountain fortress, to which Gen. Washington determined to retire with the remnant of his army, in case he had been defeated in the open field by the British troops. This mountain fastness is considered to be as impregnable as the Grecian Thermopylae, at which Leonidas fought and fell.

During the recent war this beautiful and fertile Valley was the scene of several great battles, and many minor engagements, between the Federal and Confederate armies. Seventy-six times during the war did the armies of both sections pass through it, and thousands of the slain, on both sides, sleep beneath its soil. The marks of the great contest are still plainly and painfully to be seen. Long lines of earth-works, redoubts, blackened walls, etc., etc., are to be met with frequently as the traveler passes through the Valley; and though the "Angel of Peace" now smiles on the desolated fields of strife, it will require a long time before these war marks will be fully erased. War being a suspension of the laws, both of God and man, we devoutly pray Heaven that the time may speedily come when nations shall "beat their swords into plow-shares, and their spears into pruning-hooks, and learn war no more."

On Friday before the first Lord's day in August, the "Valley Christian Co-operation" convened at Walnut Springs Meeting-house, (Shenandoah county, Va.) Accompanied by our dear sister Emma S. Middlekauff, we set out to attend this meeting. We entered the Valley at Harper's Ferry. Like the "pillars of Hercules" so stand the towering, rocky, perpendicular mountains at this "North-east gate of the Shenandoah." The Maryland, Bullivar, and London Heights rise in indescribable grandeur about the village; and the confluent waters of the Potomac and Shenandoah force a passage through the mountains of rock, in utter defiance of all obstacles to impede their passage to the sea. We wonder not that Thomas Jefferson said, "That to witness the waters force their way through the mountains at Harper's Ferry was well worth a trip across the Atlantic!"

In due time the cars reached Winchester, at which place we were met by Brethren Abraham Stickley and N. D. Rittenour, and conveyed to the place of meeting—sixteen miles distant. Winchester is the "Athens" of the great Valley. For years the town has been bound hand and foot by sectarianism, but as yet no effort has been made to establish primitive Christianity there. The brethren co-operating in the Valley should see to it that the gospel is preached in so important a center as Winchester.
The meeting at Walnut Springs was interesting and profitable. Delegates representing the several congregations in the Co-operation reported encouraging progress. There are about twelve hundred Disciples in the Valley. The number of additions reported for the past year was gratifying indeed. For the present year the Co-operation pledged a much larger sum of money than at any former meeting, and decided to put into the field as evangelists, Brethren Cave, Cowgill and Pirkey. Brother Cave is from Eastern Virginia, and is a young man of marked ability. Brethren Cowgill and Pirkey are men of piety and experience, and they, in years past, have done much to establish the cause in the Valley. We are confident that great success will attend the labors of these three servants of the Lord. Brethren Booth, Jennings and Pennybacker, have been and will continue to preach more or less. They have been instruments in the hands of the Lord in doing much good, and we pray that the blessings of Heaven may attend them in all their ministrations.

At Walnut Springs we had the pleasure of meeting Elder Jacob Creath, of Palmyra, Mo. Until this meeting we had never seen Father Creath. He preached Christ fifteen years before we were born, and to the great body of Disciples throughout the country his name is as familiar as "household words." He was born in Mecklenburg county, Va., Jan. 17, 1799, and is now in the seventieth year of his age. Although his iron constitution is considerably broken by the storms of many a severe campaign, yet he is still able to preach with powerful effect. He presents truth clearly and simply; he hates sectarianism with an intense hatred. His appeal to saint and sinner is truly grand. More than once did we see the large congregation suffused in tears, being moved by the fervor of his appeals.

Father Creath is a man of prayer. We cannot refrain from mentioning the following incident: Early one morning he invited us to walk with him into an adjoining grove. When out of sight and hearing of human eyes and ears, he stopped and spoke as follows: "I came out here to pray, and wish you to join me in my devotions. I never go into the pulpit to preach unless, if possible, I first retire and pray to God." Prostrating himself upon the earth, he poured out his soul in prayer to his Creator. His prayer was a model of eloquent simplicity and child-like trust.

"The sublimest strains, That reach the Majesty on high."

As Jacob of old wrestled with the angel, so wrestled the veteran soldier of the cross with his God. Oh! that was a sacred spot and a holy hour. Time will never erase that scene from my mind, nor the impressions of that hour from my heart. A few short years ago the quiet recesses of that cedar grove were disturbed by the thunder of artillery and the din of combat, for it was on the margin of the Cedar Creek battle ground, but now they listen to the fervent prayers of an aged servant of the living God. What a change.

At the suggestion of bro. Creath, the church at Walnut Springs had a season of fasting and prayer, and was much benefitted by it. Seasons of this character should be more frequent than they now are. The meeting at the Springs continued one week. A part of this time the preaching force was divided—Brethren Creath and Cave speaking in Strasburg, three miles distant. There
were eight additions, seven of whom made the good confession and were buried in the waters of Cedar Creek by brother Booth.

But the hour for parting came; Bro. Creath to conduct other meetings in the Valley before visiting the place of his birth in Mecklenburg county, and we to return home. For the kindness and liberality of the brethren we return our thanks. Especially are we under obligations to sister Abraham Stickley, for her unbounded hospitality and kindness, and to bro. Benjamin Stickley, for assistance on our return to Winchester. May the Lord bless the Valley brethren, and have them in his holy keeping.

JESSE H. BERRY.


HE WILL OVERTAKE ME.

With an eagle’s eye death holds me in view, and follows upon my path. Whether in the city or in the country, in the forest or in the field, in the churches at home, by day and by night, he falters not nor wearies. Ah, he will overtake me and I must die! My last sickness will come—My physician will be calm and silent, he will breathe no word of hope—My wife and children will weep around my bed—and I will see the shadow of him who has so long persuaded me, fall upon my path—and I shall feel his cold and chilling touch as he overtakes me, and stays the tide of life! Ah! then, all still—only the sobs of weeping loved ones will echo through that chamber where I bowed to the bidding of death. Cold and insensible shall I lie, while the last vigils of friendship shall be kept for the last night that I shall ever spend in my long and cherished home. And the morning light of another day will dawn, but I shall not see it. Friends will gather around me and draw aside the curtains to let in the light of day, but I shall not know it. They will shroud me for my burial, but I shall not behold my white apparel. They will lay me in the coffin, but I shall offer no resistance. Familiar friends will gaze upon me there, but I shall not return their look. And those whom I most love will give their last long look, and then gently will the lid be laid over my face and screwed fast, and I shall be shut out from the world in which I lived and moved for more than half a century! Neighbors and friends will gather, and I shall be carried out of my house nevermore to return! Even my name will pass from it and strangers will dwell there. The funeral train will move away to the cemetery, and there they will lay me away and return to their homes. Alone in the grave I shall lie! alone shall I slumber. No more shall I speak! Those in whose memories I may live, will come to my grave, and shed the tear of affection—they may plant the rose, the lillie, and the evergreen as the emblems of a fragrant and beautiful immortality which they may assign me in the Paradise of God. All this will soon take place with me. Gently, gently, Lord, lead me, till that great change shall come; and then, oh, receive me.

From the Western Recorder.

OUGHT CHRISTIANS TO DANCE.

They either ought or they ought not. The opinion of the most eminently holy men of God, in all ages of the church has been that they ought not to engage in the dances of amusement, participated in by the world. This universal condemnation by the pious ought to have great weight with those who say they can see no harm in dancing. A careful study of every passage in the Bible (which ought alone to be our
standard of appeal on this subject) will show the following facts:

1. Dancing was a religious act; both in true and idol worship.
2. It was practised exclusively on joyful occasions, such as national festivals or great victories.
3. It was performed on such occasions only by one of the sexes.
4. It was usually performed in the daytime—in the open air—in highways, fields and groves.
5. They who perverted dancing from a sacred use to purposes of amusement, were considered infamous.
6. No instance in the Bible record can be found where the two sexes united in dancing, either as an act of worship or for amusement.
7. There are no instances on record in the Bible of social dancing for amusement, except that of the "vain followers" void of shame mentioned by Michael, (2 Sam. vi: 14. 20;) of the children of wicked, irreverent families described by Job, (Job xxii: 7-15;) and of Herodias, whose dancing caused the murder of John the Baptist. Matt. xiv: 6-12. (See the Cyclopedia of Religious Knowledge, article dancing.)

We ask the Christian reader—especially the young, who may have been led astray on this subject by the sophistical reasoning, so prevalent among professors of religion—whether a careful and prayerful review of these facts, will allow or sanction your participation in the giddy and licentious dancing now so common? Answer in the fear of God.

C. E. W. D.

LETTER FROM BRO. CREATH.

Rawley Springs, Rockingham Co., Va., September 18, 1868.

Bro. D. T. Wright: I left home July 24, and arrived that night about one o'clock in Cincinnati, Ohio, and slept from that time till five o'clock next morning on the floor of the Depot, made either of iron, brick or rock. My reasons for doing so were these, if I had gone to a hotel I would not have had more than two or three hours sleep, if I could have slept at all, and then I should have risked being left by the cars, or have been hurried back, besides the expense. There was a marble stand in the floor, and I asked the watch to let me sleep on that, he refused, and there being but one chair in the room, and he occupying that, I had either to sit flat on the floor or lie on it. I chose the latter and laid down, with my carpet sack for a pillow, in the dust, and lay there two or three hours and rested till the cars left. I was up the night before from midnight.

I wish the brethren of Mo. to select some one of their number to show from the New Testament precept or example for your State Meetings, Missionary Societies, and your Colleges. I do not wish to be assailed from many points of the compass by "false reasoners," as I was two years ago—every one of whom signally failed to produce a thus saith the Lord (or all the modern projects. There has been enough written on the subject of M. Societies, of metaphysical, long-winded essays, to make a book as large as the New Testament, when one example would have answered a better purpose than all of them. The reason why no example has been given is because it cannot be done. The State Meeting of Mo. is the opening and entering wedge of a separation of our people in the State if we choose to open the cut. You have formed the sectarian or denominational chain, if that is broken then a division follows. There can be no divisions, or schisms, or heresies, until sects are first made. Church History testifies that the Synods of the Greeks in the latter part of the second century, and the councils of the Romans or Latins in the same period, change materially the whole face of the old Gospel. Just as M. Societies, State Meetings and Conventions and Colleges have materially changed the whole face of this reformation from what it was the first twenty-five years of its existence. One of the

NOTICE TO BRETHREN.

We are informed by reliable brethren in Pennsylvania, that any brethren disposed to employ Wm. E. Evans to preach for them, would do wisely to write to the Elders of the Church at Ebensburg and also Pine Flat, Pa., concerning said Evans.—Chris. Stand.
principal reasons why we fought and left the Baptists in Ky., was to get clear of creeds and sectarian meetings, associations, and all such things as we could not find in the New Testament. These M. Societies and sectarian meetings are founded on expediency, progress, and the insufficiency and imperfection of the New Testament, just as creeds are. The principle in both is the same. The principle involved in M. Societies and State Meetings is the same that made the Pope, the Papacy and sectarianism, the incompleteness of the New Testament. M. S., State and all other sectarian meetings, are Grecian, Roman and Sectarian, and not Christian but anti-christian. Neither Christ nor the Apostles, nor primitive Christians ever used one of them.

Constantine, the murderer, and his three hundred bishops, and the harlots that attended, were the first to use a creed and a council in the year 325. Creeds and State Meetings are then of the Devil and not of Christ. If they are of Christ it can be shown from the New Testament. The first sectarian mission which I now remember was when Gregory sent Austin into England to introduce infant immersion among the Christians, or he persecuted for refusing to do it, in the fifth or sixth century. The particulars and dates I do not remember, and here in these rugged mountains twelve miles from civilization and almost six thousand from creation, I have no authors to refer to. The sects, and our people among them, got the M. Societies from the Mother of Harlots and not from the New Testament. Modern Missionary projects are as unlike the missions of the New Testament as modern sects are unlike the old Christians, or as infant rantium is unlike immersion for remission of sins. Christ sent the seventy in person, without money and without a Missionary Society. The modern missions are sent without any authority, and with money or the promise of it before they start. The ancient individual churches sent men to preach—without societies or money—the moderns are sent to preach the gospel for $2,000 per annum, or for as much as you can get promised before you start. The original missionaries preached and taught from house to house—the moderns have the money in hand or promised, from children and all others that will promise to pay. If the original preachers of the New Testament or of this reformation, had staid to have formed M. Societies and collect money, and attend meetings to see whether they could get a fixed sum before they could start, the gospel would never have been preached.

I hope whoever undertakes to defend your State Meetings or Missionary Societies, will show from the New Testament that Jesus Christ has required these things at your hands, and not cast dust in our eyes by telling us about building meeting houses, et cetera. Those who use State Meetings and Missionary Societies and then preach against creeds and sects, are like the fox in the fable, who wanted all the other foxes to cut off their tails, but to let him keep his tail.

I shall stand as I have stood for forty years past, on the Christian Baptist and the New Testament platform.

The causes for schism is one thing, the schism itself is another thing. The schisms of the New Testament were confined to one church, because there was no sect or denomination then existing. State Meetings, Missionary Societies and creeds first, then divisions. If the churches had stood as Christ left them, in Rev. 3d chapter, there would have been no schisms in Christendom. Yours truly,

JACOB CREATH.

BAPTISM OF A MUTE—Lord's day, Sept 27, 1868, was an eventful and impressive day to me as well as many others. At the regular Lord's day meeting in this city, Miss Anna C. Ingram, a very intelligent young lady, who has never heard nor spoken a word in her life, a mute from her birth, came forward to confess her faith in Christ and to be baptized. I took her confession in writing, and baptized her in Grand River the same day, and at the next meeting she was received into the fellowship of the church. She has been for some time a student at the Deaf and Dumb Asylum at Fulton, Mo., and has at this writing returned to Fulton to complete her education, which she will be able to do the ensuing session. She has the prayers of the church here for her welfare and consolation in the gospel of Christ. We hope the Church at Fulton will show her all possible kindness, and comfort her in her affliction. A glorious future lies before her. Though a stranger to the melodies of sound and the sweetness of the human voice in this world, yet she will both hear and speak in the next. Her ears will be unstopped and her tongue will be loosed to
Hear and speak the praises of Him whom she loves. A blessed prospect before thee, my dear Sister in the Lord.

D. T. W.

LINN COUNTY MEETING.


Dear Bro. Wright: Say to the Brethren through the Pioneer, that there will be a meeting held at Linneus Linn Co., Mo., beginning Thursday before the fourth Lord's day in October, for the purpose of cooperation in bringing about a more thorough organization and discipline in the congregations in the county. The brethren in each congregation are invited to meet with us in this meeting especially the Elders and Deacons. Brethren from a distance are also invited to be with us. Brethren G. R. Haund and D. T. Wright will be with us. Brother Hand to commence Tuesday before end continue for some time after in a protracted meeting. Will the Elders see to it, that such congregation in the county be represented.

H. C. Owen

REPORTS FROM THE BRETHREN.

Graham, Mo., Sept. 24th 1868.

Bro. Wright: On my return home from the Columbia meeting, I stopped at Oregon Holt Co., Mo., and with Brethren G. T. Webster and F. M. Rau conducted a meeting for ten days, with much interest. We had to contend with a Mormon who tried to interrupt our meeting by speaking publicly, though the most intelligent part of the community were satisfied with our disposition of this latter day Theory—Bro. Webster and bro. Rau did good service in the meeting with their strong appeals and touching exhortations. The result of the meeting was 12 additions to the noble band of disciples meeting in that place, and the brethren much encouraged, the brethren all came up nobly to the work. To the good Lord be all the praise.

J. W. Tate

Rolla, Mo., Sept. 22 1868.

Bro. Wright: Grace, mercy and peace from God and from our Lord Jesus Christ be unto you. Dear brother: The cause of our Lord is still moving onward in this place. Thirty-five have been added to the saved since I last reported, 15 from the Methodist, 10 from the World, 2 from Free Will Baptist, 4 from the United Baptist, 1 from church of Zion, 1 from German Reformed, 1 from the Catholic and 1 reclaimed. To God be all the praise.

Jno. Glover

Petersburg, Kansas, Sept. 24, 1868.

Bro. Wright: A few nights ago, brethren J. H. and Joseph Bauserman closed a very interesting meeting near this place. The meeting commenced on the first Lord's day of this month, and closed the third. Preaching at nights, only on Lord's days. The results of the meeting were thirty-two additions to the church of Christ, twenty-six by confession and baptism, and six by recommendation. Of the above number eleven were formerly Methodists, and one Baptist. The truth will prevail. Yours, in the hope of eternal life.

B. A. Ramsay

OBITUARY:

Died, near Tuolumne City, Sister Sarah D. McHenry, the consort and bosom companion of James McHenry. Sister McHenry was born in Pulaski county, State of Ky., Aug. 3d, 1832, and was married in Bates Co., Mo., Dec. 6th, 1849; came to California with her companion in 1863, and died July 27th, 1868, aged 35 years, 10 months and 27 days.

About two years and a half ago our beloved sister obeyed the world's Redeemer, and since that time has lived a consistent Christian; and those who knew her longest love her most. She was a devoted Christian, lovely companion, kind mother, and an excellent neighbor. Our community will mourn over their loss. She has left her companions and three children, the youngest an infant, to weep over departed worth. Whilst we are left weeping on the shore to which she will return no more, she has gone to meet her littleurches, which had been snatched from her embraces, who had outstripped her, and were waiting in the Paradise of God to welcome her into the society of the just. We have looked for much happiness in this life, many hours of delightful enjoyment with her, when she should be restored to health and we could take sweet counsel together, and walk to the house of God in company. But it has pleased our Heavenly Father to deny us this, and since he has provided so much better for her than we could do, we will not dare complain; but we will think of her redeemed spirit rejoicing in the presence of that blessed Savior that she longed to be with, united with that numerous host redeemed by blood, where she is now enjoying a present joy, united with that numerous host redeemed by blood, where she is now enjoying an present joy, united with that numerous host redeemed by blood, where she is now enjoying a present joy, united with that numerous host redeemed by blood, where she is now enjoying a present joy.
THE CHRISTIAN MINISTRY AND ITS SUPPORT.—No. 2.

That the Messiah, our glorious Redeemer, our liege Sovereign and King, our Lawgiver and Judge, has ordained a wise, powerful, and efficient ministry, no one that knows him, and believes that all authority in heaven and earth are his, can doubt or does doubt. That he has not left that ministry to chance, or to the generosity of his enemies for its creation, maintenance and success, no student of the New Testament can, for a moment, question. "He that spared not his own Son, but delivered him up" to the painful and ignoble death of the cross, will certainly freely and generously give us all things necessary to success in every scheme which has the glory of God or the happiness of men for its object. And such, most assuredly, is the Christian scheme.

Again: our King is honorable, and absolutely independent, and will not have his public servants dependent on the world and the Devil. He will not allow them to go a begging to Satan, to build up his cause and kingdom. Nor will he have his public servants seculars or sinecures. The clergy of sectarianism are sometimes divided into two classes—the one properly called secular clergy, and the others so-called spiritual clergy. The former add some worldly business to their calling; the latter do not. Christ's spiritual servants "wait upon their ministry." The true christian and the true church are known by, and distinguished on account of, their liberality. An honorable Christian, a spiritually-minded man, will not take fee, reward or wages, from one in the Devil's kingdom, for services rendered to the Lord. It is an insult to our King to ask, or knowingly receive from his enemies, wages for any service done to him, his cause, or people. From many such observations and conclusions, without elaborate argumentation, we come to the conclusion that it is essential to the Christian ministry that they be provided for by Christ's own church and people. The Messiah preferred to send Peter to a fish for the temple tribute money, rather than to ask it from an ungodly man. As a Jew, he ate with publicans and sinners; but when he desired to borrow an ass, he sent his disciples to a person who only needed to know that his Master had need of him. He thus honored the owner of the ass more than he could honor his Lord.

We have seen that, in certain circumstances, Christ's ministers may support themselves, but that they are not obliged, by any law, to do so. Would it not, however, be a very imprudent policy, on the part of a Christian community, to have its evangelist plowing, teaching school, making shoes or tents, when they ought to be, every day, working in Christ's vineyard, and winning souls to God, or preparing themselves for this great work?

He is a poor shepherd who once a
week, or even once a day, throws some fodder into the rack, and pays no more attention to the flock, not even to learn whether they eat or do not eat it. Such a shepherd deserves no wages, not even to partake of the milk of his flock. The good shepherd feeds his flock in green pastures, along the cool waters, and keeps his fold secure from wolves and dogs. But absent from the flock, and engaged in other employments, how can he perform these duties? Jesus, the good shepherd, “laid down his life for his flock;” and ordained that, Timothy like, all evangelists should give themselves wholly to their work, that their profiting might be obvious to all that wait on their ministrations. “No man can serve God and mammon;” and no man can be an approved and useful evangelist, who makes it, in whole or in part, a sinecure, and pursues some worldly calling for a living.

There is wisdom in Christ’s ordinance which I have not often heard even alluded to, much less developed. I allude to the ordinance: “That they who preach the gospel should live,” not on the gospel, but of (or by) the gospel. The philosophy of this is, that every man, as a general rule or law, must faithfully and industriously pursue that calling on which he depends for support. Now, to secure the whole heart, time, labor, and energy of an evangelist in his work, the Lord ordained that he should live on the proceeds of the gospel—on the avails of his calling. Is it not a self-evident proposition, that mankind mind that which most minds them, or pursues that branch of business most faithfully which is most lucrative. Let a man, for example, have a farm, a school, or a shop, on which he mainly, if not wholly, depends for food and raiment, and some other business connect-

ed therewith, some little office, that pays little, very little, for its duties; need I ask any one, which of the two will he neglect? One of them must, at times, be neglected, and will not that generally, pay, always, be the less lucrative?

We have many brethren who profess to be pastors, and some, too, who profess to be evangelists, whose, farms, shops, and schools, have much more of their time than their ministry. They labor on the Lord’s day for the Lord, and on working days for themselves, and are yet evangelists or pastors in profession! But, like myself, they receive nothing for it. This, in one attitude of the case, may appear generous, but we could not, in justice, receive anything in the name of a pastor or evangelist, because we do not do the work. Both these officers must, so long as they assume the office, perform the work belonging to the office.

But with me it has been, and still is, a question, whether we do more evil than good, in many cases, by such a course! When a church has the means of having an elder that could every day labor in the word and teaching, “publicly or from house to house,” and neglects the duty; because some one volunteers to speak, or preach for them, and lead their devotions on the Lord’s day, it has become with me a grave question, whether we do not commit two offenses—one against the cause we plead, by preventing the church from employing one who would be always at work in the Lord’s vineyard; and another against the people, by cultivating in them an illiberal, selfish, and rather churlish spirit? Besides, we rob them of the honor and glory of being fellow helpers to the truth. These questions have been with me, and doubtless with
others, of serious consideration. We feel disposed to preach the gospel, without charge, to the poor, and even to rich Infidels, Pagans, Jews, Samaritans; but I confess it rather goes, with me at least, somewhat against the current of my soul, to teach or instruct those who are able to contribute to the cause of illumination and salvation, but need it not for their own education, but for that of others; and instead of doing so invest their gains in houses and lands, in goods and chattels, and take no stock in the Bank of Heaven.

With such professors, I can have as little sweet communion as with those brethren called pastors or evangelists, who receive the wages and do not the work; but while nominally working for the Lord, are all the week, the Lord's day excepted, gathering honey out of every opening flower for themselves. I have just as little sympathy with, or feeling for, any one called my brother in Christ, who does so, as I have for the hireling clergy and dumb dogs who fetch in the kennel, but will not bark when the thief comes; or who grind down state divinity of other days, and mingle with it a few better thoughts, a few more rational views, which they, too, have borrowed from another source than their own pious and laborious studies of the Living Oracles, and serve it up, as the bread of life, to famishing sinners.

But while speaking of the support of the gospel ministry, I must advert to some other portions of the apostolic writings, which I must reserve for another essay. Meanwhile, I will only add that there needs some definition of the word 'support' or maintenance of Christ's ministers, especially of that class called evangelists. This term, like most others, is not so defined, in any one treatise, as to fix definitely and forever, its proper import.

It must, of course, be more or less regarded as a relative term. It differs in value, and is very much governed by time, place, and circumstances. Four hundred dollars may be a support for one man at a certain time, place, and state of society. It may be two thousand dollars, at another place, time and state of society, for himself and household. There is no standard sum of money, nor of that which it represents, that could, by lexicography, church canons, or acts of parliaments ecclesiastic, be established or ordained as either scriptural or rational in this case.

Yet there is a competence, a rational competence, in the common sense import of this term, which, although it differs in dollars and cents in Jerusalem, Rome, London, and Apia Forum; on the Ohio, the Missouri, and the Mississippi, is still fully comprehended by the respective inhabitants of these and all other localities.

It is that which is neighbor-like; it is the poet's golden mean:

"He that holds fast the golden mean, And lives contentedly between The little and the great, Feels not the wants that pangs the poor, Nor plagues that haunt the rich man's door, Embittering all his state.

True, the bishop of a church must be given to hospitality, and that without begging for the means. He should lack none of the necessaries, if not the comforts of life. I do not say that he should conform to any of its extravagances; nor should his household affairs be narrowly looked into, or become the subject of criticism; nor should he, in receiving his annual stipend, whatever it may be, either appear or feel like one asking or receiving alms. It is but his due; and when the last farthing is paid,
he must not feel that he has received any favor. On the contrary he may, should an occasion require it, say with Paul, "If we have sown to you spiritual things, is it a great thing if we should reap your carnal things?" The seed is more precious than the harvest, however rich. It was always so, since there was an organized people of God in the world, typical or real. To conclude, we say, with Paul to every delinquent: "Do you not know that they who minister about holy things, live of the things of the temple? And they that 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."

THE KINGDOM OF HEAVEN.

My soul, why dost thou draw back? Why dost despondency throw her somber mantle around thee? When thou laiedst down to rest, in the evening all about thee was delightful, the landscape before thee was grand. It is true a range of hills appeared before thee in the way, but being interspersed with beautiful valleys through which you might pass, they presented no obstacle in the way of thy progress. But how changed the scene. Instead of the low range of hills appears a rugged mountain chain, whose perpendicular sides, towering skyward, present an impassable barrier.

Do not become so soon discouraged; you know that appearances are often deceiving. It may turn out that that which has the appearance of a huge mass of rocks is merely a bank of fog. Therefore push forward thy journey and examine whether the obstacles are real or merely visionary.

Brother Dungan, I think I understand the spirit with which you penned your article in the Pioneer, No. 32. The object of your "few plain questions" seems not so much to ascertain how I can reconcile the passages you quote with the position I take, as to "serve to ventilate this new (1) theory" and "cure" me. I would humbly suggest that questions are not arguments, nor are assertions proofs.

But there may be those who have a curiosity to know how I bring about a reconciliation, and for their satisfaction, if not profit, I will do the best I can.

I will take up each of the passages quoted by good bro. Dungan, and see what is their bearing on the questions before us. I assert that if convinced I will forsake the position I have taken, and that if there is any reasonable amount of testimony against me I will be convinced.

1. The first obstacle which bro. D. discovers, and which he thinks should "settle the whole question," is Luke xix: 11–25, which I think is very plain in its teaching. Nothing is plainer to my mind than that there is a difference between the state of the government of God as it now exists on earth, and as it has been since Christ established his kingdom, and as it will after the Lord shall judge the world. This distinction is clearly pointed out and kept up in the scriptures. All the texts bearing on the kingdom question may be divided into two classes, those that relate to the kingdom on earth prior to the second coming of Christ, and those that relate to the kingdom at or after that event. Bro. D. will admit this. "For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Peter i: 11. It is very evident that the state of God's government here termed the everlasting kingdom,
has not yet appeared. "It is yet in the future." To make "the future" with our Savior while he was on earth, and at Pentecost, and have all his teachings point to that event, is about as sensible, to my mind, as the Universalist's doctrine that the general judgment took place at the taking of Jerusalem by Titus, and consequently that all texts referring to the judgment point to this event. Surely bro. Dungan could not have paid very much attention to reading scripture to refute my position, for in verse 16 we read, "And it came to pass when he was returned, having received the kingdom, then he commanded the servants to be called," &c. Christ has not yet returned nor has he reconed with his servants. The kingdom spoken of is the "everlasting kingdom" mentioned by Peter, and has no reference to Pentecost or any other time this side the general judgment. If bro. D. is not satisfied with this, I will argue it at more length some other time.

2. Luke xxii: 29, 30, and Matt. xix: 28. When are the events mentioned here to take place? Jesus says, in the regeneration, when the Son of man shall sit in the throne of his glory; that is, at the general judgment—the new birth of the world—when a new order of things is established. The Savior had no reference to his earthly kingdom. It is therefore yet in the future.

3. Matt. x: 7, "The kingdom of heaven is at hand." Bro. D. says, "they would not have thus preached if the kingdom had already been established at the beginning of the Savior's ministry." I do not recollect having said the kingdom was established at the beginning of the Savior's ministry, but I did say, and say now emphatically: the kingdom was not established on earth until after the resurrection of Christ. I refer bro. D. to my former articles.


5. Matt. xx: 21. It is evident the children of Zebedee did not understand the nature of Christ's kingdom. This does not argue that it had no existence then. There are many good citizens in worldly governments who do not understand the principles of their own government. If, as you say, James and John had to pass through a baptism in order to enter the kingdom spoken of here, that baptism must have been sufferings and death, and consequently the kingdom, that mentioned by Peter—the "everlasting kingdom." It is still in the future.

6. Matt. xvi: 18, "I will build my church." As I will not have room in this article to answer this objection satisfactorily, I will pass it and take it up at another time.

7. Luke xxiii: 50, 51, does not say that Joseph, the Counsellor, was "yet looking" for the kingdom of God, but he waited for the kingdom of God. It is not at all probable that Joseph understood that it was necessary for Christ to die and rise again in order to establish his kingdom. He looked upon Jesus, in his lifetime, as he who should redeem Israel. He waited for the kingdom of God, as Simeon (Luke ii: 25,) "waited for the consolation of Israel." He believed that Jesus had been unjustly condemned, and for the respect he had for him, had him decently interred. I have strong misgivings that Joseph at that time had any great faith in the resurrection of Christ, or that he would establish his kingdom on the earth. I think his mind was in the same state as that of the disciples when Christ met them in the way. Luke, as
an historian, merely records the events that transpired, telling what disposition was made of the Savior's body.

8. Matt. xi: 11. The kingdom at that time was composed of Jesus and his apostles. The least of the apostles was greater than John the Baptist.

9. Luke xxii: 18. Has bro. D. any evidence that Christ has drank of the fruit of the vine with his disciples, since he spake those memorable words? If so, let us have it. This must refer to the kingdom of ultimate glory, Bro. Duncan. You and I expect to drink of the fruit of the vine here spoken of with the Savior in his Father's kingdom, and every time we partake of the cup on Lord's day, we look forward with an eye of faith to the time when the kingdom of God shall come.

10. It is evident to my mind, if we explain away or cover up every text which refers to Christ's kingdom on earth, consistency will compel us to take the soul-sleeper's theory, viz: the kingdom is "yet in the future," in every text, and consequently there will be no kingdom at all, nor will there be until the second coming of Christ. It will not, however, do for us to apply these texts which refer to the "everlasting kingdom," to the kingdom on earth as it now exists; if we do, confusion will be the result. In Acts i: 6-9, reference is made to the promise given in Matt. xix: 18. See paragraph 2 in this article.

11. The order of Melchisedec seems to consist not so much in his being king and priest at the same time, although this is true, as that he did not inherit the priesthood, nor did it descend to his children. It began and ended with himself. Christ's priesthood is after this order. Melchisedec may have been priest before he became king, or king before he became priest, for all we know to the contrary. I think, brother D., you will find it hard to prove that Melchisedec was made king and priest at one and the same time. Although I will not say that he was not, I wish merely to show that this is not the point in the passage to which the apostle calls attention. Heb. vii: 4, does not prove that Christ was not a priest while on earth.

In my next I will answer the rest of your objections, and will undertake to prove that Christ was a priest as well as a king while on earth. Do not become startled, my good brother. I assure you my object in writing is not "notoriety," but to bring this question up for discussion for my own benefit and perhaps the benefit of others. Apply the rules of logic to my arguments and if they do not stand, I will rejoice with you in their downfall, for my object is truth.

THOMAS TULLY.

LETTER FROM BRO. CREATH. No. 5.

HARRIMOBG, Rockingham Co., Va., September 21, 1858.

Bro. D. T. WRIGHT: I have not seen a number of the Pioneer since I left Missouri, in July, consequently I do not know what has been done in your Parish. As I shall leave here shortly, and not have an opportunity of writing soon, I therefore send this communication.

I attended what was called the two first Big Meetings held by our brethren in Ky. The first was in Maysville, in May, 1830, thirty-eight years ago last May. Bro. A. Campbell, my uncle Jacob Creath, Sr., and myself, did the preaching. We read the scriptures, preached, prayed, sung and exhorted, conversed on religious subjects, celebrated the ordinances, bro. Campbell immersed one of the Gano's, from Cia-
cinriati, (I believe he was brother D. S. Barnett's father-in-law), and we observed the supper. We had no Moderator, nor clerk, nor church representation, nor delegates, nor messengers, nor resolutions, nor motions, nor seconds. It was one of the happiest and most profitable meetings I ever attended. Bro. Campbell did most of the preaching. The other one was at Clear Creek, Woodford Co., not far from Versailles. It was conducted by bro. John Smith, my Uncle and myself. It was a pleasant meeting, and is noticed by John Taylor, in his expose of Campbellism, which I have in my library. We had no Moderator, nor clerk, nor delegates, nor business of any sort, except preaching and other acts of worship.

I am willing to meet the brethren of Mr., next Spring, Summer or Fall to conduct such meetings. Let it be and be called a meeting for worship; no business of any sort done. I never expect to attend any other religious meeting save the meeting of one church, on Lord's day, for worship. I consider it a violation of the compact entered into and confirmed by the brethren of Ky., for twenty-five years, no one contradicting or dissenting from the compact during that time. This time secured its ratification. The Christians of the three first purest centuries and a quarter, the old christians held no other meetings than on the first and seventh days for worship. These facts secure our claims to those meetings and no others for any purpose. Other meetings are one of the causes that have wrought the ruin of the gospel. The same causes will produce the same effects. Men will do what men have done under similar circumstances.

Is it not one of the strangest facts in history, that men are now wiser for all that has gone before them? Look at the Jews from Mount Sinai to this day. Have they had no other God than the covenanted one at Sinai? Look at the first Christian church in an upper room, and look at Christendom now. Look at our own government in 1789 and look at it now. Look at our own great Reformation in 1523, and look at it now; and many other instances in history, such as governments, sects, and all institutions. All departures from fundamental principles, lays a foundation for a reformation. All the Reformations under the Jewish and Christian dispensations, arose from a departure from those original and pure institutions in the Jewish and Christian scriptures. The modern Missionary projects are about as nearly related to those of the New Testament as I am to Mahomet. Paul commanded the old christians to avoid all those who taught contrary to his teaching. Rom. xvi. This is as applicable to us and to the sects. As we find neither precept nor example in the New Testament for State Meetings nor Missionary Societies, we are commanded to mark and avoid them.

The modern monetized scheme is a tremendous machine, which needs constant greasing to keep it in motion, and a great deal of grease. It comprehends literary and theological schools, Bible and Tract Societies, Foreign and Domestic Missions, general and State Meetings, County and District meetings; Sunday School Unions, are all included in it. To keep this machine in motion, Missionary Boards, Presidents, Treasurers, Corresponding Secretaries, Agents, Printers, Periodicals, buildings, Teachers, Rainers, Collectors, mendicant and beggar friars are all put in requisition. These clouds of witnesses are so great, that a sober christian who doubts the
A WORD TO THE UNCONVERTED.

Sinners, I am aware, like not reproof, but I must tell you that time hath not while the impious are unconscious, wasters it in irreligious reveling; with regular tread the Ruler of this universe is ordering its march forward, and all that stop to participate in these vices, in this valley of sorrow, to-day I offer you the weak assistance of an humble girl (who lovingly holds aloft her Savior's banner,) to bring you to a consciousness of a Savior's sufferings and crosses for a ruined world; and, beg, pray, implore you to put on his armor and come with resolute will to rally round this Christian standard, to establish His Kingdom here, that "His will may be done in earth as it is in heaven."

Life! Who can tell what it is, or how soon its brittleness may be snapped asunder? Sage philosophers leave it incomprehensible, but we live and die for all that. "Leaves and flowers have each a time to die, but man knoweth not his number of days."

Take an instance of a joyous bride, a victim of this world, who went from our midst a short time since. Yesternight the quietude of the country was disturbed by the appearance of a horse-serber draped and all bespattered with mud and rain, bringing home her icy form to our neighbor's dwelling. Sinners, tell me why did not the Ruler order time to stand still, till this "mortal" could prepare "to put on immortality." All verifies the wisdom and the power of God. The children of men are sinful, but God changeth not. His "Truth is the strength, and kingdom, and power, and majesty of all ages;" and as the Hebrew captive remarked to the king at his banquet, that "Earth and Heaven bow to the power of truth."

Why, then, sinners, procrastinate? "To God's will every knee must bow," and time in his course, each day, brings you nearer the eddying whirlpool of despair, to be engulfed in the terrible abyss through eternity. "Eternity!" Sinners, have you ever paused to define the word? "Tis not a week, a month, a year, or a dozen years. It is duration without end. Unconverted ones, have you decided where to spend it? Will you yourselves make choice of a burning chasm, or will you anchor in a port called Heaven, "where the ran-
somed church of God is saved to sin no
more? And where our heart's best loved
ones, that are gone before, are free
from mental, and physical pains; and
are assembled as angelic choirs to
sing anthems to the Lord of all?
Sinners, remember this; remember,
too, the place which is called Calvary,
and the scenes there, and that it was
Christ

that left His starry crown,
And laid His robes aside:
On wings of love came down,
And wept, and bled, and died,
To save our souls from death and hell.

M. W. WOODSON.

IS IT RIGHT?

Recently I spent an evening at the
house of a friend in the city of
There I met, for the first time, our dis-
tinguished brother —— Found him
sociable, erudite, polite and a great
talker. He quite won my admiration.
His course, however, caused me repeated-
ly, during the evening, to enquire in
my heart, is it right? And now I prop-
ose the same question to preachers
generally. During our interview his
whole attention seemed to be taken up
with a brother preacher, who had re-
cently visited the city, and made some
unhappy drives, greatly to the annoy-
ance of our accomplished brother. He
eulogized his talent, and explored his
somewhat uncozenless manner. So far, so
good. He honored his zeal but thought
him too much disposed to disregard
common courtesy, in putting himself
uninvited into pulpits occupied by other
men. Good again. But here comes
the cause of my unpleasant musings.
He dwelt long on his history. Told of
numerous transactions in which he was
said to have brought suspicion on him-
self. My accomplished brother howev-
er averred his belief in his innocence.
Again and again he presented him in a
most hideous light, and closed every
such representation with "Others believe
it, but I do not." Now, brethren in the
ministry, is this right? If we believe
any so called preacher a bad man, ought
we not to say so candidly. If we be-
lieve him good and true, should we not
refuse to recount the wicked allegations
of captious opposers. Do we not thus
stain our brother's reputation and also
wound our Master's cause. Again I
ask, is it right? — R.

FROM KANSAS.

COUNCIL GROVE, Kansas.

Oct. 5, 1868.

DEAR BRO. WRIGHT: Yesterday I
visited the residence of a faithful and
devoted old sister, and upon the stand
lay the Discipline of the Christian
Church, well thumbed and marked with
strips; near by lay a large bundle of
hard used Periodicals, entitled "Chris-
tian Pioneer." The inmates consisted
of an aged widowed Mother, four
daughters and three sons; some of
whom were pious and devoted Chris-
tians, and their almost constant com-
paions were the Pioneer and the Bible,
from which the happy family seemed
to draw a large supply of christian
comfort, and from these alone, for we
are situated forty miles from any socie-
ity or church of our own denomination.
Here we are, cooped up with Metho-
dists North and South, contending po-
litically and ecclesiastically. Congre-
gationalists are earnestly contending for
something, but it will take a man with
keener powers of conception than I to
see the point. But we are in Rome and
bound to be Romans. I was at a dance
once, did not dance, but had to pay the
fiddler. Just so now, we must go to
church and we must pay for it.
A good brother told me that unless something could be done for us, he would sacrifice his property and leave. There are many here with silvery locks, who never heard the gospel preached in its purity. One number of the Pioneer requested all destitute localities to report to the State Meeting. We were not so fortunate as to see it in time, but now, with our earnest prayers, we send to our requisition, and urge our feeble claims upon all who can sympathize with us in our destitution. Brethren, in our helpless condition, unless there is manna sent us soon, we'll have to surrender. The number of Disciples here are about the original that constituted the first church; but we have no Peters nor Pauls among us. Will the church please send us one? The faith of Stephen and eloquence of Paul will yet save us. Our crops are light and taxes heavy, and we are very poor, so you need not expect much of us but our earnest devotion to the cause. So, brethren, help! Oh! for the Lord's sake, help us, or we perish! Yours, brotherly and fraternal.

A. J. NORRIS.

UNION MEETING HOUSES.

Bishop Pierce, of the Methodist church, writes to his people as follows. His words may have a lesson for Baptists also:

There are many union Churches. This is all wrong. Good will, fraternal fellowship, love among all Christian people—this is right; but let each one have his own house of worship. On my first circuit there were three union churches, and they were dry places for us all, Methodists, Baptists and Presbyterians. Neither party prospered. So I have found it ever since—everywhere. We are in each other's way—conflict of appointment, disputes about days, and collisions which naturalize each and all. There is no excuse for this evil. Are you weak and poor? Build a plain log house. This any neighborhood can do. Let it be your own to have and to hold; to come and to go, to open and to shut. A log house, a bush arbor, a tree, is better for us than any partnership arrangement. Have done with union churches. What you save in money, you lose in members; what you gain in accommodation as to a better house, is lost in power as to a distinct denomination.

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LETTER FROM BRO. CORTES JACKSON.

WARRENSBURG, Mo., Oct. 8th, 1868.

Bro. Wright: I felt greatly in hope that I would hear something cheering from you after the meeting in Columbia, but how uncertain are human events. But from your statement it seems that the Christian Pioneer must still mainly depend on your efforts for a support. Last year before I would have made the sacrifices that you have, the Pioneer would have long since been numbered with the things that have past. I should have concluded one of two things, either that it was not worthy of a support, or that the church in Mo. was not worthy of it. I thought that I was a pretty good hand to beg, but I am willing that you shall wear the crown on this point. I have come to the conclusion that it is not becoming the character of a Christian to be a beggar. I have yet to learn where either the Savior or Apostles ever taught, by either precept or example, for us to beg of the church or world to give money to build churches, or support papers or preachers. Neither am I taught to desert a friend and brother in time of need. It seems to me that the Church of Mo. have said by their works, which is stronger than words, that the Pioneer is not the work they want, (and what of the Quarterly?) but let us, in all kindness, throw the soft mantle of Christian love over the past, and as we see the evening of our earthly pilgrimage drawing nigh, buckle on anew our Christian armor of faith, hope and love, and battle faithfully for Jesus, pressing forward toward the mark for the prize of the high calling of God in Christ Jesus.
EDITORIAL.—REPORTS.

But now for the work. It seems that some fifty preachers were at the Columbia meeting. If the Pioneer is sustained, preachers must take hold of it and go to work, there is no time to lose. Let fifty preachers say they will send you the money for ten subscribers by the first day of January next. Let subscribers commence with the next volume. Now, brethren, send in your names, considering me one of the fifty. Now what preacher can make an excuse to the above? Will not such men of God as brethren T. M. Allen, Gaines, Proctor and Longan, occasionally write some cheering words, that the Pioneer may be our of Missouri like a family medium through which brethren in Christ may hold sweet communion and words of comfort and strength, while we are all contending with the wiles of the Devil? In our respective fields of labor, this rich and beautiful State of Missouri, is ours if we will only work together, guided by God's word and trusting in the power of His Holy Spirit.

Bro. Wright, I hope you will receive in all kindness what I have written, as coming from one who has settled in his heart an abiding place for you and your beloved family. What a godly pleasure it is to be permitted to send the warm gushings of our hearts into the bosoms of those we love in the Lord. How could we have united our poor hearts together in such strong fraternal ties but the Savior. To God be all the praise.

CORTES JACKSON.

E. V. RICE.—E. V. Rice, formerly of Troy, Missouri, and President of Troy Christian Institute, is located now in this city, Chillicothe, Missouri, and correspondents are requested to address him accordingly. All mail matter for him should be sent to this place.

CHARLES D. HURLBUTT.—We have had the pleasure this morning, Oct. 13th, of making the personal acquaintance of Eld. Charles D. Hurlibutt, of Delaware, Ohio. Bro. Hurlibutt is known among all our brethren through the valuable articles from his pen which have appeared for years regularly in the Review and our other papers. We were gratified indeed in the acquaintance and pleasant interview we enjoyed with him in our office this morning. He is looking well, and we trust that our readers will have the pleasure and profit of an article occasionally from his pen in the Pioneer. Upon meeting with such able and faithful men in the Lord, we thank God and take courage.

ENCOURAGED.—We are encouraged much by the kind words and subscriptions recently sent us by brethren. May the Lord continue to bless and prosper our humble publication, the Pioneer.

Correction.—In the publication of the marriage of Mr. Boyle and Miss Hutchinson, on the 17th ult., the name should have been published William S. Boyle, instead of John W. Boyle, Jr.

HYMN-TUNE BOOK.

In response to calls from all parts of the country, I can say that I am gathering hymns and tunes for such a work as the demand calls for. I want brethren who take a special interest in such work to lend me their aid. Do not neglect it, but promptly send me hymns and tunes, particularly old ones, which ought to be in the book. Some of the new are good, but generally the old are better. I cannot expect to publish the work complete in much less than two years, but I need the materials now. Write me the tunes and hymns must be in it.

A. D. FILLMORE.
Cincinnati, Ohio.

REPORTS FROM THE BRETHREN.

DRESDEN, MO., Oct. 7, 1858.

DEAR BRO. WRIGHT: I have just reached home after an absence of more than two weeks. I spent the first eight days in the neighborhood about ten miles South-west of Warrensburg, in Johnson county, where we have a few brethren and sisters but no organization. The brethren at Warrensburg, in the true missionary spirit, gave the time which according to contract I should have spent with them for the meeting. We had six additions, five of them by confession and immersion, and succeeded, I think, in sowing much good seed that will yield a harvest hereafter. Baptists, Methodists, and Cumberland Presbyterians, as well as outsiders, gave us an attentive hearing. I have strong confidence that the work done will not prove to have been done in vain. The word of God faithfully preached and honestly heard, must sooner or later, yield good results. The Lord grant that such may be the case in the present instance. From this point I went to Bear Creek meeting house, still in Johnson county, to assist our excellent brother James Randall in a meeting of some days. This meeting resulted in five additions to the cause. We have a small congregation of excellent brethren...
DEAR BRO. WRIGHT: The sad and painful task now devolves upon me to communicate to you the death of my brother and another brother whose name we have not learned.  

D. T. W.

MARRIED,  

In Chillicothe, Mo., on the 12th of October, 1868, by Eld. D. T. Wright, Mr. M. W. McCormick and Mrs. M. B. Nabors.

OBITUARIES:  

DEAR BRO. WRIGHT: The sad and painful task now devolves upon me to communicate to you the death of my beloved and affectionate mother, Nancy G. Botts who lay under the hand of affliction over three months. She suffered greatly, beyond human tongue to express. She died about 4 o'clock P. M. on Saturday the 5th inst. She died as she had lived a Christian, she would often say she did not want to stay here, this world was not her home, when it was daylight she would say, I do not want to live to see the sunset, if it be the Lord's will to take me when might come, she would say she didn't want to live to see the Sun rise but would remark she must with patience wait the Master's time. She often said that she was both ready and willing to go, she would talk of death with entire composure, there appeared to be (so to speak) a heavenly glow depicted in or on her countenance she would often call her friends to her bedside, take them by the hand and exhort her christian friends to be faithful, and those who were not to turn to the Lord, for Jesus was the only one that could do them good, that they all sooner or later would come to the bed of affliction and death.

It is but natural for us all to weep and mourn, but at the same time we sorrow not as those who have no hope, she appeared to suffer more or less throughout her entire system, though the main seat of her disease appeared to be in the brain which was inflammation and ulceration. She would say to me, I know you will be lonesome when I am gone, but if I should get well, I could not stay here long and then I would have all my sufferings to go through with again, she would then say, I would rather go home now to my Heavenly Father and be at rest, I must close. Her age is fifty years, 4 months 26 days, I feel my heart is heaveyed, it is with continuing faithful- 

THOS. T. BOTTs.

DEAR BRO. WRIGHT: The Church here during the war became disorganized. The meeting house was sold for $2,500, and the money put at interest. A few weeks before we came here, about a dozen brethren and sisters commenced meeting each Lord's day in a School House, including one of the old Elders of the church. They continue to meet, but there seems to be no regular organization. The meetings are increasing in interest. Your brother.

L. J. EASTIN.
THE KINGDOM OF MESSIAH.

BY W. C. ROGERS.

31. Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall come to pass. The inspired prophet, looking through the thick darkness of coming ages, and saw the rise, decay, and final destruction of empires, and the crushing fall of empires disturb not the firmness of its deep and broad foundation. It was built by the Most High, and is by him sustained. We are not only astonished at the inimitable beauty and simplicity of the word of God, but we are subdued in contemplating the exactness with which the prophetic declarations come to pass. The inspired prophet looked through the thick darkness of coming ages, and saw the rise, decay, and final destruction of tribes, nations, and monarchies. But he lived not to see fulfilled what he declared should transpire hereafter. He died, not comprehending the full meaning of his own predictions. The Christian student of the nineteenth century, does not, of course, understand all prophecy; but enough of its fulfillment is exhibited in the past and present to demand an acknowledgment from all of the greatness and goodness of Him who doeth according to his will, in the armies of heaven and among the inhabitants of the earth.

For the purpose of seeing what God has done for the salvation of a lost world, and what good thing is yet reserved for a perishing world, I propose to consider the time when the God of heaven designed setting up that kingdom which
shall never be destroyed. Nebuchadnezzar, king of Assyria, had dreamed a dream. Daniel, the captive prophet, came into his presence and commenced the revelation of his dream. "Thou sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. ** Thou art this head of gold." Daniel spoke with remarkable definiteness. There is no evasion in his remarks. Thou art this head of gold, settled at once the position of that power ruled by Nebuchadnezzar. The Assyrian empire was a vast and mighty empire. Its capital was Babylon. Its walls, gates of brass, proud temples, beautiful gardens, and inexhaustible treasures, spoken of by historians, and sung by many a bard, proclaim the magnificence and power of this renowned city. This empire ended B.C. 538, and was succeeded by another kingdom, in accordance with the fourth kingdom. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh all things; and as iron, that breaketh all these, shall it break in pieces and bruise." This language was addressed to Nebuchadnezzar. He was assured that on the ruins of his kingdom should arise a kingdom of inferior character. The Assyrian empire surpassed the Medo-Persian empire, alluded to by Daniel, in splendor and treasure, and power. It was well represented by the breast and arms of silver. It is a settled fact that the Assyrian empire was represented by the head of gold. The only kingdom arising immediately after it, was the Medo-Persian. Therefore, since this is the case, and since the Medo-Persian was not equal to the Assyrian empire, the prophet could have meant no other empire. It continued only for a short period of time. It terminated B.C. 331, and was followed by a kingdom whose characteristic features were faithfully sketched by the inspired prophet. After the destruction of the second kingdom, "a third kingdom of brass, should arise, which should bear rule over all the earth." The Macedonian empire bore rule over the then-known world, extending from the Adriatic sea to the Indies, embracing the most powerful and warlike nations of that time. The Greeks, from the character of their armor, were called "brazen-coated." In the days of their glory they were invincible in war, unsurpassed in the love of science, and the cultivation of literature. These facts are sufficient to identify this empire with the third kingdom—the kingdom of brass. Alexander the great, who had at least extended and strengthened the Macedonian empire, died B.C. 323. After his death his empire was divided among his four generals. Their possessions were soon embraced in the fourth kingdom. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh all things; and as iron, that breaketh all these, shall it break in pieces and bruise." Thus is the Roman empire delineated. The Romans were brave and death-defying. They were indefatigable in whatever they undertook, and usually accomplished their purposes. They were tough as iron. The Roman empire was emphatically the iron kingdom. No empire more justly merited that appellation.

Thus far we have seen the kingdoms or empires, represented by the gold, the silver, the brass, the iron, of that terrible image, beheld in a night vision by Nebuchadnezzar. In the changing for-
times of these four empires we see the hand of God. He is not an idle spectator of the affairs of this world. Individuals, communities, and nations, can not elude this sleepless eye. His searching glance penetrates the deep fountains of the heart, and all the machinations of good and bad, great and small, are known to him.

II. Daniel ii. 44, makes the following significant declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people but shall break in pieces and consume all these kingdoms, and it shall stand forever." "These kings," and "these kingdoms" are employed in this verse as synonymous. Nebuchadnezzar is addressed as if he were the kingdom of Assyria. "And after thee shall arise another kingdom." Such language is not inappropriate, since the king is guaranteed supreme authority. But the question to be determined is, in the days of what kingdoms did God purpose setting up that kingdom which shall never be destroyed? Some say, in the time of the four great empires above named; others say, in the time of the ten kingdoms which arose phoenix-like from the ruins of the Roman power. Hence it is believed by some, that the kingdom of God is already set up; others are of the opinion, that it is not yet set up, but will be in the future. The ten kingdoms represented by the ten toes, are not alluded to in the second chapter of Daniel as kingdoms. They are not once mentioned by him under the appellation of kingdoms. But the four empires which we have noticed above, are called kingdoms. It is therefore more probable, that God designed coming generations to understand, that he would rear his kingdom in the days of the four kingdoms, mentioned as such, than in the days of the ten kingdoms, not mentioned as such. The little stone cut out of the mountain without human agency, and the kingdom which should destroy all other kingdoms, are descriptions of the same divine power; because the little stone was to be cut out of the mountain during the existence of the image, was to strike it on the feet, prostrate it, and grind it to powder. And the kingdom of the Most High was to be reared in the days of the four kingdoms, as will be seen hereafter—symbolized by the wonderful image beheld by the Assyrian king. It is worthy of notice, that this little stone, before becoming a great mountain and filling the whole earth, struck the image and crushed it. Not before, but after this event, did it embrace the area of the whole earth. In connection with this sketch, notice that the kingdom of the God of heaven should break in pieces certain kingdoms, and should stand forever—should exist when all powers shall have decayed and faded from the earth. But before the erection of this kingdom, it will be perceived, by reference to the Old Testament, that a personage of glorious character, of celestial endowments, must make his appearance among the Jews. Jacob in blessing his sons, remarks: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Thus faithfully did the venerable patriarch speak of the coming of the Son of God, and what should follow. The scepter did not depart from Judah until Messiah came. When he appeared, the people did gather to him. This prophecy can refer to none, save Jesus Christ. Isaiah
beheld the advent of the blessed Savior and was enraptured in contemplating the peace that should attend his reign as king, and the immunities to be enjoyed by his happy subjects. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, 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 with justice from henceforth forever. The zeal of the Lord of hosts will perform this."

Jeremiah, looking forward, doubtless, to the appearing of the same great and good One, alludes to the covenant which God will then make with the house of Israel. "Behold, 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 broke, although I was an husband unto the same; 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." But before the coming of the Redeemer, a herald must appear among the inhabitants of Judea, and prepare them for receiving him. Isaiah describes him as the "Voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." These things are written as the canons of prophecy, by the finger of God. "The shade and coloring, the characters and scenes are all executed by him who is "mighty in strength and wisdom." (Continued.)

DEAD TO SIN,
NEW HAVEN, CT., Oct. 7, 1868.
DEAN BRO. WRIGHT: In No. 33, T. S., undertakes to refute bro. J. F. Davis' argument in No. 33, based on Rom. vi: 7. He says, "Bro. J. F. Davis seems to think that freed from sin and pardoned, in Rom. vi: 7, are synonymous terms." Well. But he examines the Greek text and finds the word is dikaios. He finds by collation it ought to be rendered justified. Grant it. He says, on the same page, "By faith and repentance we die to sin." Rom. vi: 7 then should read, "He that is dead, is justified from sin." Tis argument fairly stated is this. By faith and repentance we die to sin. He that is dead to sin, is justified from sin. Faith and repentance must precede baptism. Therefore we are justified before we are a fit subject for baptism. This is just what sectarianists claim. Who is "a full grown sectarian," bro. Davis or T. S.? He seems to have become conscious of his dilemma before he gets through, and begins to theorize. He finds justified, in Rom. vi: 7, is not to be understood to mean justified, but has attached to it a kind of legal or court of law meaning, and defines it, acquitted only for the present, and would read, He that is dead to sin is acquitted only for the present from sin. "Now if a definition is correct, the definition if substituted for the term defined will always make sense." (T. S.) Try it on his select passages. Rom. vi: 7, Therefore being acquitted only for the present by faith; Rom. v: 9, Being
now acquitted only for the present by his blood; Gal. iii: 24. That we might be acquitted only for the present by faith.

Is Jo. F. Davis, according to the testimony given against him by T. S., convicted of sectarianism or Universalism, or is the force of his argument based on Rom. vii: 7, diminished? If dikaios, in that text, is rendered justificed, his argument loses no force. If faith and repentance get us into a state of justification, baptism is a necessary condition, and as we know that baptism is an essential to a state of justification, we cannot accept the theory of justification by faith and repentance. We plead for the primitive teaching of faith, repentance, and baptism, to get us into a state of justification, into Christ, for there is no justified state out of him. Yours in Christ,

E. B. HAMMACK.

BIOGRAPHICAL SKETCH.

OF MRS. LUCRETA CREATHT, THE MOTHER OF ELD. JACOB CREATHT OF PALMER, MO.—BY JAMES B. TAYLOR.

Died on the 17th ult. at the house of her son-in-law, Mr. John Clayton of Brunswick Co. Mrs. Lucretia Creatht at the advanced age of 75 years. She was the daughter of Thomas and Elizabeth Braine of Granville County, North Carolina, and relict of Rev. William Creatht of Mecklenburg County, Va. It was her extreme affliction to be left about 30 years since, with a large family dependent on her instruction and guidance. The writer remembers to have seen her a short time after this painful event, and was impressed with the simple confidence she seemed to repose in the Widow's God. Cheerfully and truly did she cast herself upon His Almighty arm, nor was this faith a mere idle speculation.

She entered upon the duties of her position with patient energy, resolved that all her responsibilities should be fully discharged. The affairs of her household were guided with discretion—Especially as a Christian mother did she excel. Her whole life was a refutation of argument, that the practice of believers in baptism militates against the religious education of the young. She was a zealous advocate of this, as a practice warranted by the Evangelical law-giver. She was able to defend, and often did defend this practice. But never was a Christian more intent or more intelligent in bringing up her children in the nurture and admonitions of the Lord. She instructed them in the knowledge of the scriptures, and in all the duties they owed to God and their fellowmen. Such was her intimate acquaintance with the Bible, that she was able to converse intelligently on the doctrines of the Gospel, having selected and arranged ready for use, various passages in the Bible which might be of use to sustain them. In the absence of her husband, who was often away on terms of preaching she was in the habit of leading family worship and requiring her children to read, and frequently said that like Hannah, she was willing to give them all to the Lord to be used by him for the promotion of his glory. The fact is worthy to be noticed that long before her death she was able to entertain the hope of meeting all her sixteen children in the heavenly world. She rejoiced also to know that five of her sons had entered the ministry.

In good old age like a shoot of corn fully ripe she descended to the grave. Being in Western Virginia she desired to return to her friends and children in Va. and die there and be buried with her family, her wish was gratified a
feudal days, after her arrival in Brunswick she calmly yielded her departed spirit to her father and God maintaining to the last a trust in the Redeemer. To whom she had committed herself and in whose service for more than sixty years she had so faithfully engaged. May her large posterity nearly one hundred in number all be followers of her as she followed Christ.—Rel. Herald, June, 1853.

THE CHRISTIAN MINISTRY AND ITS SUPPORT.—No. 3.

We concluded our last essay on this subject with a very pointed and impressive quotation from Paul. He associates the maintenance of the Christian ministry with the maintenance of the Levitical priesthood, while witnessing at the altar; they being, as he alleges, participants with the altar itself. Whatever was devoted to the altar or to God, was divided, by God's appointment, between him and the priesthood. Whatever went into the temple, of the good things of this life, was, by divine institution, participated with those who served in the temple. God had no other use for it. And so the Lord has ordained, that they who preach the gospel should participate of its fruits through those who embrace it.

The Lord needs nothing in his own person, but he needs much in the persons of those whom he has employed to give effect to his labors, to the sacrifice which he made of himself to God. If the gospel be not preached, Christ has died in vain, so far as the salvation of all men, capable of believing it, is concerned. How important, then, that the gospel be preached! "How shall they believe in him of whom they have not heard?" "How shall they hear without a preacher?" was, indeed, true in the beginning, and must be true in every beginning where the gospel is not already known.

Printed gospels; read in the vernacular of any people, is, in some sense, a preached gospel. But still, the Bible must be printed and sent where it is not. And it must also be admitted, that the living voice of a living Christian man, is the most successful way of preaching it to any people. Our Lord, in his commission, did not command, that the gospel be written, printed or published, in our sense of these terms, but proclaimed with the living voice of a living man, accompanied with all the life, earnestness and zeal which it could receive from his person, manner and spirit. And these are matters of great account.

Evident it is, that the gospel was designed to be announced to all the world, and great must, therefore, be the company of those who publish it. Now, as "no man goes into a warfare upon his own charges," the nation, the whole nation of Christians—the Church of the Living God—the monument and the support of the truth—must send her ministers, and not merely commission, but sustain them, their wives and their children, too. For since the husband and the father labors for the Lord, the Lord's people must, by their love and allegiance to the Lord, sustain him; not serve him, nor make him a sacrifice on the altar of their parsimony. They must labor for this special purpose, as they labor to pay their impost to the governments of this world, and to do so with a much more enlarged benevolence and freedom. Christians are much more bound to support the gospel than the State. They are bound, by a higher justice, a nobler honor, and an infinitely higher gratitude. They owe person, estate, and whatever belongs to them enjoy, to the Lord, and all their hopes of immortality are in him, and in him alone; and therefore, if they had no philanthropy, allegiance to him would constrain a large offering, but these combined become a mighty influence to call forth their greatest energy in their hearts, their time, their money, their prayers.

Nothing is stronger proof of the little interest persons have in Christ, than their meagre pitance contributed to his cause. If they realized his great salvation in their own hearts, they could not withhold a liberal, generous, meritorious support to his cause. In fact and in truth, the enlightened Christian man regards the church and the Christian ministry as the only true saving bank on earth. Whatever is deposited there, will be always safe, and yield a large interest to all eternity. There is no other fire insurance corporation against the universal conflagration, but the church of Christ. Whatever is locked up in her, golden safe, will yield an everlasting revenue. It is a treasure hid in the elect and not in a field ; and though heaven and earth pass away, they and their consecrated property will be forever secure at the throne of God.
THE CHRISTIAN MINISTRY AND ITS SUPPORT.

But how is the Christian ministry to be regularly and sufficiently provided for? This is a question of human prudence, left to the wisdom and discretion of the church. There is no system, because there could be no system prescribed in the Christian revelation. It is not said that any one shall contribute so much per head, or so much per cent. on his income or capital stock. This would be making it a mere duty, a claim of mere justice, and no more. But while it is both a duty and a claim of justice, the Lord, because he loves a cheerful and a liberal giver, prefers to have it not a mere work of necessity and justice, but a work of generosity and liberality. Still it is expedient that there be a system in church, as well as in personal, family or State finances. There must be a sum understood, stipulated, and, above all, a time of payment.

The public Christian servant, minister, missionary, or evangelist, whatever he may be called, must, to be a man of honor, a man of veracity and good faith, be able punctually to meet all his engagements. My theory is, that he should be paid quarterly, in advance. For this purpose, every member of the church, from the widow and her two mites up to the man of hundreds of dollars, should, weekly or monthly, make his contribution to the treasurer or deacon of the church appointed to do the service. Let men pay their ad valorem tax or whatever Christian tax they may agree upon, as punctually as the merchant or the farmer must his bank engagements. Let him lay by in store, against the day of payment, his stipulated sum, with the faith and liberality of a Christian man.

As just stewards, let every man give as the Lord has prospered him. Riches, as well as salvation, come from the Lord. Both in the use of lawful and honorable means. It is God that gives all increase. Of this we are sure. Some can only spare five cents a week for the Lord's treasury; others, as well one or two or more dollars. The poorest may give something. None have a right to monopolize the honors of the church. No one ought to give so as to make the bounty of all not necessary. This would be to defraud them of enduring riches and honor. Every member of a church, not living absolutely on its bounty, should give, regularly and systematically, something. It is good and blessed to give anything to the Lord. He receives only through the persons he sends to us. His ministers of salvation are his choicest friends and favorites. Hence, while the "righteous shall shine as the firmament, his ministers shall shine as stars forever and ever." Of different magnitudes, too, but without envy on one side or pride on the other. Each, as he has turned men to righteousness and honor, shall shine in comparative splendor and glory in the highest heavens.

The State tax amounts to a large sum per annum; but the poor pay their equitable portion of it. The annual revenue to the Lord, in the form of meeting-houses and their expenses, evangelists and their expenses, the poor fund and the contingent fund, should be much greater, because the privileges enjoyed from the throne of heaven in the church, incomparably transcend those enjoyed under any throne or government on earth, of a political or a temporal character. And as the advantages accruing from the taxes paid to civil government are but the safety of our persons and property from human wrongs and violence, while those accruing from the throne of Christ are spiritual, eternal, and celestial—boundless as the universe and lasting as eternity—our liberality, our annual revenue, should be greatly above that which we are compelled to pay to Caesar for the transient pittance he gives us in return for it.

But I am not writing a treatise on ecclesiastic finance, or the best ways and means of discharging our obligations and securing our rights and privileges under Christ. I am writing with a free pen, on the support of the Christian Ministry. I write, too, on this topic, to call the attention of our brethren to this subject, because it has been neglected too long, and because some of our best evangelists have quit the field, like Peter, for a while, and gone a fishing. They do not find a Savior standing on the shore with their dinner cooked, when they land in a new territory. Therefore they go a fishing for a living. One has gone to school keeping, another to shop keeping, and another to physics, and, worse than all, some are talking of studying the arts and mystery of wrangling, aedea, civil law; and that, too, not as a science, but as an art to be practised for a roasted fish and an honey comb!

We are asked more frequently than moon's return, for evangelists; but the evangelists ask twice as often for bread, and do not receive it. Some are well supported, it is true. But we find not a few traveling and preaching on their dentistry, physiology, pa-
LETTER FROM BRO. CREATH.

1840, Father Stone, Thomas M. Allen, Marcus Willa and myself, held a meeting in Monroe Co., at which there was no Moderator, nor Clerk, nor church delegation, nor business of any character done, save preaching, reading the scriptures, prayer, praise, religious conversation, celebrating immersion and the supper on Lord's day. This was the most successful meeting ever held in Mo., up to that time. It gave an impetus to our principles throughout the surrounding country. I am willing to hold such meetings again. Brother John Smith and myself, and bro. John Steel, held such a meeting in Danville, Ky., in July, 1831. Judge Boyle was one of our hearers and remarked, "that if such men were sent to preach, and preached as we did at that meeting, we could not fail to convert mankind to the old Gospel." It is very painful to me, bro. Wright, to witness these principles departed from by our younger brethren, and for me to have to oppose my own brethren, whether you and they believe me or not.

Paul saw the system of sin practised by Catholics for the last twelve hundred years, and by Protestants since April 19, 1529, at work or conceived before he died. 2 Thess. 2d chapter. John, the beloved Apostle, lived to see the child born, in his seven Asiatic Epistles, who is now an old man in his dotage, going on crutches, because he is lame in both legs. It is not strange that the men who carried out our great Reformation with their lives, should live to see Conventions, Missionary Societies, and State Meetings added to our original principles and practices. It is grievous to me to have to state these things which have changed and are now changing the whole face of our cause. To show what a ruinous change one single thing will make for a people, I will instance idolatry among the Jews, the golden calf, and other idols, for the God of Abraham, and their rejection of God for their King, and the choosing of Saul for God, that they might be like other nations, ruined them in Church and State. The putting of Peter in the place of Jesus Christ, and using Christ as a ruse afterwards, has brought untold mischief on our race, and has changed the face of the old Gospel. The putting of infant immersion in the place of Christian immersion for remission of sins, and then substituting infant racism for immersion, since the sixteenth century, forms one of the main pillars of Popery and sectarianism. The putting of mechanical or phy-
LETTER FROM BRO. W. D. JOURDAN.

sical operations of the spirit before faith, has made the word of God of none effect by the Calvinian sects—human philosophy in ancient and modern times, has nearly buried and destroyed the simple gospel. Human creeds have nearly superseded the Bible. On the same principle, Missionary Societies substituted for the congregations of Jesus Christ, will overthrow these churches. Clerical combinations in concentration of power, are to churches what an army is to a country—it's destruction.

In view of all these lessons before our eyes, from history and experience, I call upon all the friends of religious liberty to the standards of the C. Messenger and C. Baptist, but above all to the platform of the New Testament, as plead for in the above standards, by two illustrious chiefs of the apostolic faith. The gospel of the New Testament was spread through the imperator orbis terrarum, the Roman world, before there was a Synod in existence, a council, a convention or Missionary Society, a Mo. State Meeting, a Presbyterian, an Association, a Conference, a Sunday School, a Temperance Society, a Catholic or a Protestant, a Theological School or College, a Pioneer or Quarterly of any sort. These are necessary appendages of sectarianism. Infant immersion and the whole sectarian system originated with Ethiopians, in Egypt, a dark corner of the earth, the hotbed of superstition and Idolatry. The old gospel spread in despite of all the resources of the universal Roman government, and the Devil to manage them, before sectarianism was born. Answer this argument.

JACOB CREATH.


DEAR BRO. WRIGHT: I was much gratified in meeting so many of our brethren in the ministry at Columbia; several of them I had never seen before; and it was a source of happiness to me to make their acquaintance. And if for no other purpose, I would be in favor of such meetings, just to see and cultivate the acquaintance of my brethren in the ministry. Unfortunately we are so isolated by time and distance that we cannot be together as often as necessary, or as we would wish, and hence we have not the advantage of each other's views or suggestions. Our stay at Columbia was too short; this I regretted. For the future we must do better in this respect. At such meetings we should remain longer—long enough to impart our scriptural knowledge to each other upon all important subjects—the aged brethren taking the lead in the exercises, and the younger following, thereby showing our submission to the Bible, in manifesting our respect for age, experience and labor of love spent in the cause of Christ. For the sake of harmony, respect, dignity, and the cause, this course should be adopted. The course heretofore has not been for the best, and should not be repeated; if repeated, harmony and good feelings may not be the result. I feel anxious already for the time to come when we shall all meet again. May the Lord grant us health and life, that we may see and speak often one to another.

At that meeting we had some fifty preachers, whose names and address are now recorded in the Pioneer, so that they can correspond at pleasure, and the brotherhood can know who they are and where they are. These important items are not to be disregarded by us at this time, when there are so many impostors seeking whom they may deceive. I would therefore suggest, and earnestly request every minister in the State, who was not at the above meeting, to send his name and address to brother Wright, Chillicothe, Mo., to be inserted in the Pioneer, and when he gets all of them he will insert them together, and hence they can be seen, read, and known to all the brotherhood. And now, brethren, when you send your name and address, be sure, if in your power, to send at least one subscriber for the 'Christian Pioneer,' and may the Lord be with us all for his glory and our happiness. Yours,

W. D. JOURDAN.

A COMMENTARY ON THE HOLY SCRIPTURES.

No work that has been issued from the American press, during the last fifty years, has made so profound an impression upon the religious public, as has 'Lange's Commentary.' This great work which has been prepared by the master minds of central Europe, under the direction of that ripe scholar and eminent theologian, Prof. Lange, is being translated and reproduced in this country, by Dr. Philip Schoff, assisted by a score of learned divines, representing some six or eight of the leading denominations of the day.
The reproduction of this great work in this country, and at this time, seems almost providential. Infidelity and Rationalism—the former more particularly denying the Mosaic account of the creation, and the latter embracing the theory of Renan and "Ecce Homo"—are met and annihilated by Lange. The volume on "Genesis" meets the cavilings of the Infidel at every point, and sets them aside. Facts, and science, and logic are presented in formidable array, and prove beyond a doubt that Moses spoke and wrote by the direction of Almighty God. It contains the most unanswerable arguments against that species of Infidelity that attempts a denial of the Biblical account of the creation of the world.

So with regard to the latter—Rationalism. The volume on "Matthew" establishes the Divinity of Christ, to the complete satisfaction of every candid reader. The miraculous birth—the life—the miracles—the sufferings, death, resurrection and ascension of the Lord Jesus Christ, are treated upon in a most masterly manner. Rationalism pales before the array of facts in this volume.

Seven volumes of this master work have already been given to the public by Charles Scribner & Co., New York. The remaining volumes will soon follow. Each volume is complete in itself, and can be purchased separately.

The work being non-partizan, it will commend itself to believers in the word of God everywhere. Every preacher of the gospel should have this work in his library. As a fellow-laborer has remarked, so say we—"Give me Lange's Commentary and Webster's Dictionary, and I will be prepared to meet the Goliath of Infidelity?" A congregation could not present a more valuable gift to its faithful preacher than this Commentary. To him it would be a tower of strength—a Gibraltar of defence against the tidal wave of Infidelity, that is swelling up mountain high in our great country.

THE RAWELEY SPRINGS.

Bro. D. T. Wardsby: Please permit me, through your periodical, to recommend to my acquaintances and friends the Rawley Springs, which are located in Rockingham County, Va., twelve miles from Harrisonburg, the county seat of Rockingham Co. They are said by Chemists and Physicians who have analyzed the waters, to be a certain cure for dyspepsia, spinal, kidney and liver diseases. They possess superior chalybeate properties, and have afforded relief to a large number of persons afflicted with the above diseases. I have been afflicted for twenty years or more, and have suffered more than I could express in that time, both mentally and bodily, and I have tried all the remedies of all the physicians in the Western and Southern States, where I have traveled for the above time, Allopathy, Hydropathy, and Homeopathy, and I have found greater relief from the waters of these springs in two weeks, than from all other remedies. I can therefore most cheerfully recommend them to all persons afflicted in the same way. I am not entirely cured, but nearly so. If the season was not so far advanced, I would return to them and remain two weeks longer, and then I should be well. They were recommended to me last May, by bro. James Goss, of Hopkinsville, Ky., formerly of Orange Co., Va., and they were recommended to him by a gentleman who had been cured by them.

They are kept by Mr. Joseph Miller, a clever gentleman, who has an amiable family, and who will spare no pains to render all visitors comfortable. The Springs and houses are not in as good repair as they might be, owing to the fact that some of the proprietors are minors, and they cannot be put in good order at present, but will be as soon as it can be done. The fare is plain, substantial and good, at twelve dollars per week. Persons wishing to visit these curative waters from the South and West, will go to Cincinnati, thence to Parkersburg, on the Ohio river, in Western Va., thence to Harper's Ferry, thence to Winchester, thence to Strasburg, thence to Harrisonburg, thence to the Springs.

Yours truly, JACOB GREGATH.

N. B.—The country is mountainous and healthy around the springs.

KENTUCKY UNIVERSITY, October 12, 1868.

The Students of the Bible College having convened, brother F. H. Hull was called to the chair, and a committee appointed to draft resolutions relative to the death of brother G. W. Parke, of Clinton, Mo. That committee made the following report:

WHEREAS, It hath pleased our All-wise Heavenly Father, who causeth "all things" to "work together for good to those that love the Lord," to take from us our beloved brother...
G. W. Parce, while in the morning of life, with bright prospects, bidding fair to lead a useful life in the ministry, we, his brethren and fellow students, greatly admiring his purity of character, do Resolve:

I. That in him we have lost a true friend, a faithful fellow student, an earnest advocate of the "faith once delivered to the saints," and a devoted brother, whose words of encouragement often incited us to renewed diligence.

II. That we do deeply sympathize with his afflicted parents and friends in their bereavement, and cordially tender them our sincere condolence.

III. That while we meekly bow to the decree of Him that giveth and taketh away, we comfort ourselves with the thought, that he has only fallen "asleep in Jesus," and will meet us again in the morning of the resurrection.

IV. That while we regret that in his short illness no fond mother was near to nurse him, and no kind father stood by to hear his dying words, we feel assured that he received every possible attention from brother and sister McGarvey.

V. That a copy of these resolutions be sent to the parents of the deceased, and also to the Review and Pioneer, with the request that they be published.

M. A. ELSTON,
J. E. TAYLOR,
J. B. VAUTER,
J. B. JONES.

Committee.

A few of the brethren met together at the Union School House, two miles from the above place, and had a refreshing time. The object of our meeting was to have a more thorough congregational organization. After bowing before the Lord in prayer, the names of the following brethren and their respective congregations were enrolled:

Rock Bluff, Atchison county, E. S. Needles;
Oregon, Holt Co., F. H. Rau, James Curtis;
Fairview, Holt Co., G. T. Webster;
Union School House, Holt Co., A. S. Brown;
Mound City, Holt Co., R. D. Parish;
Graham, Nodaway Co., W. R. Trapp, S. Tate;
Nebraska, McColey.

Preaching brethren present, Parker, Trapp, Rau and Webster.

Brethren Trapp, Tate and Needles were appointed to prepare a programme of business.

On motion, adjourned till 7 o'clock next morning.

Met pursuant to adjournment on the morning of the 6th October. After opening with prayer, the Committee on Business handed in their report, which was accepted.

The well known veteran, F. H. Parker, was chosen President, and G. T. Webster, Secretary, for one year.

Brethren Parker, Trapp and Rau, then gave a very interesting account of their labors and success, the harvest being large, the fruit ripe and fully prepared to be gathered into the granary.

The feeling which prevailed was in favor of co-operating to aid the enterprise of employing an Evangelist.

The next meeting was appointed to be held at the Union School House, Atchison Co., Mo., Nov. 10th, 1868, to commence at 9 o'clock, A. M.

The propriety of sending an Evangelist to the destitute, was laid over for discussion.

That the proceedings of this meeting be published in the Pioneer.

On motion of bro. Tate, this meeting adjourned till Nov. 10th, 1868, at 9 o'clock, A. M.

F. H. PARKER, President.

G. T. WEBSTER, Secretary.

CORRECTION.

Palmyra, Mo., Oct. 29, 1868.
Bro. D. T. Wright: Please permit me to correct through your periodical, a mistake I made in the Biographical Sketches of my father and his family, on page tenth.

I stated that my sister, Eliza Hopkins, married a Yankee named Fennell. He was a Virginia gentleman by birth and education, and a man of high standing and many noble virtues, as I learned in my late visit to that section of the State. I was led into the mistake by others in whom I placed confidence.

I never saw Dr. Fennell; he married my sister after I left Va., forty years ago this month.

I regret that I did not have the pleasure of his acquaintance. Yours truly,

JACOB CREATH.

FUNERAL SERMON.

Dear Bro. Wright: Please publish that I will preach what is called a funeral Sermon in Shelbyville, Mo., the third Sunday in Nov. next at 11 o'clock A. M.

J. CREATH.
SICK.

Eld. J. M. Long of the Pioneer, has been confined to his room at Macon, Mo., his present location, for some weeks with fever. The brethren and sisters of the Macon congregation, for whom he had engaged to preach, show him and sister Long every possible attention. May the Lord restore him to health and his valuable labors again very soon, and bless the Christian friends of Macon for their kindness to him in his affliction.

The matter for this and the preceding number has been in type for some time awaiting paper. Hope our readers will bear with us. We will try to be on time from this forward.

Will each one who sends us money and subscriptions be careful to examine the published receipts to see if they have been received. We wish to be notified of any errors that may occur. Any subscriber not receiving his paper, will please let us know immediately that we may see where the mistake is. Money by mail is always at our risk. Send by Mail. But where a Post Office Order can be obtained it is best to get one, and pay for it out of the amount to be remitted. The money then cannot be lost.

D. T. W.

DIED,

In Chillicothe, Mo., on Thursday, Oct. 15th, 1868, MINNIE, daughter of J. B. and Sarah Sherman, aged two years and three months.

REPORTS FROM THE BRETHREN.


DEAR BRO. WRIGHT: I have just returned home from a visit to Elm Grove congregation, in Richardson Co., Neb. I found there a congregation of 41 members, organized by bro. John H. Parker a short time since. Bro. R. C. Barrow has been doing some good work here also. Those brethren and sisters are all alive and active in their duty, and may the good Lord keep them in peace and prosperity. We labored with them four days, with 5 additions to their number. 1 from the Baptists, 1 from the Methodists, 1 from the Presbyterians, 1 from the Dunkers, and 1 by commendation. Your brother in love.

J. W. TATE.

MARYLAND.

Bro. Wright: Perhaps a word from this distant State may not be uninteresting to your numerous readers. We preach the same Old Jerusalem Gospel here that is preached with you, and it has the same effect upon our people that it has on yours—it brings them to confess and obey the Christ.

On the 17th September I immersed a United Brethren preacher in this town. He will do efficient work in the gospel field.

Recently I held a meeting on the "Antietam battle-field," and baptized a number there. Assisted by brethren Goodrich and Crenshaw, we have just closed a glorious meeting at Beaver Creek, near this place. At these two meetings and forty persons became obedient to the faith. Before reaching us, bro. Crenshaw had fifteen additions at "Jerusalem" and five in Baltimore—hence you see the cause is moving on with us. To God be all the praise.

JESSE H. BERRY.


OBITUARY.

Died, in Mecklenburg Co., Va., Dec. 20th, 1868, Dr. BENJAMIN FENNELL, in the 67th year of his age. He was a son of Dr. Fennel and Cherry Fennell, of Greenville Co., Va. He came to Mecklenburg county and settled in 1834, where he remained until his death. In recording this tribute to the memory of the deceased, the writer feels incapable of portraying the many noble and lovely traits of character he possessed, and the heart-felt piety which only a christian enjoys. The heart yields to sadness as we record the death of those we loved. True, memory brings back a thousand things causing us to mingle fresh with the scenes that united our hearts here, until we almost forget that we do not live together still: but the sad reality soon returns. Death loves the shining mark and has claimed its victim, and he who lived and moved for the good of others, is here only in our affections. The band that never tired in acts of kindness to those around him, has ceased to move, and the spirit that ever yielded to his Master's chastisement, has fled to his God who gave it. His death creates a painful vacuum in the deeply bereaved family, which God alone can fill. He was a devoted and loving husband, and a devoted and affectionate father, and a good citizen. The presence of the cruel enemy separated him, unavoidably, from a devoted son, of whom he often spoke, and of others near and dear to him, for several days previous to death, when indeed there was hope that death might not come. But kind friends were around and ministered to every want. The tenacity with which his wife and children clung to him, and almost frantically implored him not to leave them, serves in some measure to attest the strength of the tie that bound them together. But their loss is his eternal gain. His spirit now dwells in heaven, and enjoys that boon which God alone can bestow. He was not taken by surprise. He seemed to look with calm resignation at his approach for several months previous, and in his last hours expressed his children to love each other; and as the lamp of life was flickering, he exclaimed to his weeping wife, "I am ready." "I can go."

BY A FRIEND.
THE KINGDOM OF MESSIAH.

BY W. C. ROGERS.

(Concluded)

Opening the New Testament we are introduced, by the four sacred historians, to John the Immerser, the Harbinger of Messiah. He appeared among the Jews before it was publicly announced that Jesus was the Son of God. With boldness and fidelity did he accomplish the work assigned him. He died a martyr; but, before he finished his career, Jesus of Nazareth was declared to be the Son of God. It was made known that He, of whom the prophets and scribes of Israel had spoken, tabernacled in Judea. The time, place, and circumstances of his birth proved, that he was the “Desire of all nations.” He lived, and taught, and suffered; he died, was buried, and rose from the dead, as was affirmed of him, hundreds of years before his coming.

The Bible student is aware of the fact that John the Harbinger, the twelve apostles, and the seventy evangelists, commissioned by Jesus Christ, proclaimed the kingdom, or the reign of heaven as at hand. This was the burden of their proclamation, be it remembered, before the ascension of Messiah. After his ascension, we read of those that “God had delivered from the power of darkness and translated into the kingdom of his dear Son.” John, on the isle of Patmos, declared that he was in the “kingdom and patience of Jesus Christ.”

When at Cesarea Philippi, Peter acknowledged that Jesus was “the Christ, the Son of the living God.” Jesus affirmed that he would build his church on that confession, and in giving Peter the keys of his kingdom, he showed that his church and kingdom were identical. It should be carefully noted, that in this conversation Jesus affirms that he will build his church. Had it been reared, he would not have said this. After the ascension of the Son of God, we read in Acts of the Apostles that “the saved were added to the church.” “Church of Christ” and “Church of God,” are expressions of frequent occurrence in the Epistles. Christ remarked, before going to his Father, that the “beginning” of the proclamation of the law of his church or kingdom should be “at Jerusalem.” “Out of Zion shall go forth the law and the word of the Lord from Jerusalem.” After his departure, Peter, rehearsing the conversion of Cornelius and his household to the brethren of Jerusalem, said: “And as I began to speak, the Holy Ghost fell on them as on us at Jerusalem.” All things were in readiness for setting up the kingdom of the Son of God. He had vanquished the bellicose powers of earth and hell. He had passed the portals of the grave, entered the confines of Satan, grappled with him, and wrested from him the keys of death and the invisible world—had broken and cast aside the fetters that bound him, and ascended in triumph mightier than the proudest heroes of the past. Amended by a multitude of angels, he directed his course toward
his Father's abode. The gates were lifted up, the everlasting doors flew open wide, the King of glory, the Lord strong and mighty, the Lord mighty in battle, entered into the Palace royal of the Universe—sat down at the right-hand of the Majesty on high, received from the Father the crown and scepter of universal empire, angels, powers and authorities being subjected to him. He sent down the Holy Spirit according to promise, to the Apostles, according to the command of Jesus, waiting at Jerusalem. They were immersed in it. They were endowed by it with power for a special work—a work which was not to be commenced until they were capacitated for it from on high. Peter, to whom the keys of the kingdom of heaven had been committed, arose, and in the strength of Israel's God, proclaimed the law of induction into the kingdom of Messiah. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." "And he said unto them, Thus it is written, and thus it behooved Christ to suffer and 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." Peter, armed with celestial might, fearless as David among the Philistines, determined to obey his risen, exhausted and glorified Lord. He declared that Jesus was the anointed Son of the living God—that he was reigning on high—full of power to forgive their sins and heal their maladies. He spoke that the multitude, hearing and understanding and appreciating his words, might believe on the Son of God, and live. If he did not proclaim these facts for this purpose, for what purpose did he utter a word on that momentous occasion? Christ had said, "Neither pray I for those alone, but for them also that shall believe on me through their word." Convicted of having crucified the Lord of Glory, convicted of their awful and fearful condition, pierced to the very heart by the startling, overwhelming facts adduced by Peter, the multitude exclaimed, "Men and brethren, what shall we do?" "Repent and be baptized, 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," said the faithful ambassador of Jesus. They that gladly received the word were immersed—about three thousand. These three thousand believed that Jesus had died, had been buried and had risen from the grave, because they gladly received the word of Peter. They reformed—changed their conduct, because Peter would not have given a command that he slighted with impunity. They professed their faith in the Son of God, because Phillip required of the Ethiopian Eunuch a profession of his faith before he would immerse him. The conditions of pardon are the same everywhere, under the same dispensation. They were immersed into the name of the Father, and of the Son, and of the Holy Spirit, unless Peter was unfaithful in proclaiming his Lord's will. They were immersed for the remission of sins according to the Christian philanthist—according to the full meaning of the word of God. They received the remission of sins, because it was declared they should, in submitting to the command of Jesus Christ: They received the gift of the Holy Spirit, because they were promised it, on certain conditions with which they complied. They became
living members of the church of Messiah. They became living stones in the temple of the living God. They became obedient subjects to the glorious King of Saints. Built on the Rock of Ages nothing could move them. Flood and roaring tempests could not unsettle the sure foundation of that storm-defying Rock. It will stand the shock of the leagued forces of earth and hell. The fierce armies of Satan will ever recoil from the dreadful attack; maddened, confused, and distorted. The Kingdom of the Son of God was founded in the days of the iron Kingdom—the Roman Empire. However much this may be denied, it will forever remain a fact. Daniel had said that in the days of certain kingdoms, or kings, the God of heaven would set up a kingdom. In the days of the last of the four kingdoms above mentioned, God did set up a kingdom. It may be supposed that unless all the kingdoms were existing at the time of the setting up of the kingdom of God the conclusion arrived at is not legitimate. In the book of Ruth, it is said, "in the days when the Judges ruled," evidently signifying in the time of some, or of one, of the Judges. So we say an event occurred in the days of the twelve Caesars, meaning in the time of some, or of one of the twelve Caesars. Those who abjure this law of interpreting the words of prophecy, will find a difficult task in accounting for the fact that the gold, the silver, the brass and the iron of the Assyrian king's image were crushed together by the little stone. The magnificence of the first, the inflexibility of the second, the dauntless invincibility of the third kingdom were in a certain degree found existing in the fourth kingdom. The little stone cut out of the mountain without hands, in destroying the malignant enemies of the Roman empire, showed its ability to overcome all obstacles, of whatever character they might be. The little stone and the kingdom of Christ are the same power. The apostles compared themselves to earthen vessels—the Gospel to treasures within these vessels—that the excellence of the power might be of God. Had not God, his Son and the Holy Spirit presided over, directed, and sustained the work, the kingdom of Jesus Christ would never have reared. This Kingdom began its progress in the days of Tiberius Caesar. It steadily, firmly and proudly moved on, increasing continually in might until the days of Constantine the Great, it paralyzed the energies of the Roman empire. Constantine, by an imperial edict, A.D. 334, prohibited the worship of idols, and announced that Christianity should henceforth be the religion of the Roman people. Idols altars and temples were devoted to destruction. In Antioch and Corinth, in Ephesus, Athens and Rome, in the most populous and enlightened cities then existing, the Gospel had been successfully proclaimed and meek submission rendered to the King of kings. In the wilderness, on the mountains, in the caves of the earth, and on the distant islands of the sea, the sacred scriptures were read, prayers were offered to the living God, and the songs of Zion sung by the ransomed sons and daughters of the Lord God Almighty.

III. When the son of Man makes his second personal appearance among the inhabitants of the earth, he will find that kingdom existing which was organized by his authority on the day of Pente cost. If this position can be established it cannot successfully be maintained that the God of heaven will set up a kingdom at that time differing from that kingdom which is now standing and
will then be standing, of which his Son is now King and will then be King. If the above proposition can be sustained at the time when God, proposed founding that kingdom which should have no end or shall never be destroyed, is forever settled, and all opposing argumentation ineffective. In Luke, we are informed that a nobleman went into a distant country to receive for himself a kingdom or to procure for himself royalty. The nobleman went abroad to receive a kingdom; Christ went to his Father and was crowned Lord of lords. The nobleman, before his departure gave to his subjects talents to be increased; Christ has committed to the citizens of his kingdom abilities to be improved. The nobleman returned and reckoned with his subjects. The Son of God, at his appearing, will demand of his followers an exact account of their stewardship. From this narration and others, it may be inferred that there will be no change in the divine government until the conclusion of all things. In Matthew, Christ is represented as coming in glory, accompanied by the holy angels, seated on the throne of his glory. All nations are before him. The good are separated from the bad. The righteous are addressed by the King, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Of this kingdom, the Son of Man is represented as then being King. It has already been stated that Jesus became King of a particular kingdom on the day of Pentecost. Of that kingdom he is still the King, and, since it has not been authoritatively announced that there will be a change of rulers, until the grand drama of redemption shall have been closed, he will therefore at that fearful period mentioned by Matthew, be King of the same kingdom.

Corroborative evidence is found in the first letter to the Corinthians. It is remarked that in the resurrection of the dead, every one shall come forth in his own rank, or character. “Christ the first fruit, afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” From these citations it is manifest that Christ will reign as King until having subdued all enemies, until having ended his glorious work, he returns the crown and scepter to his Father, that God may be all in all. But previous to the end of the reign of the Son of God, the destiny of the living and the dead shall have been decided and forever fixed. Because, all nations shall appear before him, and being separated the wicked shall go into everlasting punishment, but the righteous into life eternal. Those who affirm that God will rear a kingdom in the future—in the days of certain kingdoms, contend also that this kingdom will destroy all other kingdoms. This, can not be the case, since we have just seen that Christ must reign until he has put under his feet all enemies—the last enemy, death. Therefore, could it be proved that God would set up a kingdom hereafter, and could this kingdom be identified with the kingdom described by the prophet Daniel, taking into consideration that this kingdom must break in pieces all other kingdoms, it could not possibly fulfill its mission, inasmuch as there would be no kingdoms to bruise—none to destroy.

IV. The King of this Kingdom is the Son of the Most High, the chiefest
Here a peace is enjoyed the world cannot give and which the world cannot take away. Friendship decays not, and the light of hope never departs.

The subjects of this kingdom will enjoy everlasting life. They fear not the sullen mutterings of hostile powers. Storms may gather round them, lightnings wild and fierce may blaze in awful grandeur above them, thunderbolts of wrath may fall about their pathway, they stand firm and fixed as the everlasting hills of God, for an arm omnipotent is outstretched for their protection.

Under the broad banner of Prince Messiah, gemmed with the star of Bethlehem, are they marshalled, a blood-washed army, going from conquest to conquest, from conquering to conquering and onward will they proceed until the thunderings of victory and triumph all ascend from every land to him that sits upon the throne and to the Lamb forever.

So the portals of the great city of our God will be opened; crowns, honors and royalties will soon be given the holy and faithful conquerors, who will, during the ages of eternity, be happy in a world in which there is no separation, no suffering, no night, no death.

ORDINATION.

As uniformity in all things among the churches of Christ is greatly to be desired; and as there is unquestionably a great and lamentable want in this respect among us, in reference to the subject above mentioned; and as there seems to be, in some instances, a spirit of legislation, instead of that spirit of legislation, instead of that spirit which would, in child-like simplicity, say, "Speak, Lord, thy servant heareth," and as many of the finest and ablest essays ever written by our brethren on these first principles, were published many years ago, and have never
been read by many of our younger brethren, I have concluded to send you this essay, composed mostly of extracts from the pens of some of our greatest thinkers and profoundest Bible scholars.

I have no object, aim, or purpose in writing this article, but the general good of the churches of the Lord Jesus. And, first, I would premise what I have to say by a quotation from the pen of bro. Campbell, found in the M. Harbinger, page 570, Vol. 6. "As a sovereign preventive of difficulties in churches we have shown that an able, discreet, and righteous Senate or Eldership is one of heaven’s own ordination—an indispensable requisite to the good order, peace, health and prosperity of a community. This Senate must be devoted in heart, and set apart to this business under the solemn vows of fidelity to the King and his kingdom, and with a proper feeling of responsibility to the Lord at his coming, else it will degenerate into an Annual thing—a pro-tempore and preparatory measure, a sine-cure, a nothing." Now the setting apart under solemn vows, of which bro. Campbell speaks in the above extract, is not the election of parties to the office of elder, but it is the solemn, formal ordination of the elders elect to the arduous and responsible duties of that office.

Now I have heard it said by some (in other respects) intelligent brethren, that all that was required to constitute a brother an Elder of the Church of Christ was, that the congregation of which he is a member elect him by popular vote to that office. In consequence of the prevalence of this opinion, or else in consequence of an unjustifiable, not to say sinful, indifference to the plainest declarations of divine authority, or in consequence of the negligence on the part of those whose duty it is to "set in order the things that are wanting," many of our congregations are living in manifest disorder, and in open violation of apostolic teaching. Now, to my mind, the following scriptures mean nothing, if they do not mean that the parties alluded to were ordained or set apart by, or through the formal solemnities of fasting, prayer, and the imposition of hands: "Whom they set before the apostles: and when they had prayed they laid their hands on them," Acts vii: 6. "And when they had fasted and prayed, and laid their hands on them, they sent them away," Acts xiii: 3. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed," Acts xiv: 23. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city," Titus i: 5.

Now, then, if the "ordination of elders in every city," means the election of elders in every city, then the election of elders means the ordination of elders, or else the election means both the ordination and election of elders! And hence, according to this theory, election and ordination are interchangeable terms! Alas, what have our legislations have and always will make in the government of the Kingdom of Christ!

Again, the position is taken by some, that although the apostles did ordain elders and deacons by fasting, prayer, and the imposition of hands, it was because they had the power to impart spiritual gifts, and for that reason they imposed their hands in ordination. Now that there is any truth in this position is more than I am prepared to admit. Certain it is that Titus was left in Crete to ordain elders in every city,"
and it is fair to presume that he did it in the same way that Paul himself had been ordained; and if there is any proof that Titus had the power to impart spiritual gifts by the imposition of hands, I know not where the proof is to be found. Bro. McGarvey, on Acts vi: 6, says, "The apostles had commanded the disciples to do one thing, and they themselves proposed to do another. The multitude were to "look out" the men "whom," say the apostles, "we may appoint over this business." The part performed by the apostles was their appointment to office: But all the apostles did was to pray and lay on their hands; hence this was the ceremony of their appointment. It stands upon record as a precedent, and should be complied with in similar cases. The fact that men cannot now confer a miraculous gift by laying on hands, does not relieve them from the obligation to impose hands as a ceremony of appointment to office." * * * * * "The example of the apostles is binding in this as in all cases not peculiar to the apostolic office, or to the condition of the early churches." See Com. on Acts, page 77.

Again, on page 157-8, he says: "The imposition of hands, accompanied with fasting and prayer, was, in this case, as in that of the seven deacons, merely their formal separation to the special work to which they had been told to do by the Holy Spirit. But the Holy Spirit simply said to "separate me Barnabas and Saul to the work to which I have called them." The fasting, prayer and imposition of hands, was, then merely their separation to this work. It was a ceremony deemed by infinite wisdom suitable to such a purpose; and therefore, whenever a congregation has a similar purpose to accomplish, they have in this case, the judgment and will of God, which should be their guide?"

Now if bro. McGarvey is right in his position here, and the "fasting, prayer and imposition of hands," was the separation of Barnabas and Saul to the work to which they had been called, was not this fasting, prayer and imposition of hands an indispensable pre-requisite to that separation? And if so, how can any one be regarded as holding an office in the church of Christ who has never been so set apart by fasting and prayer and the imposition of hands? * Or if the fasting, prayer and imposition of hands, was the means prescribed by the Holy Spirit, for their separation to this work, could they have been separated to this work without this fasting, prayer, and imposition of hands as prescribed by the Holy Spirit?

In Acts xiv: 23, we read, "And having appointed for them elders in every church, and prayed with fasting, they commended them to the Lord in whom they believed." Bro. McGarvey in commenting on this passage says: "Here we have the same prayer and fasting, connected with the appointment of elders, which we have already noticed upon the appointment of the seven deacons in Jerusalem, and upon the sending forth of Paul and Barnabas from Antioch. The laying on of hands, which was a part of the ceremony on those occasions, is not here mentioned; but as we have already seen that it was a part of the ceremony of appointment to office, and as the apostles are said to have appointed elders, we may safely infer that it was not omitted." Now if fasting, prayer, and the imposition of hands is the appointment to the office of elder under the Christian constitution, who can legally hold that office without this appointment?
Still we hear it said that the election of elders by popular vote is sufficient. Brother Franklin, in the Review of May 12, 1868, says, "Elect first, then prove, then ordain. This is our idea of it, though we offer no proof now." I would not call in question the validity of the action of these elders elect, in the discharge of their duty prior to their ordination, but upon proving themselves, if found worthy, their ordination should not be deferred beyond a reasonable time. But on the other hand, should they prove themselves unworthy, in consequence of which the Presbytery or Evangelist should refuse to ordain them, then and there their action as elders elect must cease, and they stand as private members in the congregation.

What does the apostle Paul mean when he says to Timothy, "Lay hands suddenly upon no man," if he does not mean that he is to exercise some discretion in the ordination of the officers of the church? And does it not further prove that the laying on of hands was a part of the ceremony of that ordination?

In the Christian Pioneer of Sept. 17, 1868, bro. Wright says, "It was the apostolic order to ordain elders in every church, and no congregation of Christ is therefore complete as contemplated by the apostles without its ordained elders." Bro. Campbell says, "It so happens in this case, that, notwithstanding the extraordinary call of Saul of Tarsus, and the oral commission that the Lord himself gave him, he must be solemnly set apart, or ordained, to do the work of an evangelist, by the imposition of the hands of three persons, all solemn, impressive and binding form. M. Harbinger, page 123, vol. 3. Again he holds his place in disregard of a divinely appointed form of induction to it, which none who reverence the authority of the Word can encourage or approve." M. Harbinger, page 212, vol. 36. Again says bro. Pendleton, "We would not like to say that the imposition of hands is indispensably necessary to the setting apart of elders; yet it is indispensably necessary that they should be set apart by some form, and ordained in every church." * * * "and until we can find a better, a more solemn, impressive and binding form than that presented in primitive usage, we cannot think very highly either of the wisdom or the reverence of their taste, who would wish to change it. * * * "We are so constituted—there is
such a relation between the spiritual and the material—the mind and the body—the intellectual and the sensible—that we do not feel ourselves fully and irreversibly committed, till we have ratified our covenant by submitting to or participating in some solemn ceremony, in which the other part is represented, and by which the agreement, so to speak, is confirmed and sealed. Otherwise, he says, "There is no recollection of a solemn, formal dedication of themselves resting upon their spirits, with the force and the power of a publicly attested covenant, and impelling them to endure hardships, as commissioned officers in the standing army of King Messiah. In the neglect of the forms of ordination, office ceases to be regarded as a gift of the church; it is laid hold of as a kind of free public domain, upon which any squatter may enter for temporary employment or profit till some more favorable opening presents itself for future operations. Thus the ministry and the eldership are degraded and neglected, and the cause of truth and righteousness made a byword and a reproach. Nothing can correct this state of things but a rigid application of the great principle, that the officers of the Christian Church are the gift of the church, and cannot be rightfully held by any, save those who have a legal and formal title thereto. The law of qualification is prescribed to the church by our creed—the Scriptures of Truth—and this the church cannot disregard; it binds her in the selection and appointment. The power of appointment is vested in the church, as an organized constituent element of the Kingdom of Christ, and unless she has solemnly conferred the title and dignity of office, according to the formal solemnities required, no one should presume to call himself an officer," M. Harbinger, page 101-2, vol. 7.

I could fill a volume with extracts to the same effect, but I think this is sufficient for the present. If I am wrong in my conclusions in reference to the above subject, I must confess that I have no just appreciation of the plainest declarations of the Bible, and have been misled by some of as great minds as this or any other reformation can boast. How inconsistent does it appear in our preachers and editors, to urge upon the world and the various parties around us, obedience to the precepts and examples of the Bible, when we ourselves, as congregations, are living, in hundreds of instances, in open violation of its plainest teachings!

S. T. MENG.

Dover, Mo.

LETTER FROM BRO. CREATH. No. 7.

HARFAX Co., N. C., Oct. 16, 1868.

Bro. D. T. Wright: Last week I passed within one or two miles of my birthplace, in the upper part of Mecklenburg Co., Va., and this week I visited the place where I was raised, in the lower part of Mecklenburg Co., which is fifty miles in length. My father moved from one of the places to the other when I was four years old. I first left my father's old residence fifty years ago, and visited it for the last time before this time, forty years, ago, in 1828, after visiting Bethany and preaching the old gospel there for six weeks, and then in Western Va., on the Guyandott and Ohio rivers, and then in Eastern Va., before bro. A. Campbell or the C. Baptist visited Eastern Va. I spread the old gospel through my father's churches and in all this section of the States of Virginia and N. Carolina. I am now among my father's grand-chil-
dren, and my nieces and nephews. I am as great a stranger in the place where I was raised as in any other place. I have not seen one man that I used to see. The old ones are all dead and the young have been born since I was here forty years ago. It may appear incredible to some persons, but the farm on which I was reared fifty years ago, when I left, it had from three to four hundred acres of cleared land in cultivation, without one tree, except fruit trees, standing on it, now it is a forest of trees, and I knew no more of the place than if I had never seen it, except for two old grey, sturdy oaks which stood in the yard, and under whose shade we used to sit in hot weather. They alone have withstood the carousing hand of time. There were only two shells of houses standing on the place, which I assisted in erecting. The grandchild of my old school teacher was living on the place and she had grown children. I could not have believed the changes which time has wrought if I had not seen them. I drank heartily from the spring from which I drank in my childhood, and which is the best water I ever drank. I have neither time nor space to say all I desire to say. I will now introduce another subject.

On the twenty-seventh day of last month, September, I came from the Rawley Springs to Harrisonburg, in Rockingham Co., to take the stage for Stanton and the cars for Richmond. When I arrived in the place it was wild with excitement. I could not get a horse nor vehicle to take me, they were all gone out some miles to see the Thurmanites ascend to heaven. A man named Thurman, who had been a Baptist preacher, and had fallen from Baptistism to Tunkerism, and wrote a book on the Second Advent, which I read in

Mo. last winter, and which I pronounced at the time to be a humbug, he got from the people, as I heard, $1,200, and a number had given up their lands, and he had fled to Boston to go up from there. The horses returned that night and I left at four o'clock next morning, and they had not gone up when I left. I suppose this may be called "Spiritual Regeneration," in opposition to water regeneration with which our enemies are constantly slanging us—Papery and Protestantism is "spiritual regeneration." My relatives tell me that a man living in Lunenburg Co., the one joining the county I was raised in, kept a fine fat white horse during the war and last year, and a splendid dinner table, covered with all the luxuries of life, ready for our Savior to eat when he comes, and the horse was for the man to ride and follow our Savior, according to Revelations xix, where it is said they shall follow him on white horses. In the tenth century the clergy and the crusaders, by propagating the same delusion of the speedy advent of our Savior, succeed in getting the land and property of the people in their own hands. They are playing the same game now. But our Savior did not come then nor now. There is a man here now that goes out and looks for our Savior in every cloud that rises. There was an old darky, named Tom, got ready to go up, and about midnight a wag went to his door and knocked, and he says, who dar? The wag replied, the angel of the Lord. What does the angel of the Lord want? He has come for old Tom. Da ain't no sich a nigger here, he has been dead these three weeks; and he ran under the bed. He was not as ready as he thought he was to go up. It was said this man Thurman was run out of Indiana. If he goes...
back to Rockingham they will be apt to run him up some where whether he is ready to go up or not. This modern delusion of the speedy Advent of our Saviour is founded upon a perversion of the 24th chapter of Matthew, as all sectarianism is founded upon a perversion of scripture. I will engage with any Adventist to prove that the 24th of Matthew has no allusion to the second advent of our Saviour, except the latter part may be by implication or practical application. His speedy coming is one of the humbugs of this heretical age. There is not an angel in heaven, nor a man on earth, that knows the time of his coming. May we all be ready for death and judgment.

J. CREATH.

THE FEMALE ORPHAN SCHOOL.

DEAR BRO. WRIGHT: The Committee appointed on the Orphan School, at the Columbia meeting in September last, met at Camden Point a few days ago, and after spending several days in consultation, preaching, &c., they finally arranged to set this benevolent enterprise in motion.

The property, consisting of eight acres of ground and a fine, large brick building, though considerably out of repair, was bargained for at five thousand dollars; a board of eleven Trustees, consisting chiefly of brethren around Camden Point and in Platte county, was appointed, and plans set on foot for obtaining a suitable charter for the institution. And last, though not least, some brethren started to work to raise money to pay for the property, while others have given their consent to take the field soon to raise an endowment fund sufficient to support the institution when put into operation.

The warp has been laid, now for the woof to weave the web. This enterprise, when completed, will be a grand feature of our religious life in Missouri. The brethren at Camden Point are fully aroused to the importance of the work; and will foster the institution with a cordial-sympathy and a christian liberality. But they cannot do this work alone. Every congregation in the State should feel a deep interest in an enterprise of this nature, and should take pride in making a handsome donation for its benefit. The time has come for the brethren in Missouri to turn over a new leaf—to write another chapter in their history. Not that the past has been in any wise a failure. Instead of this it has been all we could ask or expect. But the circumstances about us now are not what they were in former years, and it is the part of wisdom to study adaptation—to make a suitable adjustment of machinery to the work to be done. While a one horse power is sufficient in some instances, and a larger force might be even dangerous to the machinery, yet when the effect to be produced is greater, a change of machinery and an increased force are desirable. In certain species of warfare we want nothing but light arms, muskets, rifles and revolvers, other cases demand heavy artillery and a long range.

While our Evangelists and local congregations have operated finely, and can still do so in their proper spheres, yet with our present large membership in this State, and their numerous resources of strength, a rapidly developing country, an advancing civilization, a multiplicity of sectarian influences to contend with, and the powers of darkness generally arrayed against us, we need mightier forces in the field, longer lines of policy for action, grander fountains
of power opened up. Let us establish then our Female Orphan School, and other schools, seminaries, academies, colleges, male and female—multiply our religious periodicals, tracts and books—bring about a more general sympathy and concert of action in our great, grand brotherhood of the State. This done and what is it we shall not accomplish for God and humanity?

Yours in the faith of the gospel.

A. B. JONES.

Liberty, Mo., Nov. 8, 1868.

CONTINUE.—The remittances for the last few weeks, as shown by the published receipts, have been encouraging; more so, if possible than at any former time at this season of the year. Let our friends continue their labors for the paper, and as soon as the subscription reaches three thousand we will double the present size of the Pioneer. It will then be a large and respectable weekly Magazine, and we are satisfied all will be proud of it. Let each subscriber send us a new one, and the increased size will take place at once.

D. T. W.

REPORTS FROM THE BRETHREN.

AUGUSTA, Ills, Nov. 4, 1868.

DEAR BRO. WRIGHT: After a silence of many months, I pen you a few lines by way of remembrance, and also to say something relative to the cause of our blessed Redeemer. Leaving home on Thursday before the 2d Lord's day in October, I reached Granville, Monroe Co., Mo., on Friday, A. M., and commenced a meeting that night, aided by my dear friend and brother in Christ, W. M. Featherston, who has resided there for some time and preached for the brethren for the last five years, with only an intermission of one year, which he spent in this State laboring successfully as an Evangelist. We continued the meeting nine days, and closed with 22 additions. The exact number immeasurable we do not now remember. Some four of the number bro. F. had baptized at a meeting west of there some weeks before. Three of the 22 were Methodists, one Episcopalian, and one Baptist. Among those who made the good confession were two very honorable men of some 80 years. Never shall I forget that day, so replete with that joy which nothing but the gospel of our blessed Lord can give. This was to us a pleasant meeting indeed. Here was our first exhortation to our fellow men to turn to God, after almost nine years had passed away, again, in the mercy of God, did we stand side by side and look into the faces of many whom we had learned to love in days gone by, but never to be forgotten. Leaving Granville on Saturday before the third Lord's day in October, bro. F. and I reached Madison, Mo., just as the sun was setting behind the western hills. Taking supper with bro. Dawson, we repaired to the meeting house where for three years we had repaired once a month to talk to those there. We came there on a good purpose. We were cheered to meet so many with whom we had sung, prayed and rejoiced in days that are no more. We continued here four days, resulting in 5 additions, one reclaimed and four baptized upon acknowledging their faith in Christ. The brethren need a much larger house there. May the Lord abundantly bless these two congregations, and our noble brother who is doing a good work for the Lord in that county. May he long live to proclaim the pure gospel, and when our labors are over, we hope to strike hands with him in the holy land of light, where we can talk of the joy and sorrow through which we have past in this world. We also had the pleasure of forming the acquaintance of bro. Rice, of Paris, who came to Granville while the meeting was in progress and delivered an excellent discourse. Owing to sickness in his family he could not remain longer, so our interview was quite short. The cause of Christ is not certainly prospering in Monroe Co., with two as noble proclaimers of the gospel as brothers Featherston and Rice, if the brethren do their duty, which many of them seem ready to do. May our Lord help us all to be faithful until death. Your brother in Christ.

E. J. LAMPTON.


DEAR BRO. WRIGHT: I last night closed a meeting of seven days with the brethren at this place, resulting in 12 additions, nine by confession and immersion, two restored, and one by confirmation. Yours in Christ.

R. C. BARRIW.

LAFAYETTE, Ind., Oct. 23, 1868.

DEAR BRO. WRIGHT: Since I last reported to you 62 have obeyed from the heart that form of doctrine, in the 13th Diet. I am now at the Range, Grant Co., line, with the Church of Christ, meeting for the purpose of work commenced last Saturday; baptized 2 yesterday, one of them from the M. E. Church. Truly,

A. J. CLARK.

MARRIED.

In Chilocco, Mo., at the Christian Church, on Thursday morning, Nov. 5th, 1868, by Eld. D. T. Wright, Mr. NOVA JOHNSON and Miss GEORGE MINTES.

DIED.

In Chilocco, Mo., on the 4th of Nov., 1868, KATE P., daughter of Tho's S. and Lucretia Brodus, aged one year, four months and sixteen days.
"THE FIRST OF INFANT BAPTISM."

Mr. Editor: Is it true that we have more light in the 19th century than the people had in the dark ages of the past? I think so, and it does seem that the religious world, ought to be more united, because of the light that now shines.

When the light of the Word (whose "entrance gave light") poured into the Monastery, and drove out a Luther and others in the 16th century, the church of the living God rejoiced to see the light, but alas, the dark ages hovered around the minds of the Reformers, and they brought out of Rome those heresies that had been engraven into their religion, and have transmitted them to posterity, till now we have the ring-streaked and motley sects in Protestantism, and it is called the Church of Christ.

I clip from the Western Recorder an article copied in that organ from the Examiner and Chronicle. Hear what the Baptists say of others:

"Neither Justin Martyr, nor Clement of Alexandria, nor any of the Apostles, knew anything of Infant Baptism. Ireneus, long appealed to as a witness, has been ruled out. Tertullian, long depended on to give testimony to its existence, by his opposition to it, refutes, when cross-examined, to afford that moderate means of help to its defenders. Origen seems indebted to his translators for every word quoted as from him in favor of infant baptism, while his own words, where we are sure we have them, make apparatus to favor infant baptism instead of it. And the Alexandrian Church, which confirms Origen's unfailing, verifiable testimony, furnishes a key to what seems inconceivable in the preservative testimonies of the apostles. But we come now to the testimony of Cyprian, the point where all doubt ceases. About the year 252, a letter was addressed by Eudes and African Bishop to Cyprian, Bishop of Carthage, inquiring with regard to the lawfulness of baptizing a child before it was eight days old. Cyprian, and sixty-six bishops sitting in council with him, decided unanimously that it was not necessary to wait, as in the case of circumcision, until the eighth day. Hence then we must lastly find a clear testimony in favor of that practice. But mark how qualified this testimony is. It relates only to Africa, a famous hot-bed of these masses of errors in doctrine and innovation in practice. There is no indication that the question was considered in reference to any other cases than those in which infants were in danger of dying before they were baptized.

"No attempt is made to show that infant baptism was commanded by the Lord, or practised by the Apostles. And, in fine, such a question as that of infant baptism would be very unlikely to have been asked if the baptism of infants had been practised from the beginning. Such are the qualifying circumstances, under which we have the first clear testimony in favor of infant baptism.

This time onward, such testimonies are very numerous. But there is one remarkable thing to be observed in regard to all this testimony: it is in opposition to the practice followed by the parents of those who give it. Of all the fathers of the third and fourth centuries, who recommend infant baptism, not one, so far as I have been able to discover, ever practised it himself. Indeed the con-
inquiry among the brethren." Nothing is wanted to enable the advocate of believer's baptism to meet the challenge of the Pedobaptists, to explain the early rise and prevalence of the custom, on the theory that it was not apostolical. The more carefully the writings of the early Christian fathers are studied, the more distinctly do they render their testimony to Baptist principles, and especially the "more fully do they illuminate the beginnings of infant baptism."

"The writer says, "we know in what belief the practice originated."

Why did he not tell us what that belief was? Here you see a side hit at baptism for the remission of sins, and he had just as well come out and tell the whole truth, for every historian knows that infant baptism originated in the idea that sins were washed away by baptism; but do not the Baptists now tolerate error as repugnant to common sense and scripture as the washing away of sins in baptism. The doctrine of total hereditary depravity was the whole foundation of infant baptism, and if the Baptists would be perfect let them abandon both errors at once, for they are twin children. The baptism of young children had no existence, and has none in history, till the philosophy of men corrupted the churches of Christ; then the question arose, how can children be saved unless original sin be washed away in baptism? Mosheim testifies that in the early church a firm belief in Christ was all that was required to entitle to the ordinance of baptism. Hear him: "In the earliest times of the church all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the
preparation then required, and a more accurate instruction in the doctrines of Christianity was to be administered after the reception of this sacrament." Page 25.

And, again, on page 40, he says: "The persons to be baptized, after they had repeated the creed, (called the Apostles' creed,) were immersed under water and received into Christ's kingdom, by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord." On page 70 he says: "Remission of sins was thought to be its immediate and happy fruits, while the Bishop by prayer and the imposition of hands was thought to confer those sanctifying influences." No person was admitted to this solemn ordinance, until by the menacing and formidable shouts of the exorcist, they had been delivered from the dominion of the prince of darkness.

If the narrative of Mosheim was to stop here, the Baptists would make out a favorable account of the now existing practice among Baptists and Pedobaptists generally, and could show at least that it was back to the second century. But let me make another quotation from the same page and that which immediately follows: "The origin of this superstitious ceremony may be easily traced when we consider the prevailing opinion of the times."

We can easily discover the tendency of Pagan superstition to corrupt the pure doctrine of the New Testament. The Bible is as silent as the grave about these shouts of the exorcists before baptism. Where is the long travail (in the language of Ashdod) required of those who confessed their faith in Christ. The Baptists make a great ado about our having nothing to sacrifice, and unite with them for they believe all we do and more too, but it is the too that is in the way. We say to them that we believe all that the Prophets have written and all that Christ said while he was on earth, and all the holy apostles have said since his ascension, and we believe that the holy precepts of the New Testament ought to be obeyed as well as its teachings believed; we want all the truth, nothing more, nothing less. How can they ask of us to believe more or do more than God has said and commanded. We hold and teach that salvation is of grace, justification by faith, and regeneration by the Holy Spirit. Will they accept this as orthodox? Yea, more, we believe in a radical change of heart on the part of the sinner before he is a fit subject for baptism. Will they call this orthodox? Still more, we believe that the law of Christ requires the believing penitent to be immersed into the name of Father, Son, and Holy Spirit, for the remission of sins. Is this orthodox? Come, brother Baptist, we will meet you on the foundation of the Apostles and Prophets, and Jesus the corner stone. Let your mysticism and Platonism, and all vain philosophy, go to the dark ages, and stand beside us in the coming contest; for it will come. Christianity and Infidelity has to meet some day in open conflict, and assure us "the sword of the Lord and Gideon" prevailed, so sure will the word of God and the accompanying influence of the spirit prevail.

WESLEY, WRIGHT.
Mayville, Mo., Oct. 16th, 1868.

THE KINGDOM OF HEAVEN

The Pioneer of Oct. 8th contains Bro. Tully's answer to my strictures on his new (?) theory. It contains some strange
FIGHTING IN THE PULPIT.

Bro. T. is afraid of being driven by consistency, in case he fails, into soul-sleepingism. He has much more to fear from inconsistency. But a failure in his new theory is only a question of time.

D. R. DUNGAN.

For the Pioner.

FIGHTING IN THE PULPIT.

Bao. Whiddon. This question has agitated the minds and hearts of very many, both professors and non-professors at least as far back as your humble correspondent can remember. It is a subject too about which people differ very widely, and perhaps under the circumstances, your readers might not object to a few thoughts from an unpretending writer. In the first place we observe the prophets who spake by inspiration using the most castigating reproofs toward the Jews who had departed from the simplicity of the Law. Isaid Jeremiah 7:8. Behold ye trust in lying words that cannot profit. Will ye steal, and murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not. Also 10th and 11th verses. John the Baptist also used the following language, Math 3:7. When he saw many of the Pharisees and Sadducees coming to his Baptism. "O, generation of vipers, who hath warned ye to flee from the wrath to come? etc." Our Savior also says, Matthew 23:27. Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." The apostles of our Lord also, were in the habit of calling things by their proper names, as in Galatians 3:1:3. "O foolish Galatians &c. We will let these few examples suffice for the present, and
proceed to notice the subject before us in other respects.

All error whether in the world, or in the church, or in the so-called branches of the church, may rightfully claim the same patience, and all stand alike exposed to the sight of God, and opposed to the truth. Light and darkness cannot fellowship each other, neither can truth and error. When light breaks in the darkness fleeth, when truth and error come in conflict, truth is mighty and will prevail, and this is really all the hope we have, in the final triumph of the gospel of the Son of God. Now from this standpoint, is it not unreasonable that God would require his heralds of truth, to pass by the errors in the organization, faith and practice of the religious Masses, many of whom have shown a willingness and desire to obey the Lord, and flee from the wrath to come. It is here in our humble judgement, that the harvest is really ripe, and where an abundance of ministerial labor should be bestowed, whilst the world as it is commonly called, still stands unmoved, by the sound of the gospel trump. It appears to us to be the first great duty of the minister to safely introduce those into the kingdom, who have inquired "Men and brethren what shall we do?" It is however, very unpopular in the nineteenth century to interfere with the peculiarities of any of the sects. The cry is heard at once from many lips, let others alone, preach the gospel to sinners &c. &c. though they had some fears with regard to the strength of their castle. As for our part, we would not care to belong to any organization which feared the power of light and truth.

The notion appears to be very earnest in this, our day, that if a man thinks himself right, that he is right. Was Paul right when he was persecuting the Saints? If so why did the Savior say, Saul, Saul, why persecutest thou me? Why did the prophets cry aloud and spare not? Why did John the Baptist, our Savior and his apostles, say such hard things of those who thought they were right? Why not call it fighting in the pulpit? Suppose that I am passing the house of my friend at the hour of midnight, and have reason to believe that he, and all his family had retired to their beds in carnal security, and that I knew their house was composed of combustible material, and I saw at the same time unmistakable evidences of conflagration in that same house, would it not become my duty to alarm the inmates in order that they might escape the impending danger? and after calling aloud I failed to move them from their slumbers, would I not stop short of my duty, if I did not make an effort to break down the doors, and break through the windows of the house, and if possible seize hold of the unconscious inmates and drag them from the burning wrecks, most assuredly I would not supersede my duty by so doing. Now when the watchman upon the walls of Zion, from the unmistakable light of revelation sees the impending danger, to which thousands are continually exposed, who have taken refuge in combustible organizations, and institutions of man's wisdom, which the Lord will burn up, can he do less, to save the immortal soul, than duty would compel him to do, to save the mortal bodies? We think not even in the face of proselyte, persecution, fighting in the pulpit &c. But in this great work, we should bear in mind the possibility of unwarranted attacks which might drive men from us, instead of gaining their respect and confidence, discarding ugly names, not found in the Scriptures, avoiding unnecessary conten-
Let us apply the right scripture at the right time and place, trusting in God, to whose mercy we commit ourselves, with all our labors through Christ our Lord. Yours, in the hope of immortality.

J. C. HEBERLING.

REIMMERSION.

We copy the following excellent remarks from the Christian Standard of Nov. 7th. This subject is unsound the faith of some and should be set forth in its true light. We commend this extract to our readers and especially such as have been troubled about this matter.

"How shall immersed persons, the Baptists and other denominations be received into the church of Christ? I meet with this difficulty everywhere, and very often—so many Baptists especially are turning over to the simple gospel. I now and then find that men have been in full fellowship with us for years, somewhat doubtful and doubtful as to the immersion they received, when ignorant of the design of that immersion. They argue that, in cases where persons have previously misunderstood the necessary antecedents of baptism, and what baptism itself is, we require a change; and inasmuch as the design of the ordinance cannot be of less importance than the other points that seem to have invalidated their previous baptism, why should we not remit all who, upon a former immersion, had no faith whatever in baptism for remission of sins?"

They say further, that baptism is never said in all the New Testament to be for anything else than "for the remission of sins," and even their faith was not valid, from the fact that they did not believe a plain statement, given many times by the Holy Spirit, and acted on by the whole primitive church.

The "immersed persons," referred to have not to be received into the church of Christ, but are in it already, by virtue of their faith in Christ and their baptism in his name. Here is where the root of this sophistry for re-baptism is to be found. It is assumed that these persons, although immersed believers, are not in the church of Christ, because when immersed, they did not know the design of baptism. This is not only false, but most misleading, error and should be promptly exposed.

Where do we read in the scripture of faith in "baptism," or "faith in the design of baptism?" Is baptism the object of our faith? Justly then our opponents charge us with making baptism a Savior.

Now, we have been pleading for half a century, as an important item of Christian reformation, that Jesus, the Christ, is the object of our faith—and not a church, nor an ordinance, nor a doctrine. 'Whenever heareth on him hath everlasting life.'

Do not these persons believe on the Lord Jesus Christ at the time of baptism? Certainly; then they had the "one faith," in the "one Lord."

2. Baptism is a commandment: to be obeyed. Did not these persons obey the Lord Jesus in this ordinance? Certainly. Then, in submitting to the "one Baptism" they become members of the "one Body," and are now in the Church of Christ. To attempt to exclude them because they did not understand all the good things in store for them in about as possible, to forbid them to be both on the ground of its ignorance of the life into which they were coming, or to deny the validity of a marriage between persons who accepted the obligations of matrimony in an unreserved, because they learned more, after they were married, of the nature of married life than they knew before, is absurd.

"That a proper understanding of the design of baptism is essential to our complete enjoyment of gospel blessings, may be the very ground, but essential to our entrance on Christian life we must emphatically deny. We defy any person to produce a single text in which faith
in the design of baptism is made essential to salvation.

The order of the Gospel clearly is

1. Faith in the Lord Jesus.
2. Repentance toward God.
3. Baptism into the name of the Father, and of the Son, and of the Holy Spirit.

There is no evidence that the phrase for the remission of sins was ever based in association with the baptismal formula.

To attempt to put faith in the design of baptism in place of faith in the Lord Jesus, is a subversion of the Gospel most delusive and dangerous.

If it be asked, Why, then, seek to persuade such persons to come with us? We answer: Not because they are not Christians, but because, being Christians they should avoid being entangled by any yoke of bondage, and should place themselves where they can most consistently and successfully work in God's holy counsel unembarrassed by the commandments and traditions of men.

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A DEBATE.

OREGON; Mo., Nov. 6, 1868.

DEAR BRO. WRIGHT: An interesting discussion, of two days' continuance, commencing on the 4th inst. at Oregon, between our brethren and the Universalists, has just closed.

Mr. J. E. Huston affirmed on the part of Universalism, and bro. Parker, lately from Illinois, and a graduate of Abington College, denied all the parts of our brethren's word quoted above.

Mr. Huston selected Rev. Dr. Evans, and bro. Parker selected the writer of this as Moderators. Rev. Mr. Adams was chosen as President of the board, and presided well during the first day.

On the second day, Mr. Adams being absent, Rev. Mr. Keeves was chosen in his stead.

The Moderators adopted the following rules of discussion:

1. Mr. Huston shall open the discussion each session, each party making alternate speeches of half an hour.
2. The duties of the Moderators shall be to keep order, and keep the parties to the question.

The discussion was held in the Christian Meeting House, commencing at 9 1-2 o'clock and closing at 12 noon, and from 2 to 4 p.m., each day.

We have very little to sketch from the first day's proceedings from our opponent. It was evident from the commencement that it was not his intention to confute himself to the question but to work on the sympathy of the audience, and to abuse his opponent, and on this account was called to the question five times during the first day and three times in his first speech.

During the first day Huston affirmed that eternal life was unconditional. In reply, bro. Parker asked the question propounded by a young man to the Savior: 'Good Master, what good thing shall I do, that I may inherit eternal life?' and insisted that he should give, verbatim, the Savior's answer, which he did, and, as a matter of course, showed that eternal life was conditional; his assertion to the contrary, notwithstanding.

On the second day bro. Parker propounded four questions, and agreed to risk the final issue of the whole discussion on the scriptural answers to them. They are as follows: 1. Does not the need of 1st. Men and brethren, what shall we do? Acts xii. 1.


4th. What will become of those who know not God and obey not the gospel of Jesus Christ? 2 Thess. ii: 10.

Huston would not reply to any of them. Bro. Parker then answered them according to Universalism, and in contrast gave the scriptural answers, which had a great effect on the audience. Mr. Huston admitted what, as far as I know, no Universalist has ever admitted in a debate before, that there will be a judgment after death.

Upon the duration of the punishment of the wicked, bro. Parker quoted Rom. viii: 21. He showed that the death spoken of, there was the same as, that spoken of in Rev. xiv: 15, and then called upon Mr. Huston to resurrect them, which he could not do.

As Mr. Huston claimed that he sacrificed $50 in order to attend this discussion, bro. Parker proposed to give him $5 if he would show where the scriptures taught a resurrection from the second death. Of course he did not get the money for he could not produce the passage if his life depended upon it.

Bro. Parker established five propositions on the negative, viz: 1. There is punishment for sin after death. 2. There is punishment for sin in Hades. 3. There will be a universal judgment at the end of the world. 4. At the judgment the wicked will be condemned to a punishment which lies beyond in the future. At this point he showed that the condemned will not again have the opportunity of turning to God. Hos. xii: 14. Heb. xii: 16, 17. The word everlasting indicates this. 5. The punishment will be everlasting.

The only notice these received from Mr. Huston was that he admitted the third proposition. What I have written is the entire tenor of the discussion.

I am happy to say that our young bro. Parker conducted himself worthy of the glorious cause, and has won to himself a laurel in the capital of Holt county that cannot be taken away from him. He is well qualified, well versed in scripture, and can quote any passage of the Holy writ without the least trouble, and, quick as an eagle, can see both far and near. Mr. Huston tried to quibble by reading Isaiah xlix: 24, leaving out what was against his rotten doctrine of Universal salvation, (the word one), but the watchful, careful, and manful Parker, seized upon his prey and exposed him to the crowd. Mr. Huston is an experienced debater, and regarded as the strongest disputant among the Universalists in the West. All that we have to say about our opponent is, that Bro. Parker "made him mad."

Within the last two months I have had 65 additions. Yours, truly, in sound doctrine. G. T. WEBSTER.
my daughter," we whispered, "Goodbye, father." came from her dying lips. We know not that she ever spoke more, but "Goodbye" was the last we ever heard of her sweet voice. We hear that sorrowful word often and often as we sit alone, buried with the memories of the past. We hear it in the silence of the night, in the hours of nervous wakefulness, as we lie upon our bed thinking of the loved and lost. We hear it in our dreams, when her sweet face comes back to us, as it was in loveliness and beauty. We hear it when we sit beside her grave, in the cemetery, where she sleeps alone, with no kindred as yet by her side. She was the hope of our life, the prop to lean on when age should come upon us, and life should be running to its dregs. The hope and the prop is gone, and we care not how soon we go down to sleep beside our darling, beneath the shadow of the trees in the city of the dead."

"...but one secretary is now necessary. Bro. J. M. Bramwell was chosen unanimously. All missionary communications must hereafter be addressed to him, at Indianapolis."

We have, by the districts, by the preachers, and by our own labors, organized 16 churches, 29 Sunday schools, and added 1,476 to the church, and 2,000 to the Sunday school, during the year, at an expense of seven thousand dollars—$4,000 by the districts, $2,000 by the preachers, and $1,000 by myself."

With the most earnest desire for the success of the missionary and Sunday school cause in Indiana, I will say, let us do all we can individually, all we can through the churches to which we belong, all we can through the district, state, and general societies or co-operations, and the work will move on gloriously. Indiana is doing a grand work just now, mainly by individual and congregational effort.

This is where the church's great strength lies. I desire to thank the editors, preachers, board of managers, elders, churches, superintendents and Sunday schools, for past kindnesses. N. A. WALKER.

Indianapolis, Ind.

THE EARTH GIVING UP ITS DEAD.

Private letters from Valparaiso, and other ports subject to the recent terrible commotion, give, many facts, and incidents not alluded to in newspaper accounts heretofore published. One writer reports a singular and horrible sight that occurred at Arica, on the south side of the ruined city:

As the earth opened and yawned, there came up five hundred mummies, who stood in long lines facing the sea, every one of the skeletons in perfect preservation—the hands doubled up and supporting the chin—the knees drawn up, and the feet supporting the fleshless body! This must be one of the most frightful sights possible, and quite beyond description.

The spot where these mummies now stand, was once an old cemetery—some 90 years ago, it is said—and these skeletons are doubtless the fabled Incas and Indians, who either buried themselves alive, or were interred in this
manner. They correspond exactly to the old mummies of the Incas, which I described in a former letter as among the curiosities to be seen at Lima. As the ground receded, what a ghastly spectacle, amid the threes of an earthquake, the coming up again to earth of those long-buried skeleton remains—five hundred ghostly mummies!—Mil. Harbinger.

"ECCE HOMO."

The author of "Ecce Homo," in speaking of the Christian Church, says: "Have mankind been so disciplined by it that these virtues have become common, or are they as difficult and as rare as ever they were? On the other hand, do not these virtues, when they appear, appear as often outside the Christian Church as within its pale? May it even be said that at the present day the morality of Christians is of a languid and conventional sort, and that the freest, most vigorous, and healthy virtue is displayed by some of those who are not Christians?"

To these questions the writer would reply: That the Christian Church has not failed altogether, but it has certainly failed grievously. It has made men to a certain extent philanthropical; it has made them for the most part ashamed of extreme revenge; it has considerably elevated and purified the female sex. In the middle ages it had great success in uniting different races. On the other hand, it must be confessed that since the reformation it has acted rather as a dividing than a uniting influence, and, further, that through a great part of its history it has been a too consistent enemy of freedom. It has been over and over again the main support of tyranny; over and over again it has consecrated misgovernments; and retarded political and social progress; repeatedly it has suppressed truth, and entered into conspiracy with error and imposture, and at the present day it fails most in that which its Founder valued most, originality; it falls into that vice which he most earnestly denounced, stupidity.

"The atmosphere of Europe has been saturated for some fifteen centuries with Christian principles, and however far the rebellion against the Church may have spread, it may still be called, the Moral University of the world—-not merely the greatest but the only great School of Virtue existing."

It is evident the writer had his eye on sectarianism in its various forms, when he penned the above, and it is the sad view which the "Christian Church" under this guise presents, that led him into so many errors. It is not true that any principle ever taught by the Founder of the Christian Church, or his immediate followers, the Apostles, has acted as a dividing influence, either since the reformation or before it. The Church, the true Church, cannot, with propriety, be said to be a dividing influence in any sense, but on the other hand its influence is wholly uniting. There may be principles taught in the Church which may have a dividing influence, but these principles are no part of the Christian institution, neither are they taught by the authority of the Founder of the Christian Church, but are wholly of the devil, and are promulgated with the design, on his part, to prevent the Church from having that uniting influence which the Lord intended it should have.

Roman Catholicism, it is true, "through a great part of its history, has been a too constant enemy of freedom," but no principle taught by Christ or his apostles ever supported tyranny in any form; nor has the true Church ever consecrated misgovernments or any other government save Christ's. It has never placed any obstruction in the way of the wheels of progress of anything that was right; nor has it at any time suppressed truth or entered into conspiracy with error and imposture; but rather we find it to be the pillar and support of the truth. No truth, it matters not to what department it belongs, is against the interests of the Christian Church, therefore there is no reason for its suppression.

If the influence of the Church, even in its corrupt state, has been so great as to change Europe from a vast wilderness of barbarism to its present position as the sun of civilization, and from a state of savage licentiousness to a school of law and morality, and this the teaching of "not merely the greatest, but the only school of virtue existing," what would have been its influence on the world had it retained its original purity?

The same writer says: "The abuses and corruptions of the Church, however gross, are no arguments against the utility of the insti-
tion, unless they can be shown to be inseparable from it. "If the Church has failed" (to accomplish the object for which it was instituted,) "let us reform it; but we can ill afford to sever the strongest and most sacred ties that bind men to each other." Man of God, "awake thou that sleepest?" do you not hear the clarion notes calling you to battle? Is not the whole world calling for a reformation? Adjust your heavenly war gear and go forth to the conflict. Already the bugle sounds the charge. Fear not the hosts of Satan, for those that are for us are more than they that are against us. We have the right theory, let us present it to the world. Let us "earnestly contend for the faith once delivered to the consecrated Apostles.

T. T.

DEBATES.

A Debate recently closed at Salem, Ky., between Samuel A. Kelly, of the Christian Church, and N. G. Terry of the Baptist Church. It continued seven days and embraced the subject of Justification, the Design of Baptism, the Sufficiency of the Gospel, the Design of Baptist Churches, and the respective claims of the Christian Church and the Baptist Church, as the Church of Christ. It was largely attended and listened to with good interest. It will be published in book form at an early day, and from the account we see given of the discussion we bespeak for the book a ready sale. For particulars address Prof. Bagny, Horse Cave, Ky.

Another Debate recently came off at Clarksdale, Miss., between J. S. Sweeney, of the Christian Church, and J. H. Pritchard of the Methodist Episcopal Church South. We have not learned definitely the subjects discussed, nor the length of time the debate continued. We understand that it, too, will be published in book form. Error must be met in fair, open and manly debate, and exposed, and the publication of these debates will give their advantages to large numbers who could not possibly attend the place of discussion and hear for themselves. Bro. Sweeney is a safe debater, and we know the cause of truth will not suffer in his hands.

ONE HUNDRED FROM THE BAPTISTS.

A correspondent of the Review of the 6th, reports one hundred from the Baptists, Sixty-seven near Columbus, Mississippi, under the labors of Dr. C. S. Reeves; fifteen at Cotten Wood, Sumner county, Tennessee, reported by bro. M. L. Singleton; and Bro. Juno M. Hill, of Wilson county, reports fifteen Baptists added in Maury county. These make nearly one hundred, and the number of Baptists added under the labors of other brethren, as reported in the same number. Would that we, and the Baptists were all united, and could labor jointly together in the proclamation of the gospel. What an amount of good would result compared with what is done under the present divided and distracted condition.

D. T. W.

OSKALOOSA COLLEGE. — This Institution, located at Oskaloosa, Iowa, we understand is prospering finely, and giving good satisfaction. Efforts are being made to permanently establish the Biblical department, and thus increase its advantages. We take pleasure in calling attention to Oskaloosa College, and commending it as worthy of a liberal patronage.

REPORTS FROM THE BRETHREN.

The Co-operation Meeting of Holt, Nodaway and Atchison Counties, met at Phelps' Station, Nov. 9, 1868.

Delegates and number represented as follows:

Oregon, Holt county, bro. Curtis 112
Rockport, Atchison Co., bro. J. D. Sutton and Thomas Crosby, 16
Needles School House, Atchison Co., bro.
Needles,
Linden, do. do. bro. Mintel, 30
Fish Crossing, 34
Rush School House, do. 30
Union School House, do. 63
Low School House, do. Thos M. Rush, 20
Graham, Nodaway Co., bro. Trapp, 100
Fairview School House, do. Deni, 14
Craig City, do. do. bro. J. Brown, 30
Mount City, do. do. G. T. Webster, 23
Rush Bottom, do. do. J. Goodwin, 85

Total number of members, 589
Number baptized since last report, 105
Increase represented since last meeting, 157
Preachers present—Parker, Trapp, Crosby, Rau, Goodwin and Webster.

Owing to the weather being so unfavorable, we did not delay long. The good old veteran brother Trapp, gave us a warm exhortation, which stimulated the inner man and strengthened our courage greatly.

Resolved, That bro. Rau be requested to visit Rockport the 4th Sunday, and Linden the 5th Sunday in this month; Low School-house the 1st Sunday in Dec. Needles School-house the 2d Sunday in Dec. The brethren are destitute of preaching.

Resolved, That we adjourn to meet at Ore-
with the most remarkable firmness and christian resignation. He was well aware of his approaching end, and spoke of it with the greatest composure, assuring his friends that he was prepared to go, and died calmly and peacefully, and in full assurance of the christian's reward in heaven. On the same night of his death, Elder Rice received the melancholy tidings of the death of an older son, who died of the same disease on Wednesday morning, his relative in Illinois. He has the sympathies of the community in his sad bereavement. — Paris Mercury, Nov. 10.

We copy the above from the Paris Mercury of the 10th inst., (Nov.) and tender our sympathies to our beloved bro. Rice in these sad bereavements.

We have had matters outside our office for some time which have prevented our notice of several things which should have been noticed. Our faithful and beloved brother J. T. Rice, died at Plattsburg a few weeks ago, and we were promised a notice of his death for the Pioneer, which diverted our attention at that time, and no notice has yet appeared. We hope the beloved bro. E. V. R. who was present and witnessed his triumphant death, will yet furnish a suitable notice for publication. Brother J. T. Rice was held in high esteem throughout all the churches where he labored and his memory is precious in the hearts of all these brethren. We deeply sympathize with his dear family in this afflictive bereavement, and assure them that the failure of an earlier notice of his death was not intentional upon our part. May the Lord comfort and take care of the bereaved family, and keep them from the evil that is in the world.

D. T. W.

DIED.—In Chillicothe, Mo., on the 9th day of November, 1866, MRS. TERRY, daughter of W. L. and Frances C. Gillett, aged 24 years, 2 months and 28 days.

To Missie,

As the flowers around thy tomb,
Must whither by the blast,
The grave that holds thy lifeless form,
Can not forever last.

For in the resurrection morn,
That grave must open be;
And thou in Heaven above will sing
Through all Eternity.

Oh! what a glorious thought is this,
To those who live by prayer,
That there's a life beyond the grave,
Free from this world of care.

Ben.
CHRISTIAN UNION.

Bro. Wright: The Psalmist cried out: "O, that salvation was come out of Israel, then Jacob would rejoice and Israel would be glad."

The subject of union among Christians is occupying a large share of the attention of the professed religious world, and I must confess it is a deverment much to be desired. What then, is in the way of the union of all God's people on earth?

I send you a few extracts from the two last papers I have received, pro and con, clipped from the Western Recorder and the Christian Review, the two leading organs of the Baptist and Christian Churches, (or Brotherhoods). I set in order the Baptist extreme stand point, and then the Christian extreme stand point, that will forever exclude the possibility of union, unless conservative men take hold and stop such vibration from the one common center of christianity, the cross of Christ.

The Recorder says: "Oh, Lord, hasten the time when thy church shall be one—when pure, universal love shall fill the church below."

Now see what ground it lays out for the church to be one:

"There is no objection so speciously and fibrimally urged against the doctrine of the total corruption of human nature as that founded upon the recognized virtues that exist among men."

"In what does man's depravity consist? In this, 'The carnal mind is enmity against God.' It is not simply a negative quality, as is sometimes stated, and consists in a want of love for God; it is a positive quality, and consists in a determined and out-and-out aversion to God."

"REGENERATION INSTANTANEOUS.

"I believe in a change of heart," said one belonging to a denomination reputed evangelical, "but I think it must be very gradual." It seems to us that such an idea could spring only from a misconception of the condition of the natural heart and of the nature of regeneration. The carnal mind is enmity against God. From such a heart no good can proceed. "Who can bring a clean thing out of an unclean? Not one." Regeneration is the commencement of love to God in the heart. It occasioned a complete change of heart. It is very obvious, then that there must be some point where this enmity ceases and this love begins! The change, therefore, from the nature of the case, must be instantaneous. And so it seems to be plainly represented in the Scriptures. Regeneration is represented as passing from death unto life,—"We know that we have passed from death unto life because we love the brethren." There must be an instant when death yields up its dominion and life commences. The change was not very gradual in the case of Zacchaeus. In the morning he was the child of the wicked one. In the evening he was a child of Abraham, a child of God. It is true that sinners may gradually come to the knowledge of the fact that their hearts are changed. For they may experience a change of heart without knowing the exact time, and they may find from time to time that such a change has taken place until all doubt is removed. But for the cause of truth, the safe guidance of inquirers, and the prevalence of sound religious experi-
CHRISTIAN UNION.

It is very important that it be understood and maintained that regeneration is instantaneous.

"Bro. Dunlap: If you, or some other man, will give satisfactory answers to the following questions through the Recorder, you will be publicly recorded by the writer, and others, who want light on this subject, and desire not to do wrong.

1. Is it wrong for a Baptist to commune with Christians (Campbellites)? And if wrong, wherein?

2. If a Baptist should commune with the Campbellites, what course should his church pursue with him?

3. What course should be pursued with a Baptist who believes baptism is necessary to salvation?

Yours in defense of the truth,
J. C. O."

"Answer. It is wrong for Baptists to commune with Campbellites for this reason. If what Baptists hold and teach concerning regeneration by the Spirit of God be true, we cannot even regard Campbellites as converted persons, because instead of relying upon their own unregenerate nature to produce the work of the Spirit. They say a man does not receive the Holy Spirit until after he has believed, repented, and obeyed. We believe that repentance and obedience are the gifts of the Spirit."

2. Where a Baptist communes with the Campbellites it is either from a spirit of faction and prejudice, or a want of regard for the truth, or a want of united brethren in the cause of salvation. The most of such persons are, in fact, not true converts, but are in a moral and religious state of grace by grace and not by faith.

The Baptists have misconstrued the phrase of the Lord's house, and by baptism they mean that which is not acceptable to the Lord. The large churches are not churches of Christ, but their baptism is not valid.
PHILIP AND THE ETHIOPIAN.

The Ethiopian eunuch was eager to learn about the truth and asked, "What shall I do?" Philip's response was, "If you believe with all your heart, you can be baptized." They traveled together, and Philip baptized the eunuch in a stream. The Ethiopian then asked Philip to accompany him back to his chariot. Philip agreed, and they continued their conversation about Jesus and the scriptures.

1. The Ethiopian eunuch was interested in learning about the truth. He was eager to understand the purpose of the Law and how it compared to the teachings of Jesus. Philip explained the importance of faith and how it could lead to spiritual transformation.

2. The Ethiopian eunuch was fascinated by the teachings of Jesus and the promise of a new life. He was eager to be baptized and to follow Jesus more closely. This experience confirmed his belief in the resurrection and the promise of eternal life.

3. The Ethiopian eunuch was impressed by the wisdom and knowledge of Philip. He was grateful for the opportunity to study the scriptures and learn from a skilled teacher. This encounter helped him to see the connection between the Old Testament and the New Testament.

4. The Ethiopian eunuch was converted to Christianity and became a dedicated follower of Jesus. He shared his newfound faith with others and continued to study the scriptures with Philip. His experience demonstrated the power of preaching and the importance of personal spiritual growth.

5. The Ethiopian eunuch's experience highlights the transformative power of faith and the importance of spiritual growth. It also underscores the role of the early Christian church in spreading the message of Jesus and providing opportunities for spiritual transformation.

6. The Ethiopian eunuch's story is a reminder of the power of faith and the importance of spiritual growth. It encourages us to continue to seek knowledge and understanding, and to be open to the transformation that faith can bring.

7. The Ethiopian eunuch's experience is a testament to the power of faith and the importance of spiritual growth. It reminds us of the importance of seeking knowledge and understanding, and of being open to the transformation that faith can bring.

8. The Ethiopian eunuch's story is a reminder of the power of faith and the importance of spiritual growth. It encourages us to continue to seek knowledge and understanding, and to be open to the transformation that faith can bring.

9. The Ethiopian eunuch's experience is a testament to the power of faith and the importance of spiritual growth. It reminds us of the importance of seeking knowledge and understanding, and of being open to the transformation that faith can bring.

10. The Ethiopian eunuch's story is a reminder of the power of faith and the importance of spiritual growth. It encourages us to continue to seek knowledge and understanding, and to be open to the transformation that faith can bring.
consisted solely of reliance on Christ. This experience is related in one short sentence: "I believe that Jesus Christ is the Son of God." On Christ alone his hopes were fixed—to him only he looked for salvation. But Christ is altogether excluded from the religious experience of modern Ethiopians: or if he is found there at all, it is to utter, in an audible voice, some silly sentiment, or to fill, in a dream or a vision, some ridiculous position. Of Christ’s righteousness as meeting the requirements of God’s law—of Christ’s death as an atoning sacrifice for sin—of Christ’s mediation as pleasing with the Father for the sinner—in a word, of Christ as the Savior—the Redeemer—the religious experience of the negroes among us knows nothing.

In the particulars which have been mentioned—particulars of essential, vital importance, how wide the difference—may, how marked the contrast, in feeling, principle, sentiment, between Philip’s Ethiopian and the Ethiopians around us!

A. B.

Caroline Co., Va., 1868.

Remarks. The foregoing we clip from the Religious Herald, Richmond, Va., a leading Baptist paper, and we heartily concur with the writer in the correct and sensible remarks he has made upon this subject. We think however the class of religious people without scriptural intelligence may very justly embrace a large number, who are not Ethiopians but whites. What the writer says of the Ethiopians around us now is true of many, white people. They have but little use for book religion. They glory in something they call direct from heaven. They make but little inquiry and care if possible less about what the book says. They want to feel religion rather than to understand as the Ethiopian did. And the same kind of a preacher the writer describes as the choice of the Ethiopians around us now, as a general thing excepting color, suits them best.

Ed.

THE KINGDOM OF CHRIST.

Dear Reader. After all that has been said about the time and place of the setting up of the Redeemer’s Kingdom, much more might be said without doing the subject injustice. Therefore, I wish to pen a few thoughts that may serve to throw some light upon the subject.

The Prophet Daniel, in his explanation of the dream of Nebuchadnezzar, said that in the days of the Roman Kings the God of heaven shall set up a kingdom which shall never be destroyed, Dan. 2, 44, from that time all the faithful Israelites looked for a new order of things yet in the future, which had not been clearly defined by the Prophet. The event however, was to occur in the days of the Caesars, for the Roman was the fourth kingdom, after that of Nebuchadnezzar’s and the kings mentioned in 44th verse were the kings of the fourth kingdom, verse 40. During the reign of Tiberius Caesar, the word of God came to John, in the Wilderness, this same John preached saying, Repent, for the kingdom of Heaven is at hand. Daniel said that the kingdom should be set up in the days of those kings, and John the Harbinger preached the near approach of it, during the reign of one of these kings.

After Jesus had chosen his Twelve, he commissioned them to preach that the kingdom of Heaven is at hand Matthew, 10:7. This was what John, Jesus, and his disciples preached, until Jesus was Justified and Glorified in the presence of his Father. On one occasion his
Disciples came to him and said, Lord, teach us how to pray, as John also taught his disciples, one of the things that he told them to pray for was, thy kingdom come, such a petition at that time was certainly right, but now, since it has come, it is wrong to offer such a petition the preaching of Jesus, John, and his Disciples, clearly show that the kingdom did not come, or was not established before the Savior's return to his Father, but again, Jesus, Mark 9, 1. Said to his disciples and others, Verily, I say unto you, that there be some of them that stand here, which shall not taste of death till they shall have seen the kingdom of God come with power, this certainly fixes the coming of the kingdom, within the lifetime of some then present, how ignorant must that clergy be of the New Testament Scriptures who will continue to pray, "Thy Kingdom Come."

After Christ had risen from the dead and was assembled with his disciples, they said to him, Lord will thou at this time restore again the kingdom to Israel. He told them that it was not for them to know the times or the seasons which the father had put in his own power, but that they should receive power when the Holy Spirit should come upon them. Acts 1: 6, 7, 8. The promise that they should eat and drink with him in the kingdom was fulfilled when the Holy Spirit came upon them at Jerusalem, they were not only to eat and drink in his kingdom, but they were to be Judges of the Twelve tribes of Israel, Luke 22: 29, 30. After Jesus had gained the victory over death, and come forth from the grave, He gave a second commission to his Disciples, Saying, go into all the world and preach the gospel to every creature, but wait in Jerusalem for the promise of the Father which saith he ye have heard of in me, Acts 1: 4. This promise he identified with the baptism in the Holy Spirit, verse 5, and Peter identifies this with the promise of the Holy Spirit, ch. 2: 33. Christ assures them that he would send this promise of the Father upon them, and that they should wait in Jerusalem till they should be indued with power from on high, Luke 24: 49. Now remember, that the apostles inquired, after Christ arose, the time when the kingdom should come, and that he had before told them that it should come with power, that they should tarry in Jerusalem till they were indued with this power. He also told them on the day on which He assembled, after having been seen by them forty days, and when speaking to them, of the things pertaining to the kingdom of God, that they should receive this power, not many days hence, and that on the very next Pentecost, only ten days afterward they did receive that power which was to indicate the beginning of the kingdom of which Daniel, and John and the Apostles all spoke, and which Christ said should come. While some who heard Him should be still living. Thus we have the precise day on which the kingdom was established. After this day we never heard of the Apostles preaching that the kingdom of heaven is at hand or praying for it to come. That day, the day of Pentecost, is the day on which Jesus commenced his reign as king and priest, it was on that day, that Peter who had the keys of the kingdom (Matt. 16; 19,) preached the first gospel discourse, under the reign of Christ as King, on this day, were the Twelve tribes represented, and the Apostles, possessing authority in the kingdom, pronounced judgment on the twelve tribes of Israel. All this took place in the days of the Roman Caesars, accor-
ing to the prophecy of Daniel. Should we as some have done, locate the estab-
lishment of the kingdom, with Christ's ministry on earth, we would have a king-
dom with an enthroned king, a kingdom without laws to govern its subjects. But
if some are contentious, and will think otherwise, notwithstanding the testi-
mony is against them, they must do so.

Yours Fraternally,

J. C. LAWSON,

LETTER FROM ELD. S. S. TRICE.

FOREST HOURS, Clinton Co., Mo.,
November 21, 1868.

Bro. D. T. Wright: It has been so long since I have written to you that I
am almost ashamed; but I am certain that your magnanimous heart will for-
give when I tell you that it is best that I have been able to do. I have
been pressed out of measure; I have had between ninety and a hundred ad-
ditions since I saw you at the Gallatin meeting, that I have not had time to
report, nor have they been reported by any body else as I have seen. I have
had some, several Baptists, Methodists and Presbyterians in the number, and
they were none of your poor rabbits or outcasts at that, but among the best of
their respective flock, I have been striving to do the work of two men since
I saw you, which has well nigh worn me out, for I am getting old and but
poorly able to stand it. Nor am I striving to be rich in this world's goods,
but rich in good works, that I may lay hold of eternal life. If every brother
and sister would go to work with all the means and ability that the God of He-
ven has blessed them with, as if the salvation of the world depended on their
efforts, and not leave the entire work and sacrifice to be done and borne by a
few old, worn out, broken down preachers, we would behold the cause move on
with its original triumph and grandeur, conquering and to conquer, instead of
the poor miserable rate we are dragging along. There is an awful responsibil-
ity resting somewhere. We each and every one of us should try ourselves,
prove ourselves, and see whether we be in the faith or not.

We, in general, are too spasmodic in our contributions or liberalities; we too
often wait for a protracted effort, and a great ingathering, before we will do any
thing, whereas, we should keep up a constant stream flowing into the Lord's
treasury, that we might be ready for every emergency, and even then we are
not always just. Frequently the brethren will have two preachers, make a
protracted effort, for twelve or fifteen days, have a fine meeting, with many ad-
ditions and when the preachers are about to leave, they pay one handsomely and
send the other away empty, with a broken and crushed heart, to meet a dis-
tressed wife and ragged children, without the means of supplying their wants,
and when he gets home he must go to the plow or bench, or some other call-
ing, for a support. When the brethren next hear these two men, they wonder
why the one cannot preach as well as the other, without ever thinking it the
legitimate result of their own treatment of these same men. Brethren, these
things ought not so to be, as I know full well by thirty odd year's experience in
the ministry. I have sometimes been the lucky man, as well as frequently
the victim in such cases.

Now we do not think the brethren intentionally do wrong in such cases; it is generally an oversight. It is gen-
erally the home preacher, or the one nearest home, or the one following, in
part at least, some other calling for a
support. Now, dear brethren, never call on a brother to hold, or help hold, a meeting, unless you intend to pay him well for his labor, or tell him before hand, and then, that you can’t afford to pay him anything. Now I have ever thought when a preacher imposes himself (as many do unsolicited) upon a congregation, in all such cases it is entirely with said congregation whether they give anything or not. Now we hope that all our preaching brethren will take notice and govern themselves accordingly; and give no appointments unsolicited, unless they intend to give their labor gratis.

Now, with regard to Bro. Jordan’s proposition, I have proposed in all my congregations that if there was one member not able to pay for and read the Pioneer, if they would give their name and post-office address, I would send it to them. I have not got one such subscriber. Now if the brethren don’t take and read it, it is because they will not. Now, Bro. Wright, here is my two dollars as the poor man’s offering, for the support of the Pioneer. Brethren, come on with your own names and money. Just think, brethren, what a sacrifice our Master has made for us. Let that mind be in us that was in him, and we will come off conquerors through him that has loved us and gave himself for us, that we may be a peculiar people, zealous of good works. So mote it be.

S. S. TRICE.

GIVING.

We make the following extract from the address of Bro. J. O. Beardsale, delivered before the New York State Convention, Sept. 4, 1869, and published in the Review of the 17th inst. The caption, “Giving,” is our own. This thing of giving does not receive the attention and thought among the more wealthy it should. The Lord needs nothing as to himself; he demands of us nothing, not one cent for himself, yet he has many servants, many ministers and agencies in his work of saving men and women, and these cannot operate without means, hence the demand he makes upon all his friends to give; and every thing given is accredited to the giver, as giving to the Lord. Even a cup of cold water is neither unnoticed nor unrewarded. The man who does not do his duty is the rebellious, selfish, covetous man, and declared to have no part in the kingdom of God. Brother Beardsale also thinks that when a church can defray its own expenses, it ought to do so, without calling upon those without. He says:

“It ought to be laid down as a principle by every church to ask no pecuniary aid from others while possessed of sufficient means within its own membership. If the reply be given: "Some of our wealthiest members will not do their fair proportion," I would say, let them be dealt with as for any other enormity in the church. Covetousness is ranked with fornication and all uncleanness, is pronounced "idolatry" by Paul, and he says to the Ephesians, "Let not only be named among you as "beast" saints." Eph. v: 3. There is utterly a fault among us, brethren, in respect to this matter. A man who persistently holds his means from the cause of Christ should be excluded from the Church, and held in the same light as a drunkard or a fornicator. There are few rich men worthy a place in the Church of Christ; few, I apprehend, who will ever enter the pearly gates of the New Jerusalem. Let them be put to the test; and if found wanting, it is better for them and the cause of Christ that they find their appropriate place as soon as possible.”

D. T. W.
DEAR BRETHREN: The time has fully come when I must make my final report respecting the Quarterly. After patiently waiting, and hearing, I presume, from all who are going to report, I have to state that I would not be justified in resuming the publication.

The whole matter, therefore, stands thus: The amount received on subscriptions this year has been expended on two numbers. This leaves two numbers still due. These two numbers I cannot publish without a sum which I have not, and cannot get. Thus, of course, I could not foresee at the commencement of the volume, or I should not have commenced. I made my best calculation, failed in it, and the foregoing is the result.

And should any brother feel injured by this failure, should he feel that he must still have the two remaining numbers or have half his money refunded, let him notify me, and as soon thereafter as I can get the amount, it shall be remitted to him. I want all to be satisfied, each to feel that he is dealt with in perfect fairness, and that not even the semblance of advantage is sought of any. My own personal record must stand clean in the case at every cost.

In a few years more my brethren shall hear from me in a still more substantial form. I am not yet done writing. Neither am I ready nor sure of with my brethren. I am myself still—full of work, full of hope, with a large clean bunch of quilts still on hand.

Yours truly in Christ, M. E. LARD. LEXINGTON, Ky., Nov. 5, 1868.

REMARKS.—It is to be much regretted that the Quarterly has thus to be given up. It was an important work, valuable to the cause of truth and credible to us as people. The vacuum it has left we trust will yet be filled are long. Bro. Lard demonstrated the importance of such a work, but, we are sorry to say it, has had to abandon it for the lack of pecuniary aid. After a little time elapses, we are strongly of the opinion, and we hope that such will be the case, that it or a similar one will be started again. A reaction will set up, brethren will look at the matter differently to what they now do, and a Quarterly will be published. At least, such is our opinion.

Bro. Lard in his final give up of the Quarterly, manifests the Christian spirit in preferring to refund, as soon as he can command the money, to each subscriber the amount for the two unpublised numbers if he asks it. We hope that no subscriber will ask of him to refund. It would be a bad loss to his Lard, and should many of them ask it he would feel it seriously, but with each subscriber the amount is a mere cipher. We have no idea whatever that any will ask the money refunded.

The Pioneer for Every Preacher,

Our beloved and esteemed brother, Dr. Geo. Graham, of Gentryville, Mo., suggests to us to send the Pioneer to all our preachers in the State, if we are not already doing so, and to prevent any loss upon our part, he further suggests that brethren remit us occasionally an extra dollar or two. He directs us to say that he will give five if the suggestion be adopted.

In reply, I will say that the suggestion meets my hearty approbation, and I will send the Pioneer to every preacher of our brethren in the State so far as I can learn the post-office address of each. I will send it too without charge. And if they will act as agents for the Pioneer, I will allow them ten percent on all the subscriptions they may obtain for us. Out of every remittance they can retain ten percent of the amount, and remit the balance. All our preachers are authorized agents for the Pioneer. It is the only local medium of correspondence between the brethren in the State, and it is desirable to make it as perfect as possible. Therefore we wish to place it without cost in the hands of every preacher, that he may know how the work of the Lord prospers with others, and it is to be hoped that he will not be selfish but let others know how the good cause prospers with him. It is the intention to keep our readers better posted as to local matters especially during the next volume than we have in any previous one. Will every preaching brother in the State who is not now receiving the Pioneer, send me his name and post-office address immediately that I may send him the paper? And will brethren who may have knowledge of one not receiving the paper send me his name and post-office address. The Book form of the Pioneer makes it a paper of much importance, as it can be made and handed down to the next generation an accurate history of the times in which we live, or touching our labors in the gospel. It may tell to coming generations what each of us have done for the Lord and humanity. It is
the only convenient and accurate form of a newspaper by which this can be done. Every preaching brother should keep a file of it in his library, and at the close of the volume have it bound. It will be interesting and valuable to him in coming years. It is my wish that he should do this, hence I furnish him the paper free. Any number he may lose, or get soiled too much for binding, I will replace by another if he will let me know it. I should like to double the present size by the next volume, and will do so as soon as the subscription list reaches three thousand full subscriptions of paying subscribers. This it ought to be within one month, and can with the proper effort. We hope the effort will be made.

D. T. W.

Back Numbers of the Harbinger.—May I be allowed humbly to beg of brethren and sisters who may have back numbers of the Millennial Harbinger, which they are not particular about keeping, to send them to me. I want to obtain a complete file from its commencement. By two fires, one in 1848, and the other in 1864, I lost all I had preserved up to the time. I am not able now to pay for a complete set. Hence I humbly beg them of my Christian brethren and sisters. If sent by Express I will cheerfully pay the charges, and receive them with all Christian thankfulness. Address D. T. WRIGHT, Chillicothe, Mo.

Death of A. P. Williams, D.D.—Elder A. P. Williams died in Glasgow, Mo., on the 9th inst. (Nov.) of a fall from his horse, within some two hours after the accident occurred. Suddenly has passed to that bourne from whence none return, one of the best and most influential ministers of the Baptist Church. Truly has it been said, that “in the midst of life we are in death.” Dr. Williams had but passed the meridian of life, and was in fine health up to within two hours of his death. D. T. W.

Christian Record.—This old and valuable publication, by bro. J. M. Mathes, will be enlarged on the first of January, to 48 pages. By its pure merits it is obtaining a large circulation. We are gratified at this success. Bro. Mathes is a man of strong faith and a sound teacher. Send for the Record. Price, $1.50. Address Eld. J. M. Mathes, Bedford, Indiana.

PERSONAL

W. S. Patterson, who spent several weeks this past summer and fall preaching the gospel in Missouri, has returned to Frankfort, Ky., at which place correspondents are requested to address him.

Elr. J. M. Long.—This beloved brother who has been sick at his home, Macon City, for a long time, was improving slowly at last accounts. Would that the Lord would restore him to health and usefulness again soon.

Elr. J. M. Henry.—This beloved brother whom the church here has called to labor with her in word and doctrine, arrived on Friday morning, Nov. 27th. He is in feeble health, but entertains the hope that the change of location will improve his health. He enters immediately upon his work. May the Lord bless him, make him a blessing to us and to him.

D. T. W.

Who Will Do Likewise?
The Eureka Congregation has appropriated fifty dollars to help forward the work in Chicago, among the Scandinavians. Who will follow this noble example in a good work? Who will be next? Let an effort be made at once. Send contributions from all parts of the State, and let them be large. Send them frequently. Send them to bro. John T. Jones, Jacksonville, Ills., who will reports through the Herald, monthly.

Brethren, this enterprise must not fail. You would not have it do so, for twenty times the outlay necessary to carry it through triumphantly.

DUDLEY DOWNS.


Brethren wishing suitable tracts for gratuitous distribution, can now be supplied. We have two valuable tracts already stereotyped, and shall immediately publish ten others. The ones now ready are entitled, “What shall I do to be saved?” and “Rightly dividing the Word.” We will send these tracts to any address (pre-paying the postage) for the sum of two dollars per hundred. To those who wish it we can send the amount of funds contributed in distributing tracts among the Freedmen. Address W. T. HORNER, Buffalo, N. Y.

Bro. Horner has recently sustained a loss by a fire in Buffalo, but we know not to what
extent. In a letter accompanying the above notice, he says: "We lost our former places, by fire, and are now reproducing them again." I have not that I remember at this writing, seen a copy of the Tracts mentioned in his notice above; consequently cannot speak definitely of them. But they are evidently valuable Tracts else he would not have incurred the expense of stereotyping. They are certainly cheap, and ought to be sold at such low figures widely distributed. Much can be done by circulating good reading matter among the people.

D. T. W.

LITERARY NOTICES.


DEBATE ON BAPTISM AND KINDERED SUBJECTS, between Elder James M. Mathews, of the Church of Christ, and Rev. T. S. Brooks, of the M. E. Church, held in the Town Hall, Bedford, Ind., continuing six days, from January 26, 1862, to February 2d, including. By Elder James Mathews, of Cincinnati; H. S. Bowser, Publisher, 1862.

The following are the propositions discussed:

1. The Church of which, I. J. M. Mathews, a member, is the church founded by Christ and the Apostles.

2. J. M. Mathews, affirmative; T. S. Brooks, negative.

3. Infant baptism is entertained in the Church of Christ.

T. S. Brooks, affirmative; J. M. Mathews, negative.

4. Immersion is the Bible mode of baptism.

T. S. Brooks, affirmative; J. M. Mathews, negative.

5. The Holy Spirit does sometimes operate separate and apart, from the written or revealed word of God.

T. S. Brooks, affirmative; J. M. Mathews, negative.

Of these propositions by Mathews says: "If we had framed them, we should have worded them differently—that is, we should have made them more definite; but, under the circumstances, we thought best to take them as they were offered to us."

The discussion is here published, in full. We commend it to all inquirers after a practical and sensible exposition of the teaching of Christ and the apostles. Touching the Church of Christ, on the points embraced in these propositions. We would say to our readers, if you have not already a copy, send for one, and give it a reading. If you will have reason to regret it, Price $1.50. Address, E. W. J. M. Mathews, Bedford, Ind.

NOW READY IN THE SOUTHERN HOME JOURNAL, and for sale by all Newsdealers, Mrs. Winstanley's great story entitled PEASANT GIRL, Also, the Cruise of the Six Hundred, by Maj. W. W. Goldsborough.

The Southern Home Journal is published at Baltimore, Md., by John Y. Slater, at the low price of $1 per month, and appears under the support of all who desire to foster Southern literature. Send for a sample copy.

THE ST. LOUIS HOME JOURNAL—This excellent literary weekly, one of the most interesting and readable papers of the kind, has just donned an attractive new dress, and made a change in the time of issue, that will add to the large measure of favor it has received.
at the hands of Western people. Hereafter there will be issued a Mail Edition on Thursday, for subscribers living outside of St. Louis. This edition will reach nearly all parts of the interior on or before the following Sunday, the time when country readers prefer to receive their paper. The JOURNAL is a Western institution, the promoter of Western literature, the friend and admirer of Western genius, and the earnest advocate of a Western standard and style in letters. It deserves and should receive the support of Western people, not only for these reasons, but because it is now firmly established, carefully conducted, and is as good a paper as those Eastern weeklies that are taken in so many households. The Home JOURNAL is furnished to subscribers in clubs of twenty, at $1.50 a year, which is but little more than one-half the lowest rate the New York Ledger can be procured for.

REPORTS FROM THE BRETHREN.

DEAR BRO. WRIGHT: Bro. J. W. Hopkins, of Rochester, Mo., commenced a meeting in this place on Friday, the 21st, at the 2d Lord's day, which continues till yesterday (Monday) evening. 'The weather was unfavorable, yet there were, as the immediate result of the meeting, 30 added to the church herd. We now have 50 members, and the prospects for many more are promising. We need a good brother to preach as regularly as we are trying to get bro. Hopkins. He would do a good work here, and if we succeed in employing him we shall be much encouraged. Your brother in Christ,

GEO. GRAHAM.

CHILlicoTHE, Mo., Nov. 20, 1868.

Bro. Wright: It gives me great pleasure to report through the Pioneer the success of a meeting just held in this neighborhood, by brothers Bush and Spencer, which lasted about ten days. 15 persons confess of Jesus to be the Christ, and were buried with him by baptism into death. During the progress of the meeting we heard many times expressions similar to these. "These are the words of the Most High God." He declared to us the way of salvation. This has been a real contest of fat things, in which our Methodist friends (whose house we occupied) seemed to enjoy it as much as we. Many on this occasion heard for the first time the gospel as preached in days of yore, and have declared their determination soon to plant, their feet firmly on that firm Rock, that sure foundation stone that is laid in Zion. A freer, clearer, more direct speech of the gospel, from the beginning, until the long house could not hold those who pressed to hear the plain and simple story of the cross. These Methodist friends have voluntarily tendered to use the use of their house. Truly light begins to break. Oh, may it come in its marveling strength, and shed a halo of glory in every heart. Your brother in the one hope.

GEO. W. BAKER.

Linneus, Mo., Nov. 24, 1868.

A Special Favor.

I ask a special favor of all my Livingston County subscribers. To avoid debts, and to more permanently locate myself and the Pioneer in Chillicothe, I have been building, and have incurred some debts, which at present I am not able to pay. Now if each subscriber in the County will only venture to advance his subscription for the next year, 1869, it will help me materially to meet my embarrassments. There are between 150 and 200 copies of the Pioneer taken in the County, and it is hoped that each of these will be continued for the next year at least, and if the subscribers will only advance their subscription now, I will sincerely thank each of them, and most humbly and christianly appreciate the favor. To each one the amount is small to me, but the sum will be a great relief.

D. T. WRIGHT.

OBITUARIES.

Eaunec, Nov. 29th. The painful duty of recording the death notices of our fellow labors in the vineyard of the Lord, devolved on me. Bro. Joseph D. Rice, departed this life at his home in Plattsburg, Mo., Oct. 17th ult., in the thirty-fourth year of his age. The first part of his life was devoted to maintenance of himself and family. But being filled with the love of God and man, he turned from temporal to spiritual pursuits, and has for several years been devoted himself and family to the proclamation of the gospel. He was a zealous and eloquent preacher, and the Lord gave him many souls to win in this fiery crown of rejoicing. He died with a.
consumption. Few men have ever suffered more, and none have ever borne it with greater fortitude, or entered the dark river with a more tranquil heart or hopeful confidence. He bade us adieu without a shudder and exulted up to be faithful in the service of his blessed Master. He leaves a fond wife and two helpless children to mourn his loss. Truly the ways of God are past finding out. A most efficient workman has been arrested in the midst of his usefulness, but his name is to be silenced in its pleadings for the cause of God, and a warm heartailed in its yearnings over suffering man. But the Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

IN MEMORIAM.

Fell asleep in Jesus, about twenty minutes before 10 o'clock, A. M., Sept. 1, 1868, at his residence in Cooper county, Mo., bro. Lewis D. Beavis, a tried and faithful soldier of the cross.

His earnest, trusting spirit has left its worn and weather-beaten clay tenement, and now in the presence of Jesus, awaits the resurrection, for a "building of God, a house not made with hands, eternal in the heavens." Blessed and joyful hope! What a glorious anchor to the souls of Christ's people, while tossed and driven upon the stormy sea of human life! Bro. Beavis was in his 59th year when he died. Three years ago he had a severe stroke of paralysis, from which he never recovers but partially recovered. His last illness lasted only about two days, during which time he never spoke. But he leaves the testimony of an earnest Christian life as a solemo to surviving friends, and as the very best assurance of a joyful entrance into the better land. He left no children. A dear wife mourns his loss, but is consolated by the assurance, that "what is lost to her, is to him infinite gain." In his last will he bequeathed to the little band of Disciples at Pisgah, Cooper county, about the sum of $1,800 to aid them in building a house of worship. He left also $1,000 as an evangelizing fund, the interest of which is to be spent in the support of the gospel.

In piet and true christian worth, brother Beavis was no ordinary man. This short notice will not suffice to do justice to his memory. Reared among the Baptists, he at one time cherished deep-rooted prejudices against our brotherhood. But, like Saul of Tarsus, he was profoundly honest, and only needed to know the truth in order to embrace it. The Lord in his wise and merciful providence having cleared the way, the truth entered, and found an abiding place in that honest heart. Gradually the path of duty opened up before him, and right trustfully and joyously did he walk in it. It was my happiness to hear his confession and immerse him into Christ. The circumstances were peculiar. He came with his wife, at that time a zealous Baptist, to my house, in Benton county, fifty miles distant from where he resided, on his way to visit some relatives in the extreme south-western part of the state. I was ignorant of any change in his views. I had known him long and while I loved him for his integrity, I never expected any change in his religious convictions. He had not united with the Baptists, but I did not doubt that he would live and die one, at least, in his sentiments and sympathies. When he told me, as he did soon after his arrival, that he desired me to baptize him, a clap of thunder from a clear sky could not have much more astonished me. I replied that it would give me great pleasure to do so, provided that he desired to be baptized upon the simple, apostolic confession of his faith in Christ. I could practice nothing else. He said that such was his wish. Accordingly, next morning, with a few brothers and sisters present, where "the old mission trace" crosses the Tebo Creek, in Henry Co., Mo., upon his making the requisite confession of faith, I immediately baptized him, and like the apostles of the Church in Pisgah, he went on his way rejoicing. And now his life journey is over, and he is gone to be with Jesus. On earth we shall see him no more. But I bless God this morning for the memories of that hour. It comes up from the long past, kindling joyous and grateful emotions in my heart. May the good Lord enable us to live that we may meet our departed brother in the better land. May he bless our bereaved sister and shine upon her pathway to the end of life's pilgrimage.

G. W. S.

THE NEW YORK OBSERVER. We call attention to the advertisement, on the second page of the cover, of this widely circulated and popular paper. For general information both religious and secular, it is not excelled by any paper on the continent. No other paper it is said aims at so wide a choice of religious and secular intelligence. It presents every week a laborious digest of the news from all the religious denominations in the land. See Advertisement. D. T. W.

CHRISTIAN SUNDAY SCHOOL PAPERS

THE MORNING WATCH: A Sentinel on the Walle of Zion, and a Messenger to the Sunday-School, Church, and Family. Issued monthly. No superintendent, teacher, Bible class scholar, or parent should be without it.

THE LITTLE SOWER: A Visitor to the little ones. Its mission is to sow the good seed of the kingdom in the hearts of the children, and gather sheaves for the Lord of the harvest. Issued both weekly and semi-monthly. For terms send for circulars.

These papers are beautifully printed on fine white paper, and profusely illustrated. They have for regular contributors the best writers of the Christian Church, and in every respect they may safely challenge comparison with any juvenile publications in America.

THE DUTY OF ELDERS.

We make the following extract from Bro. Milligan's new work just published, and which is noticed elsewhere in this number, by our bro. J. M. H., entitled "The Scheme of Redemption." This work is destined to rank among the best that have been issued from the press by any of our brethren. We wish it, as it well deserves, a wide circulation.

D. T. W.

1. To have a constant watch-care over their respective congregations. "He shall be the shepherd to the Church of God, which he has purchased with his own blood," is one of the most solemn and impressive charges ever delivered to mortal man; and those who would meet it must do it in the spirit of their Master.

If need be, they must, like him, lay down their lives for the sheep. They must not only see that all the public services of their congregations are duly and regularly attended to, but, like Paul, they must also go from house to house, pray with the sick, comfort those that mourn, strengthen the weak, instruct the ignorant, and see that all are living in the regular and habitual use and enjoyment of the various means which God has appointed and wisely ordained for our growth in grace and our progress in the Divine life; and especially must they see to it that every member of the Church is actively and earnestly engaged in doing what he can to promote the welfare and to increase the influence of the whole body. There should be no drones in the Kingdom of God. There is work provided for all. And he is not always the best Bishop who does most of the work himself, but who is most successful in persuading and encouraging others to work most.

II. They are the divinely appointed Teachers of all who are under their charge, not only in the congregation assembled for public worship, but in the Sunday-School, in the family, in the Social circle. And hence it is that every Elder must be "apt to teach." He must be able to hold forth the faithful word as he has been taught, so that by sound teaching he may both exhort and convict the gainsayers. True, indeed, it may not be necessary that he should at all times exercise his gifts as teacher. When there is a plurality of Elders, as there should be in every congregation, only a portion of them may have to labor regularly and constantly in word and doctrine. 1 Timothy v. 17. But whenever it becomes necessary, he must be prepared to feed the flock with the sincere milk of the word, that they may grow thereby.

III. To the Elders are also committed the discipline of their respective congregations. "Let the Elders that rule well be counted worthy of double honor." 1 Tim. v. 17. "Remember them who have the rule over you, who have spoken unto you the word of God." Hebrews xii, 7. "Obey them who have the rule over you, and submit yourselves; for they watch for your souls as those who must give an account." Hebrews xii, 17. And again, Paul says to Timothy: "If a man know not how to rule his own house, how shall he take care of the
Church of God?" 1 Tim. ii, 5. See also 1 Thess. v, 12. A Bishop, then, must be a ruler. Not indeed a lord over God's heritage, but as a wise, prudent and benevolent parent admonishes, reproves, rebukes, corrects, and chastens his own beloved children, so, in the spirit of Christ, must the Elders of every congregation admonish, reprove, and rebuke, without respect of persons. all transgressors under their charge. And if all means of reformation should fail, they must, with the concurrence of the congregation, "withdraw from every brother that walketh disorderly." 2 Thes. iii, 6. The Elders, then, of every congregation are its divinely appointed Shepherds, Teachers, and Rulers."

In this division of the Elder's office I do not aim at so much at logical accuracy in the use of terms as I do to give a clear and explicit statement of the duties involved; and especially giving prominence to that watch-care which all will admit is a most important part of the shepherd's office, but which is, nevertheless, often practically neglected by many of our Elders. The shepherd's office, in its widest ecclesiastical and metaphorical sense, comprehends all the duties of an Elder; Acts xx, 28; and in Eph. iv, 11, it includes everything but teaching. In this latter sense the word ruler is also frequently used in the New Testament. And hence it may ordinarily be best to include all the duties of the Elder's office under the two heads of teaching and ruling. This is clearly Paul's conception of the matter as expressed in Eph. iv, 11; and 1 Tim. v, 17.

DEAD TO SIN.

BEAUFORT, MO., Nov. 19, 1868.

Bro. Wright: I ask permission of space for a few remarks as to my justification, (not pardon, or forgiveness), in answer to an attack of Bro. E. B. Hammack on my article in No. 38 of the Pioneer, in which I stated that dikaios, in Rom. vi, 7, and being made free, dithero, from sin, Rom. vi, 15, are not synonymous words.

Bro. E. B. H. has fallen into the same error with justification that many do with sanctification, that is, attach a wrong idea to it. He says, "He that is dead to sin, is justified from sin; faith and repentance must precede baptism. Therefore we are justified before we are fit subjects for baptism. This is just what sectarians claim." Now, bro. H., why do you attach the same meaning to justified that sectarians do? I must give you a definition of that word. We have in the New Testament dikaios, translated right, righteous, and just; dikaiogune, righteousness; dikaios, justified, except in Rom. vi, 7, freed, and in Rev. xxii: 11, righteous; dikaios, ordinances, judgment, righteousness, and justification. Now the proper and natural or original meaning of the term is uniformly transmitted in every direct derivation. Francis Passow, one of the best Lexicographers, gives dikaios "observant of custom or rule, especially of social rule, well ordered, opposed to wild, unmannned tribes; also, right, just." George Crabb, in his Synonyms, says, "righteous signifies conformable to right or truth; righteousness comprehends Christian morality in distinction from that of the heathen or unbeliever; right in German, rect, in Latin, rectus, and in the old Saxon, rightwise and righteousness, was originally righteousness." Justification, says Crabb, "in Latin justifico, compounded of justus and facio, signifies to make or set right, that is, to set one self right with other." This is sufficient for my purpose. I will not multiply quotations. Now we find that the radical idea of justify, dikaios, is to set oneself right with others, conformable to right or truth. In Rom. vi, 6, "Knowing this, that our former man has been crucified with him, in order
that the sinful body may be deprived of its power, so that we should no longer serve sin; for he that is dead (to sin) is justified, *dikaioo*, has set himself right, freed or liberated himself from the power of sin, by conforming to right, truth or Christian morality, through faith (one of the seven causes of justification) which worketh repentance towards God.

Now, bro. E. B. H., read 1 Tim. iii: 16, "God was manifest in the flesh, justified in (or by) the Spirit seen of angels," &c. Do you find your idea of pardon here? Christ was never guilty of any crime, and could not be pardoned, but when it is said of a person who is not guilty of any crime, that he was justified, it implies that he was charged with crime, but set himself right in the thing which he has done. Suppose that three men are brought to trial under indictment for murder, from all testimony it is clear that the first has not taken the life of any body; the second proves to full satisfaction that he killed in self defence to save his own life—he has set himself right, justified himself with others; the third is proven guilty of manslaughter, he is condemned, and the time of his execution appointed, but a petition is sent to the Governor and his pardon or reprieve granted. Here we have one innocent, the second justified, and the third pardoned. Now Jesus, before the Jewish High Priest, is charged with blasphemy for saying he was the Son of God, for this blasphemy it was decided that he should be put to death. Now to justify Christ it must be proven that he is what he professed to be. No man could do it; the Holy Spirit undertook to justify him, and to accomplish this glorious work the Holy Spirit raised our Savior from the dead. "He was put to death in the flesh, but quickened by the Spirit." On the day of Pentecost the Holy Spirit, through the mouths of the Apostles, justified; set right before the world, the Son of God. "This Jesus, whom ye delivered up, and with wicked hands did crucify and slay, God has raised up, and having been exalted to the right hand of God, who made this same Jesus whom you crucified, both Lord and Christ." Thus was Jesus justified in saying that he was the Son of God.

Bro. H. says on Rom. vi: 7. If *dikaioo* in that text is rendered justified, his (bro. J. E. D.'s) argument loses no force, if faith and repentance gets us into a state of justification, baptism is a non-essential to a state of justification, we, cannot accept the theory of justification by faith and repentance.

Now, bro. H., where do you find in the Bible that by baptism you enter into a state of justification. I read that by baptism we enter into a state of *aphesee*, remission of sin, but not into a state of *dikaioo*, justification; into a state of *elutheroo*, being made free from sin, called also in Rom. viii: 21, "a glorious liberty of the children of God, and in James 1:25, "the perfect law of liberty," which is in Christ, so we do not believe ourselves into Christ, nor repent into Christ, but are baptized into Christ, and in Christ are free, "for if the Son make you free, you shall be free indeed," there enjoy that state of glorious liberty of the children of God, being liberated from the guilt of sin. Jesus came not to call the righteous, but sinners to repentance. Peter coming to Cornelius, a just, *dikaioo*, man, preached not faith and repentance, for he was already in a state of justification, hence he commanded them to be baptized in the name of the Lord. Matrimony is a state, can a person be married and not in a state
of matrimony? Could Cornelius be just, and not in a state of justification?

Now as to our death to sin before baptism, read Eph. ii: 4, 5; Anderson's translation: "But God being rich in mercy, on account of his great love with which he loved us, made alive with Christ even us, being dead to our offences." Col. ii: 13, "And you being dead to your offences and the uncircumcision of your flesh, he has made alive together with him, having forgiven you all your offences." T. S.

ONLY IN THE LORD.

In a back number of the Pioneer there appeared an article with the above caption, written by W. Wright, purposing to answer a query that appeared in consequence of my refusing to join in matrimony a believer and an unbeliever. Believing that I acted right in the matter, I wish to say a word or two in support of my position.

The question is not one of the right to solemnize, or from whence the authority, but our duty as Christians in selecting partners through life. Now if it can be proven from the Bible that it is wrong for a Christian to marry an infidel, then it can also be proven that a preacher would do wrong to consume such a marriage. Then what say the scriptures on this point? St. Paul, in his second letter to the Corinthians, vi: 14, says, "Be ye not unequally yoked together with unbelievers." Now to be yoked is to be bound, and binding implies law; therefore all that are yoked together are bound by the same law, if so be that they are allowed to marry.

To become a Christians there are certain laws to be obeyed, which brings us into position to enjoy the promises of God and makes us citizens of the kingdom; then, as citizens, we are bound by the law of Christ. The law of America is not binding on the citizens of England, for if it were, then would they all be one people and enjoy the same promises. But before they can enjoy they must obey the law that makes them citizens. So it is with respect to Christians. Before we can be yoked with an infidel, we must become one ourselves, for the reason that the twain is made one by the yoke. Again, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" If then Christians are children of light, how can they have communion or partnership with the children of darkness. For if they are permitted by the law of Christ to marry with each other, then it follows that light and darkness have communion or partnership with each other. The Apostle says still further, that Christ and Belial have no concord, or a believer has no part with an infidel. Can these distinctions, as drawn by Paul, have no meaning, or are they to be passed by as unmeaning verbs? We think not, but are for our learning: "Let him that readeth understand."

In the 17th verse he says, "Therefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing," or, as Anderson's translation says, an unclean person. I believe that we, as a people, accept him as good authority. Then if saints are not allowed to touch an unclean person, and all are unclean who have not obeyed the truth, it follows that they should not marry them. For the promise is that he will receive us, and he will be a father unto us, and we will be his sons and daughters, "saith the Lord Almighty."

My next argument is drawn from 1 Cor. vii: 39, "The wife is bound by the
law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." Now in what respect does a widow differ from the virgin. Neither is bound to a husband, and therefore equally free. If the widow is forbidden by this to marry out of the Lord, is not the virgin forbidden also? Certainly so. For the Lord rules in his Kingdom by principle, i.e., he lays no heavier duty on one than on another, but all are ruled by the same law and governed by the same precept. "He hath no respect of persons." "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you," &c., clearly shows that all are equal. Then if it is wrong for a widow to marry an unbeliever, and to this, if my memory serves me right, all the commentators, as far as known to me, agree, then it is also wrong for any who are Christians to do likewise.

But I will be told that Paul spake of a Jewish law, and not of the law of Christ. But did not the institution of marriage exist long before Christ, and was it not created by God, and governed and controlled by him? Then if marriage is older than Christianity, and was governed by law, that law must have been of God and therefore right. Now the institution has not changed in coming down to the Christian dispensation; whatever was true then is true now. But there may have been additional law given, but, not such as to destroy the former. The law forbade the Israelites (which were a type of Christians) to marry with any other nation, for the reason that in doing so they brought in the worship of other gods among them. Might not the same reason exist now as then; does not the world worship the world, or do they not serve

mammon, and blaspheme the worthy name by which we are called?

But I will be told that many have been brought to Christ in this way, and thereby great good done. The end can never justify the means. We are not allowed to do evil that good may come. But on the contrary, we are to do all that we do in the name and by the authority of Christ." Suppose, for example, that one of the best Christians we can imagine, whose light ever shines brightly, should, in the selection of a companion, choose an Infidel of the deepest dye, would we not think he had made a very bad choice and had stepped aside from his duty. Should we not think that he had placed his light under a bushel by thus acting, and had not exemplified the love of our Master. Now if the extremes look so badly to us, may not the means look equally as bad to the Father of all good. Then let me say to those who deem these scattering thoughts worthy of perusal, stand up for Christ, "He that is not for me is against me." Then let me be always on the safe side, and there shall be no danger to fear, no doubts to cause me trouble, but all is peace and joy in anticipation of a crown of glory which the Lord the righteous Judge will give me in that great day. Yours in Christ,

C. A. HEDRICK.

THE SPEAKING DISTANCE OR THE HEARING DISTANCE.

Beloved Bro. Wright.—The close of the third chapter of the "Antecedents of Baptism" by our departed Bro. Campbell presents some paragraphs that I thought would prove an acceptable offering to many of your readers. If they shall serve the end of inviting the attention of your readers to the work itself, and, produce a careful perusal, we, both,
shall be compensated, you, in publishing
and I in transcribing.
There is a distance which is properly
called the speaking distance; or, the
hearing distance beyond which the voice
reaches not, and the ear hears not. To
hear another, we must come within the
circle which the voice audibly fills.

Now we may with propriety say, that
as it respects God, there is an un
standing distance. All beyond that
distance cannot understand God; all within it can easily understand him in all
matters of prayer and morality. God him
self is the center of that circle; and hu
mility, is its circumference.

The wisdom of God is as evident in
adapting the light of the Sun of Right
eousness to our spiritual vision, as in
adjusting the light of day to our eyes.
The light reaches us without an effort of
our own, but we must open our eyes;
and if our eyes be sound, we enjoy the
natural light of heaven. There is a
sound eye, in reference to spiritual, as
well as in reference to material light.
Now while the pathological principles
and rules of interpretation enable many
men to be skillful in biblical criticism
and in the interpretation of words and
sentences, who neither perceive nor ad
mire the things represented by those words
the sound eye contemplates the things
themselves, and is ravished with the
spiritual and divine scenes which the Bi
ble unfolds.

The moral soundness of vision con
sists in having the eyes of the under
standing fixed solely on God himself, his
approval, and complacent affection for
us. It is sometimes called a single eye,
because it looks for one thing supremely.
Every one, then, who opens the Book of
God with passion, with an ardent de
sire, needs only to know the will of God
and do such a person, the knowledge of
God is easy; for the Bible is framed to
illuminate such, and only such, with the
salutary knowledge of things spiritual
and divine. How wilt thou, &c. "Bro, sa
"Humility of mind, or what is in ef
fect the same, contempt for all earth-born
pre-eminence, prepares the mind for the
reception of this light; or, what is virtu
ally the same opens the ears to hear the
voice of God. "Abiast the din of all the
arguments of the day; the world, and
Satan; a person is so deaf that he cannot
hear the still small voice of God's phil
osophy. But receding from pride, cor
stupness, and false ambition— from the
tlove of the world—and coming within
the circle, the circumference of which is
unfeigned humility, and the center of
which is God himself, the voice of God
is distinctly heard and clearly understood.
All within this circle are taught by God
— all without are under the influence of
the wicked one. "God resists the proud,
but gives grace to the humble." 1 Peter 5:6
He then, who would interpret the mea
sles of God to the salvation of his soul, must
approach this volume, with the humility
and docility of a child, and meditate up
on it, day and night. Like Mary, he
must sit at the master's feet, and listen
to the words which fall from his lips.
To such an one there is an assurance of
understanding a certainty of knowledge
to which the man of letters is never
attained, and which the mere critic never
felt.

C. D. H.

INDEPENDENT MONTHLY.—Such is the title of
a new Monthly to be issued from Olichi
nati, Ohio, and "devoted to the discussion of
every question that enters into the divinity and
equality of a true and righteous life," and to be edited
by L. L. Pinkerton and John Scackelford.
The first number will be issued about the first of
January. Terms, $1.50 per annum in ad
vance. Address Pinkerton & Shakelford,
Cincinnati, Ohio.
THE CHRISTIAN PIONEER FOR 1869.

VOLUME IX.

THE CHRISTIAN PIONEER for 1869, will continue to be published weekly in its present size and form, each number consisting of sixteen large double-columned octavo pages, including the cover. An index of contents will accompany each number, and a general index to the entire volume at its completion, making it suitable for binding and convenient for future reference.

The Pioneer will continue to plead for the propagation, maintenance and practice of the gospel in all its fullness as taught, understood and obeyed in the beginning. It will contain Sermons, Essays, Reviews, Biblical criticism, choice selections of miscellaneous reading, and religious news, both foreign and domestic. The plainness and simplicity of the apostolic teaching compared with that of the different religious denominations of the present times, will be kept prominently before the reader.

We shall have to our assistance in conducting the volume for 1869, a number of the best writers in the Christian Church, besides the more immediate assistance and counsel of our associate-editors, T. M. Long, W. O. Rockins, together with an experience of nearly eight years in conducting a religious journal; we feel confident that we shall be able to give general satisfaction to our readers and to serve the cause of the blessed Master and our perilous humanity.

The Pioneer will be sent free to every Christian Preacher in the State whose name and postoffice address is known to the editor. By this means it is hoped that a more general and accurate knowledge of the churches and the labors of the brethren can be obtained, as well as a wider circulation of the paper. We greatly desire to double its present size that we may give more reading and a greater variety; and this we promise our readers we will do, so soon as the subscription list shall reach 3,000 paying subscribers for the full term.

Terms: Two Dollars per annum in advance. To clubs of ten subscribers, one extra copy.

Agents can retain ten per cent. commission. Every Christian preacher is requested to act as agent. And any brother or sister who will interest himself to obtain subscribers, is hereby authorized, agents. Receipt by Post-office order, Bank check, or Express at our expense. When neither of these is convenient, send by letter, at our risk. Subscribers can begin with any number.

Address: D. T. WRIGHT,
Chillicothe, Livingston Co., Mo.

From the New Albany, Ind., Ledger, Sept. 3d.

BUSINESS MEETING OF THE CHRISTIAN CHURCH—ELD. HENRY'S RESIGNATION.

At a business meeting of the Christian Church, held on Monday evening, August 31st, 1868, Brother D. W. Laflollette introduced the following resolutions, to wit:

WHEREAS, This congregation has learned with regret, that Elder James M. Henry, the pastor thereof, in consequence of long continued physical disability, has in contemplation rendering his resignation as such pastor, Therefore be it:

Resolved, That said congregation do hereby tender to our beloved pastor our heartfelt sympathy in his bodily affliction, and hope that, in the providence of God, he may be speedily restored to health and usefulness; so that he may in the future, as in the past, faithfully, zealously, and eloquently proclaim the gospel of Christ.

Resolved, That this congregation do hereby unanimously request Elder James M. Henry to continue his pastoral relations thereto, if he can do so without too great a sacrifice of his health; and that a committee of five be appointed to present him with a copy of these resolutions.

Thereupon the Chairman appointed Alex. M. Jackson, T. F. Jackson, R. Robertson, I. A. Craig, and Chas. Ellis said committee.

NEW ALBANY, Sept. 1st, 1868.

Elder J. M. Henry.

DEAR SIR AND BROTHERS: The undersigned were appointed a committee by the Christian church to present you with the included resolutions, which were unanimously passed by said church at a meeting thereof, held on the 31st ult.

Hoping you may be able to comply with the unanimous wish of the church, and remain the pastor thereof.

We remain, fraternally yours,

ALEX. M. JACKSON,
T. F. JACKSON,
R. ROBERTSON,
I. A. CRAIG,
CHARLES ELLIS.

Committee.
NEW ALBANY, Ind., Sept. 2, 1866.
To Messrs. A. M. Jackson, T. F. Jackson, R. Robertson, I. A. Craig, and Charles Ellis,
Committee of the Christian Church:

DEAR BRETHREN: Your letter and accompanying resolutions of the Christian Church in this city demand my careful consideration.

My relations to the church, and my personal and official intercourse with its officers, have been of the most agreeable character for a little more than three years. But feeble and failing health demand of me a change of climate. I have never abandoned, during my labors here, the purpose of removing, for the sake of my family, to Missouri. If Christian esteem and love could change one's purpose, mine would yield in accordance with my feelings to your request to remain and labor in that cause that is dearer to me than this life.

In expectation of leaving with my family, who share fully my love for the church here, it is in hope that the services of another may be secured equally entitled to your esteem and worthy of your love, who will be able to labor more efficiently than I can. I shall ever cherish a most affectionate remembrance in my intercourse with our blessed Lord of His people in this city. I cherish also the hope, which the past assures me will not be in vain, that I shall not be forgotten by the church in its prayers to Him who is "ever near to all that call on Him in truth."

In leaving I go to a field where labor and responsibility are no less than they have been here. Thence, if God will, I shall pass over to the "golden shore," where I fondly hope we shall meet again to part no more, and where, with all those redeemed by the precious blood of Christ, we shall unite in the everlasting song of praise to God and the Lamb.

Most affectionately, your brother in Christ,

JAMES M. HENRY.

P. S.—As it will be a few weeks before I can remove, I will endeavor to preach for you until that time, unless you should succeed sooner in securing the labors of some one worthy of your confidence. Yours, J. M. H.

RESIGNATION OF PASTORSHIP.—Last evening was the occasion of the farewell sermon of Elder J. M. Henry to the congregation of the Christian church, after a pastoral charge of over three years. The text was a part of the 6th chapter of Acts, in which the Elder contrasted the labors of the Ministers of the present day with those of the days of Paul, and from which deductions were drawn of profit to pastor and people. The close of his sermon was a recital of his personal connection with the Christian congregation and the people of New Albany. When he came to bidding the congregation farewell there was scarcely a dry eye in the church.

During his stay in our city Elder Henry has won upon the affections of our people in a remarkable degree, not only those under his pastoral charge, among whom he especially labored, but of our citizens generally. His labors have been crowned with inconsiderable success, the additions to the church being one hundred and seventy, nearly doubling in members, and by his earnest appeals has strengthened the congregation in a great measure. It is to be regretted that his failing health has made it necessary that he should seek some more congenial climate, a determination announced to his congregation more than twelve months since, but which, he has postponed at the earnest solicitation of the church. The labors of Mr. Henry in our city will be missed among those who were earnest in the propagation of Christianity.

It is the intention of Mr. H., in a short time, to remove with his family to Missouri, and we join the congregation in New Albany in wishing him restored health, and a long life of future usefulness in his calling. He will bear with him a letter from his Christian brethren in this city, such as is rarely given by a people to a retiring pastor, and the sentiments it expresses we feel sure will be endorsed by all who have the pleasure of an acquaintance with this excellent minister.—New Albany (Ind.) Daily Ledger, Oct. 19.

EUREKA COLLEGE.

CHARLESTON, Ills., Nov. 22, 1866.

DEAR PIONEER: I wish to say a few words concerning Eureka College. This thriving and deservedly popular institution is located at Eureka, Woodford county, Illinois, on the Logansport, Peoria & Warsaw Railroad, twenty miles East of Peoria, in a beautiful grove, surrounded by as fine a tract of farming country as is in the State.

The fall term of this college is now in session, with one hundred and sixty students, and from the increasing interest we doubt not there will be two hundred for the winter term.

Brethren, if you wish your sons and daugh-
LITERARY NOTICES.

We have received a work bearing the following title:

An Exposition and Defense of the Scheme of Redemption as it is revealed and taught in the Holy Scriptures. By R. Milligan, President of the College of the Bible in Kentucky University.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. i: 16.

Published by R. W. Carroll & Co., Cincinnati, 1869. Price, $2.50, by mail.

The title and author of this work would indicate to those familiar with the latter, a work of no ordinary merit. Large expectations of the excellency of the book are realized from the first, but a partial examination of it.

It bears the impress, as its author states in the introduction, of much careful thought and labor in its preparation and arrangement.

To young ministers of the word of life we know of no uninspired volume to which we could direct their attention better adapted to their wants. The labors of the author for years, in imparting instruction to those preparing for preaching the gospel, have no doubt greatly increased his ability to write this book. Indeed so carefully has he analyzed the whole of the divine volume, that its study will be greatly facilitated by all classes of readers who call to their aid this book.

The author's age, experience, and observation on Church Organization, and the development of Christian Character, are presented to the reader in as clear and forcible a manner as we think probable will be done soon.

The chapter on "Elders" we deem especially valuable at this time. We are so much pleased with this that we may present the readers of the Pioneer with copious extracts from it soon. But perhaps our allusion to the above chapter may seem invidious to those who shall read this book, that contains so many excellent things so well said.

However that may be, the time has arrived when more care must be taken in conforming to divine prescription in the government and edification of the churches, than at present obtains, or we will soon lose much of the ground we have gained from sin and sectarianism. We do not need a book like this of brother Milligan's, by which to interpret the Bible, as if this book were a creed or summary of doctrine, but need it as an aid to learn and to defend the Bible lessons. The gospel embraces more than faith, repentance, confess-

Elli Fisher.

Mon., May.—The brethren at Moberly, on the North Missouri Railroad, having finished their new house of worship, had brethren Dr. D. W. Jourdan and J. A. Berry to assist them in holding a meeting in it last Lord's day, the first in this month, December.
sion and immorality to induce aliens to become citizens of the Kingdom of Heaven. The development of Christian Life results from more than a formal setting apart of elders and deacons, and the weekly commemoration of the Lord's death. Prayer, praise, etc., receive appropriately a considerable share of this excellent volume of 563 pages. Again we would say, to young preachers especially, read this book with the Bible at hand, and you can but be profited.

J. M. H.

**BEECHER'S SERMONS IN THE "CHURCH UNION."**—Many papers having announced that these sermons would not be printed in the *Church Union,* we are authorized to say that the sermons of this preacher do appear in every issue of this paper, and that they are to be printed hereafter at twelve o'clock on Monday, getting the sermon of Sunday out on the next day. We understand the publisher of the *Church Union* promises to print Mr. Beecher's sermons so long as they are acceptable to the Church, and requests all other papers to publish them from his own pages freely.

If our friends want a wide-awake religious paper, the largest and most catholic paper in the world, let them send to Henry E. Child, 4 Park Row, for a copy of this paper, enclosing 10 cents.

**THE AMERICAN STOCK JOURNAL.**—Farmers wishing pleasant and profitable reading should send their names and address to N. P. Boyer & Co., Parkesburg, Chester Co., Pa., and receive free and post paid, three copies of the above Journal. Also a splendidly Illustrated Show Bill and Premium List, offering great inducement to Agents for obtaining subscribers at the low price of $1 per annum.

**ANOTHER QUARTERLY.**—As we anticipated in our remarks on Bro. Lord's giving up his Quarterly, another, entitled the Christian Quarterly, will be published, beginning with January, 1869, from Cincinnati, Ohio. See the Prospectus published in this number of the Pioneer. We hope the Christian Quarterly will receive a liberal patronage. The well known ability of the brethren who have the editing of it, is a sufficient guarantee of its merit. We heartily approve of the move, and bespeak for the Christian Quarterly a wide circulation.

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**PROSPECTUS OF THE CHRISTIAN QUARTERLY.**

**Editorial Announcement.**—It is proposed to commence, in January next, the publication of a new Quarterly Magazine to be entitled *The Christian Quarterly,* and to be edited by the following persons:

**Managing Editor:** W. T. Moore, Pastor of Walnut-Street Christian Church, Cincinnati.

**Associate Editors:** W. K. Pendleton, President of Bethany College, West Virginia; Isaac Errett, President of Alliance College, Alliance, Ohio; Robert Graham, President of the College of Arts in Kentucky University; Thomas Munnell, Corresponding Secretary of American Christian Missionary Society.

**Note.**—Two more names will be added to the list of Associate Editors, which will be duly announced.

**PURPOSE OF THE WORK.** *The Christian Quarterly* will be devoted to the advocacy of Primitive Christianity, as distinguished from the religion of sects. It will discuss, with freedom and impartiality, the important questions which from time to time engross the attention of the Religious World, and will review such books as may be issued bearing upon these subjects. And while it will give proper attention to History—to the Lessons of the Past—it will be mainly devoted to the discussion of the great Living Issues of the Present—the questions which more especially concern the Church of God to-day.

The Present Age is characterized by an immense amount of activity in all the Departments of Human Thought and Action; and this peculiarity is especially noticeable in the Religious World. Everywhere the old foundations of society are breaking up, while there is a very general outcry for something better—something more in harmony with the Present and Eternal Welfare of the Race. To assist in giving a proper direction to this earnest inquiry, to contribute to the Unity and Spiritual Growth of the Children of God, and to develop ways and means for carrying on the great work of Converting the World, is the purpose to which the Quarterly shall be sacrely devoted.

In dealing with these matters, it will be the aim of the Quarterly to maintain a dignified and courteous bearing toward all from whom it may differ, to cultivate a fraternal spirit with all who, out of a pure heart, call upon the name of the Lord every-where; but it will
be uncompromising in its treatment of what its editors conceive to be Error, as well as unyielding in its demands for the Truth as it is revealed in the Holy Scriptures. In short, it is the purpose of all connected with the editorial department to make the Quarterly a high-toned, able, and earnest advocate of the religion of the New Testament, in opposition to all human systems and traditions of men.

It is believed that such a publication is needed; that the times require a fearless and unsectarian magazine, which will occupy the broadest grounds of true catholicity, to do battle against religious error in the Protean forms which it assumes in this age of stirring thought, and earnest investigation; a magazine whose articles will be somewhat exhaustive of the themes they discuss, and that will cultivate a field which cannot be occupied by the monthlies and weeklies.

Believing thus, we enter upon our labors with confidence that they will meet the approbation of our Heavenly Father, and secure his blessing. We earnestly ask the sympathy and co-operation of all who love a pure literature, devoted to the sacred ends to which our work is dedicated.

LOUISVILLE, Ky.—At present there are two Christian congregations in Louisville, Ky., both doing a good work, and have to their assistance W. H. Hopson and Thos. P. Haley. A third congregation will soon be formed, for the mutual convenience and accommodation of the members in their labors to teach in that growing city the truth as delivered in the New Testament. The house of worship, we understand, will be finished ready for occupancy by the middle of this month (December).

REPORTS FROM THE BRETHREN.


Bro. Wright: I take great pleasure in informing you that I have been visiting among the brethren of Union congregation, and must say they are faithfully trying to serve their Master. Although they are laboring under many disadvantages, from the loss of their house of worship, they are, however, building another, and with this expense they will not be able to do much, in a pecuniary point of view, to assist their poor brethren. They meet every Lord’s day, and have prayer meetings in the week. Our traveling brethren should make it convenient to visit them and assist them in their labor of love. There are a few here taking the Pioneer, and soon I think, they will be able to send you a larger list. Yours, &c. H. JACKSON.

GALLATIN, Mo., November 30th, 1868.

Bro. Wright—I am thus far on my way home from Fairview, Worth Co., Mo., where I went with bro. Dr. Williams, of this place, to hold a meeting; continued one week, preaching and discoursing daily, including the fourth Lord’s day in this month. We had a good hearing, fine interest, live imitations, and one added by relation. We did not forget the Pioneer, of which bro. Williams will report. I preached here to a full house yesterday and last night, and shall continue a few days here. I have made arrangements to preach for the church here one Sunday in each month. Yours, fraternal.

G. R. HAND.

RUSHBOTTOM, Mo., November 19, 1868.

Dear Bro. Wright: I was lately called to the above place “to set things in order.” According to the apostolic model I ordained 4 Deacons, 1 Elder and 1 Evangelist. Brother Jesse A. Goodwin, lately from Indiana, whose letter proved to me that he is of good reputation and good standing in the Church of Christ, is young and active, and very willing to do what he can in the vineyard of his Master. May the great Shepherd keep him from the snares of the Devil. The brethren here recently organized a congregation of six, but to-day number ninety, and they are nearly all in good working order. They have a prayer meeting every Lord’s day when there is no preaching. Brother Goodwin will preach for them half his time. They are busily engaged in raising a club for the Pioneer. I think it will soon be accomplished. May our old congregations follow their example. Yours in Christ,

G. T. WEBSTER.

Do you Want the Whole Volume?

Every year we lose more or less by printing more copies at the commencement of the volume than we can get off. Generally about March or April we find our mistake, and drop off to something near the circulation, with a loss of all these extra copies up to that time. We shall not do so this year; and we now advise all who want the volume complete to subscribe early, or they may miss the first numbers. The volume for 1869 will evidently be one of the best and most interesting volumes we have published. The book form of the paper makes it convenient for preservation and binding. In after years, if carefully preserved and bound, it will be like an old acquaintance; a pleasant and interesting companion. If you want the first numbers for 1869, send early.

D. T. W.
Ending this Volume to begin the next.

The present volume began not with January but on the last of February. By a delay a month or so back in getting our paper we were thrown behind near four weeks. The paper has been issued since, that far in advance of its date. For instance, this is now the 10th of December, when the paper of today is dated the 12th of November. Some of our new subscribers are already at a loss to understand how this is. It will certainly confuse the reader of the volume after it is bound. He will look after matters that occur now, and will be astonished to find them published a month in advance of their occurrence. We therefore propose to close the present volume with the year, and begin the next with January, 1869. We will take the pains to go over our books very carefully, and give each subscriber credit on the next volume for the amount due him on this. We hope this will be entirely satisfactory. We shall then begin the volume for 1869 with January, and the Lord willing, be on time regular after that. We shall therefore date the present number to the 17th of December. This will bring us fully up to time.

D. T. WRIGHT.

OBITUARIES.

Back Numbers of the Harbinger.—May I be allowed humbly to beg of brethren and sisters who may have back numbers of the Millennial Harbinger, which they are not particular about keeping, to send them to me, I want to obtain a complete file from its commencement. By two fires, one in 1846, and the other in 1864, I lost all I had preserved up to the time. I am not able now to pay for a complete set. Hence I humbly beg them of my Christian brethren and sisters. If sent by Express I will cheerfully pay the charges, and receive them with all Christian thankfulness. Address D. T. WRIGHT, Chillicothe, Mo.

A Special Favor.

I ask a special favor of all my Livingston County subscribers. To avoid rents, and to more permanently locate myself and the Pioneer in Chillicothe, I have been building, and have incurred some debts, which at present I am not able to pay. Now, if each subscriber in the County will only venture to advance his subscription for the next year, 1869, it will help me materially to meet my embarrassments. There are between 150 and 200 copies of the Pioneer taken in the County; and it is hoped that each of these will be continued for the next year at least, and if the subscribers will only advance their subscription now, I will sincerely thank each of them, and most humbly and Christianly appreciate the favor. To each one the amount is small to me; to the sum will be a great relief.

D. T. WRIGHT.

OBITUARIES.

Sidney, Iowa, Nov. 11th, 1868.

Bro. Wright—I send you for insertion in the Pioneer two Obituaries. Death continues to make his visits among us.

Died, Oct. 16th, 1868, near Sidney, Fremont Co., Iowa, Minnie Myrtle, daughter of Wm. P. and Eliza J. Cross, aged about two years. Her death was occasioned by scalding. This was a sore affliction upon brother and sister Cross. She was a bright and beautiful child, and in her the adage that “death loves a shining mark” was fulfilled. Yet we rejoice for Jesus said, “Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.”

Died, in Sidney, Fremont Co., Iowa, Oct. 30th, 1868, sister Mary Van Eaton, wife of Wm. L. Van Eaton, in the 34th year of her age. She became a member of the church in Oct., 1854, and was faithful to her profession to the last. She met the pale messenger fearlessly and heroically. I never witnessed such calmness in view of a speedy dissolution as was manifested by our dear sister. She was an affectionate wife, a tender and devoted mother, a kind neighbor and exemplary christian. Appropriate funeral exercises were had, embracing a discourse made up of solemn warnings to the living, based upon the Savior’s language in Mark xiv: 8, language of her own choosing before her departure. It is hard to part with those we love in the truth, but we sorrow not as those who have no hope.

In the one hope.

CHARLES F. EVANS.

SUBSCRIBERS.

We ask our friends now to increase our subscription list. We shall soon enter the ninth year of our editorial labors, a longer period than any brother has ever conducted a paper in the state before. Our trial bark was launched at a perilous hour, but in the name of Him who gave himself for us, and for the advocacy of his cause. It still continues; and we ask for an increased circulation.

D. T. W.
From the Review.

WARNINGS.

"I have written to you in the letter not to associate with lewd persons; yet, without the least allusion to the lewd, or the covetous, or the extortioners, or the idolaters of this world; for then you must go out of the world; but now I write to you, not to associate with any one professing to be a brother: if he is lewd, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such an one even to eat."—Anderson's Translation.

In our examination of the passage before us, we will pass, without remark, lewdness, idolatry, and drunkenness, and direct attention to reviling, extortion, and covetousness. We must remark, however, in passing, that the church member is prohibited by this law from associating with, or becoming the companion of, any other member, guilty of any of the above named crimes. He might associate with men of the world who were guilty of these sins; but if any one, called a brother, should be convicted of any one of these sins, the law says, the Christian shall not associate with him,—"with such an one not even to eat."

By eating in this passage, commentators generally understand a common meal. Dr. A. Clarke says, "Not even to eat with such; have no communication with such a one in things either sacred or civil. You may transact your worldly concerns with a person that knows no God, and makes no profession of Christianity, whatever his moral character may be; but you must not even that for 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 i., 10, 11. This refers to the intercourse of common life, and not particularly to the communion." James, an eminent Baptist, says, "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." This, scores of other learned men. And these authors evidently give the meaning of the passage under consideration. But who regards it? What congregation, or individual regards it? Even among those who boast that the Bible, the whole Bible, and nothing but the Bible, is their rule of faith and practice, it is treated, as far as known to me, with universal disregard. And even if we say that the passage has reference to the Lord's Supper, may I not again ask, what congregation has any respect to the whole of this law? They probably expect drunkards and lewd persons, and would, if
they had such in membership, expel the worshipers of a literal idol, but how many has any person known expelled for railing, or reviling, or for extortion, or for covetousness! The custom is, not only to eat with these, at a common meal, but at the Lord’s Supper! Michael dared not bring against the devil a railing accusation, but we dare, in ten thousand instances, to revile our fellowmen, and even our own brethren, and if we do not use what is denominated profanity, or expressions actionable in a court of justice, what church will molest us? Pretty much all the channels of political communication are now reeking with railing and vilification; and church members, in many instances, play lustily their part. Do any of the churches bring them under dealing? And how stingy must a man be, before his brethren will refuse to eat with him, either at an ordinary meal, or at the Lord’s Supper? The world and the church are evidently full of covetousness. But what congregation disposes of such cases according to the law of Christ? Indeed, it is probable that not one in a hundred, it may be that not one in a thousand knows what covetousness is, or can give a sensible, or a scriptural definition of it. “The covetous,” it is said, “the Lord abhorreth,” and that they “cannot inherit the kingdom of God,” and still the church goes on, holding them in its fold, perhaps covetous embrace, trampling the law of the head of the church under foot, professing that no commandment of the Lord is unessential!—spending its precious time and means with the mint, anise, and cummin, of religion, and to an alarming extent, omitting the weightier matters of the law! More on this subject.

A. RAINES.
Now let us remember that "God is not mocked!" nor is he deceived. We may deceive our fellow-men, and even ourselves, but God knoweth us altogether—even the thoughts and intentions of our hearts—and let us also remember that unless our righteousness exceeds that of the "Scribes and Pharisees" we "shall in no wise enter into the kingdom of heaven."—J. PERRY ELLIOTT. INDIANAPOLIS. NOV. 18, '63.

JESUS WEPT.

Ah! blessed consoling thought, that our Savior who ever stands ready at the throne of God to intercede for poor, frail, fallen humanity, wept tears of grief at the death of a beloved friend. "Jesus wept." The shortest and yet most expressive sentence in the whole Bible. He who had but to speak to see the friend come forth, and yet could but weep at the contemplation of a dear one in the cold embrace of Death. Bless indeed were those grief stricken Sisters in having Jesus for a friend,—Shedding with them the sympathizing tear. With such an example on record, who can say "there is weakness in tears?" How cheering the thought to the Christian as he travels along the rugged pathway of life, beset upon every hand by trials and temptations, that Jesus, our Saviour, took upon himself the form of humanity, suffered in the flesh as we do, and now sits at the right hand of God as Intercessor for erring, sinful creatures.

Were it not so methinks but few, if any, could hope to escape the wrath of an angry and avenging God. But that blessed Savior was an example of weakness, "a man of sorrows and acquainted with grief." One who on all this broad earth had "not where to lay his head." Can you not have courage then, dear Christian, to go bravely forth in the discharge of every duty? Press forward to that happy "home" beyond the skies "where changes never come."

FAMILY PRAYER.

Good men, in all dispensations and ages, have been praying men. Wicked men and hypocrites may pretend to pray, but he who thinks he can be a Christian without praying, deceives himself as much as if he should imagine himself in heaven while on earth. We are commanded to pray always, everywhere, and for all men. It is said charity should begin at home; so say we of prayer. First we must pray for ourselves before we can make an availing prayer for any one else. We believe in family prayer, and it is the especial object of this brief article to invite attention to it; but we think no one qualified to pray with and for his family, unless he is given to private devotion. And we say with emphasis, no head of a family ought to be called on to pray in the congregation, who does not pray for and with his family at home. Is it possible for children to be impressed with religious truth by the parents, unless they, morning and evening, call the family together and read the word of God, and in prayer thank and adore him, confess their sins and unworthiness, and ask for the blessing and help of Jehovah? The benefit and pleasures of a family prayer are so great, that it is but reasonable to conclude that nothing but circumstances beyond our control, making it impossible, would cause its omission.

When there is no prayer in the family, we conclude the members thereof do not engage in private devotion. We are required to assemble ourselves together for worship on the first day of the week, but we conceive the true wor-
ship of God contemplates something more than service once a week; we believe it requires the family altar to be erected and surrounded, that we may draw nigh in confidence to the throne of mercy every day.

The Psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! To show forth thy loving kindness in the morning, and thy faithfulness every night"—Psalm xxvii. 1-2. He says, "evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice"—Psalm lix. 17. It is said of Daniel, "He kneeled upon his knees three times a day, and prayed and gave thanks before his God"—Dan. vi. 10. If those who lived under the law were so devoted, and delighted with frequent communion with God, shall not we who live under grace, and have tasted of redeeming love, day by day, from the fulness of our hearts, express deep and unconfined gratitude to God and the Savior, shall we not gladly embrace every opportunity, through our faithful and compassionate High Priest, to draw nigh unto the God of all grace and consolation. We long to see the time, and we pray God to hasten the blessed and glorious day, when there shall not be a family in the whole church which is not regularly engaged in reading the Scriptures, and pray every morning and evening.

THE GENERAL MISSIONARY SOCIETY.

The subjoined address, prepared by a committee at the request of the brethren assembled at the last annual meeting, explains fully the changes made in the constitution, and the general agreement arrived at in regard to future operations. We have only to add that there is need of immediate and generous offerings, to enable the Board to accomplish the desired work. The season is on us, for protracted meetings. The missionaries should be in the field, now, in different states and territories. Let churches and individuals heed the call that the Corresponding Secretary makes on them and send in contributions as speedily as possible to Lock Box 966, Cincinnati, O.

TO THE FRIENDS OF MISSIONS,

It is known to you, brethren, that at the anniversary meeting of the American Christian Missionary Society for 1867, a committee was appointed to consider the propriety of amending the constitution and report such alterations as they might deem wise, for the consideration of the convention of this current year. Accordingly they made their report at the recent anniversary and advised the adoption of some important alterations which were duly considered by the convention, and after a full and careful discussion, with but slight amendments, were unanimously adopted. The undersigned have been appointed a committee to advise the brethren of these changes and to solicit their co-operation in the work of missions.

They are as follows,

1. The old constitution required 25 Vice Presidents;—the new requires only 20.

2. The old constitution required at least 2 of the Vice Presidents to reside in Cincinnati, Ohio.—The new requires no condition of this kind.

3. The old constitution required at least 7 managers for a quarant, the new reduces the number to 6.

4. The old constitution required a year's notice, or else the recommendation of the Board of Managers, before a proposed alteration of the constitution could be acted upon;—in the new this

5. The old constitution required a committee of 5 members, the new requires a committee of 7.

6. The old constitution required a petition of 100 signatures, the new requires a petition of 50 signatures.

7. The old constitution required a petition of 100 signatures, the new requires a petition of 50 signatures.

8. The old constitution required a petition of 100 signatures, the new requires a petition of 50 signatures.

9. The old constitution required a petition of 100 signatures, the new requires a petition of 50 signatures.

10. The old constitution required a petition of 100 signatures, the new requires a petition of 50 signatures.
condition is omitted; and a two thirds vote at any annual meeting can alter or amend the constitution.

5. In the old constitution the 3d and 4th articles read as follows: Art. 3. Every Christian Church, and all other associations, contributing to its funds, shall be entitled to representation equally at the annual meeting. Art. 4th. every person paying one dollar shall be a member for one year; and every person paying one hundred dollars shall be a director for life." In the new these two articles were stricken out and the following was substituted in their stead.

"The members of this Society shall consist of delegates annually chosen by the churches of Christ contributing to its funds, and of members of churches who annually contribute to the funds of the Society.

6. A new article was added to the constitution which reads thus:—"No alteration made in this constitution shall be so construed as to affect any vested right of the Society of any member thereof."

In addition to these changes the following resolution was recommended and unanimously adopted, viz:—

Resolved, That in view of the abandonment of life-memberships and life-directorships—from which the principal income of the Society has been derived—the Board of Managers be and are hereby requested to devise and carry out a plan of annual and life-subscriptions, whereby a constant income may be secured and a permanent basis provided for the operations of the Society.

The committee beg leave to say, that these changes were discussed in the fullest frankness, yet in the most fraternal spirit, and that although, during the discussion, some diversity of opinion was expressed, concerning them, yet in the end, they were unanimously adopted,—not indeed as precisely what every member of the convention preferred, but what in the spirit of a free and generous cooperation, each was willing to adopt as most in harmony with the general sentiment and will of the whole brotherhood. In a convention of nearly five hundred delegates, it could not be expected that absolute unity of sentiment, in every detail, could be secured. But the unanimous consent of a large body of representative men, ought strongly to satisfy every friend of missions, that the conclusions reached by the convention are wise, safe and worthy of the brotherhood. These changes have been made on the motion and by the advice of many of the oldest friends of the Society, who have been influenced mainly by a desire to harmonize with others who thought them necessary,—and it is hoped, that the generous spirit of fraternity, which they have thus manifested, will be met by an equally generous advance on the part of those to whom this offering of Christian fellowship is extended. If we cannot all agree as to the details of a plan, we can at least consent to work together under that which has secured the unanimous approval of so large a body of our best minds—and be content to hold our private opinions, subject to the voice of the majority.

It is hoped that the action of this convention will induce all friends of missions to suspend any further discussion about plans,—or, if such shall still be deemed necessary, that it will be reserved for the regular meetings of the convention, and indulged in only upon definite propositions of change, that may be acted upon or decided by the voice of the convention.

Many true and active missionary men have objected to several features of the
old constitution, and in the spirit of Christian harmony these objections have been generously considered, and the offensive features have been removed, so as to bring the constitution as near the general sentiment of the brotherhood as a convention of four or five hundred delegates could make it;—and now, may we not hope that there will be a unanimous co-operation of all who love the prosperity of Zion.

The feeble health of bro. J. Shackleford has compelled him to resign, and we present to you, in the name of the Society, our beloved and well-tried brother, Thomas Munnell, as our Corresponding Secretary, and invite for him your hearty assistance. We send him out with the fullest assurance that he will meet with cordial welcome in all the churches, and that the Society, after so earnest and harmonious an effort to adjust itself to the general sentiment of the brethren, will be borne up generously by their support.

W. K. PENDLETON.  
ISAAC ERRETT,  
W. J. PETTIGREW.  
GEO. W. ELLEY,  
A. R. BENTON.  
CINCINNATI, O., Oct., 1868.

FORGIVENESS OF PERSONAL OFFENCES.

Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven. Math. xviii. 21, 22.

That the subject of forgiving those who sin against us, would be the means of settling many a difficulty may be regarded as certain. As this question is now regarded by many it is almost impossible to setle many heart-burnings and personal animosities. A defrauds A of one hundred dollars, and both are members of the church. The law as stated by the Savior, requires A to visit B, for the purpose of reclaiming B. Under the common idea attaching to this law, if A goes to see B, it is not to gain him, but to obtain redress for the hundred dollars. A does not understand that B has imperiled his soul by defrauding him, Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Math. 18: 6, B has endangered himself by his act, and A is to go to him and gain him if he can. B entertaining the popular notion and acting accordingly sees A coming and says within himself "he is coming to get me to confess that I have injured him. I do not believe in Roman Catholic confessions, and I will make none to him. I am a man as well as he, with rights equal to his, hence I will not confess to him."

A approaches him and says, "brother B, you have damaged me one hundred dollars, and I have come to see what you propose to do about it. The Savior commands me to come and see you and if you confess and make it right well and good, if not, I suppose you know what the law says?" "Yes," he says, "you will bring one or two more I suppose to get me to confess that I am wrong. I shall do no such a thing."

A does as B supposed he would. Two or three go to see him, all under the influence of the same pernicious idea, B must resist more strongly than before for he has more to overcome. They are unsuccessful, and finally B is withdrawn from, and he is lost.

Let us suppose this mode of procedure changed. A forgives the injury he has sustained before he goes. Then he goes
to see B, not for the hundred dollars, but to gain (save) him. He thinks B's soul of incalculably more value than the hundred dollars. He comes to B who expects him for the purpose stated above. A informs B that he is distressed about him. He tells him what the Savior has said about offending those who believe in him. The tones of his voice and his whole manner indicates to B a new state of things. He becomes interested himself in A's disinterested and affectionate manner. His heart yields and makes restoration.

Now in this case, A's forgiveness of B is genuine, not that insulting mockery which says, "I forgive you, but I cannot forget." In the prayer which the Savior taught the disciple is this petition "forgive us our trespasses, as we forgive those who trespass against us." How does the Lord forgive that we can imitate him? In forgiving sins, and remembering them no more. The Lord forgives conditionally, but we are not allowed to enjoin conditions. Let us see.

If thine enemy hunger feed him, if he thirst give him drink, for so doing thou shalt heap coals of fire on his head. The reason why we are not to forgive sinners conditionally is because vengeance belongs to the Lord. Romans 12: 19.

There never was on this earth one so unjustly treated as the Son of Man, and yet when being nailed to the cross he said father forgive them, they know not what they do.

Stephen when stoned to death, prayed, saying, Lord, lay not this sin to their charge.

Paul who was so badly treated that he said, I fill up in my body that which is behind of the sufferings of Christ, never once intimates that he did not forgive all his enemies. Unforgiveness is in harmony with the feelings of the flesh. To forgive is from the spirit of the Lord, as illustrated in his death, and in the uncomplaining sufferings of the early Christians. But I close for the present, much remaining to be said on this subject vital to the joy of many hearts.

J. M. H.

For the Pioneer.

THE TRUE SPIRIT OF SECTARIANISM.

DEAR BRO. WRIGHT: I arrived here on Friday last, to commence a three months labor in Harrison county, Iowa, for the purpose of restoring order in the county, which order has been disturbed for years by intestine broils and insubordination. I was detained by the ice in the river, so that I had no appointment when and where to commence. I was told that a certain Presbyterian divine was preaching in a School house, and had expressed a warm desire to go and take up With the brethren and friends thought it a good idea to go and take up with his friendly offer. So, last night, we went, and I was introduced to him by a Methodist brother. He coldly, but formally invited me into the stand, and I gave the opening prayer. He then spoke an hour on the "Love of God," with the usual theme of "you can and you can't," saying some first rate things. He then gave the closing prayer and sat down, saying nothing to me. After about a minute's silence, he observed, if anyone will deliver a prayer; or
make some remarks there is liberty." All eyes were on me, and after hesitating some time I arose and made a few remarks on the Bible, death and judgment, and urged the audience to study the Bible in its proper divisions. That the Old Testament showed how Christ should come; Matthew, Mark, Luke and John showed how he did come, and they were the record God has given of his Son. Then the Acts of the apostles showed the time of pardon, and the letters tell us all "how to behave ourselves in the house of God." That to "fear God and keep his commandments, is the whole duty of man." I told them to read the Bible for themselves, as though they had never read it before, to learn what God requires them to do, and to do it; and God would do his part just right in time and eternity. I had spoken near ten minutes, when our divine arose and stopped me, and forbid "any such stuff" to be taught there; that I had come to interrupt his meeting; that such stuff would soon break it down, and he feared it had already done it. That he had gotten up a good impression, but now I had intruded myself in, without an invitation, and by "Campbellism," which was not the gospel, had broken it down, and that he would not be so imposed on. He went on with a string of abuse till many left the house, when I begged him to stop; that it was no time to discuss or bicker then; that if he wished an investigation I would meet him honorably and investigate the difference between us, and let the people judge who taught the true gospel. In an angry tone he said "I won't debate." I then asked if this house was free for all preachers, when he cried out, "I hope it is not!" but the citizens informed me that it was open for all. I told them that I would like to be heard a few discourses, and we left. All we heard from were much disgusted at his doings. Oh! sectarianism, where is thy blush?

GEORGE W. SMITH.

I was present with bro. Smith, and these things are true. Bro. Smith kept entirely calm.

C. R. PECKENBAUGH.

ROMAN CATHOLIC PERSECUTION.

We copy the following from the Christian Standard; The old spirit that prompted the Inquisition still lurks in the bosom of the Roman Catholic Church, and only awaits an opportunity to vent forth its fiery malignity. Let none deceive themselves, Catholicism has not changed, the fires of persecution, extermination and death still smoulder in her breast. To possess a New Testament, without notes or comments, is a crime with her, for the punishment of which in the year of our Lord 1868, read the following:

D. T. W.

SPAIN.

Europe and America are looking with astonishment at the rapidity, success and results of the Spanish revolution. Few people, three months ago, would have believed such an event, in all its national magnitudes and triumphs, possible. Among the other great triumphs of the revolution, is, notably, the proclamation of religious freedom; that is the abolition of the dominion of the Popish priesthood; for to them is attributed the continuance of religious intolerance and persecution. As an illustration of what was the condition of this religious intolerance in Spain, but a short time before this revolution broke out, we cite the case of the judgment upon Julian de Vagas, but a few months ago.

De Vagas was a young teacher, and evangelical in his religious views. His crime was, that he possessed a New Testament without notes, and some other anti-Catholic books. For this of-
A SUGGESTION.

AUGUST 1667.

PALMYRA, Mo., Dec. 12, 1868.

DEAR BROTHER: From frequent conversation with many of our preaching brethren, it seems to be the general desire that we should meet together oftener for mutual edification than we have been doing. It is pleasant and desirable to know each other well, and it is quite necessary to understand each other well, as our object is the same, and our work the same. For Heaven we have the same struggle to make, for the cause of Christ; we have the same enemies to meet, and for the Truth we have the same errors to overcome. Then we should be one, and not only so, but we should know that we are one. Our experience and knowledge communicated to each other, could not fail to have the most salutary influence; let us, therefore, have these and every other assistance we can afford each other, that our growth and usefulness in the great work of salvation may be commensurate with the divine will concerning us. Each one of us knows full well the great need of assistance, while searching for the will of God in the divine record, and struggling with the sad realities of life, it would be so encouraging to have even the suggestions of a brother, while plodding along, in our isolated condition. The true knowledge of the faith and practice required in the word of God,

offense he was arrested, and even before his trial, imprisoned for three months in a miserable dungeon, filled with all manner of criminals. During this preliminary confinement, the typhus fever raged fearfully in his prison; and with true evangelical devotion, he cared for and consol'd the sick and dying. When friends offered, by the use of money, to open his prison doors, he answered, "I am bound for the truth's sake, and will not become free by means of fraud and bribery. He whose will it is that I should be here, is able again to restore me to freedom. His will is mine." Finally he was brought to trial; and for the offense above stated, the spirit of Rome in the Spanish laws and courts, condemned him to seventeen months incarceration among thieves, murderers, and all other kinds of vile criminals. Does any man wonder that the wrath and judgment of God and man has fallen on this wicked government? Can it be possible that there is one good and enlightened man under the whole heavens, that does not rejoice at the downfall of such a throne and government? The case of de Vargas was such an outrage on the poorest, and most sacred rights of man, in the face of an enlightened world, that, at the earnest appeal of the committee of the Evangelical Alliance, Lord Stanley, English minister of Foreign Affairs, wrote to the British minister at Madrid, to use all his influence in favor of de Vargas. A stronger band than that of the British minister has opened the prison doors in Spain to the many innocent sufferers, there confined as the victims of tyranny.

We may call the attention of the reader to the fact stated some time ago in these News, that, while the world—Spain included—despises and detests the Spanish queen, as a woman from early life to this day, given to the most shameless immorality, the Holy Father—infallible in his judgment—not very long ago, sent to this excellent daughter of the church a golden rose, blessed by his own paternal, papal blessing. But this blessing, rose and all, did not save the miserable queen from her shame and her merited doom.

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should belong to all, in the aggregate, and to everyone individually. This would exhibit to the world and to the church a competent ministry, so much needed at the present time, and without which our progress in converting and reforming the world will not only be slow, but irregular and spasmodic.

But there are other reasons why we should be often together, such as to give and receive from each other the knowledge we may have in the volume of Truth, so that the knowledge of all may become the knowledge of each one. And how can this be effected but by our meeting together for this purpose, and forming a school, where all will be teachers and all pupils. Can we not set apart some eight or ten days, twice a year, for this purpose? By this means we will become stronger in knowledge upon all the leading principles of Christianity, and the better qualified to overcome and put to silence the advocates of error, who are now attempting to thrust into the household of God the infidel doctrines of Universalism, Spirit-raping, Destructionism, and Soul-sleeping. These doctrines must be met, and the sects do not appear to be inclined to do it, it will therefore devolve on us to do it, hence we should assist each other and prepare for the work.

I would therefore propose a meeting for this purpose, to be held some time in May or June next, at some central point, where a church may wish to have an effort made to extend and build up the cause in her midst, and give us an invitation, then the time will be set, and appear in the C. Pioneer, Brethren, the subject is submitted.

Yours in love,
W. D. JOURDAN.

REMARKS.—We heartily concur with our estimable and beloved bro. Jourdan in the propriety and importance of having such a meeting. There are issues to be met by our brethren, and there is no avoiding them. Universalism, Modern Spiritualism, Materialism, our attitude to the opposing religious bodies around us, and many other subjects of vital importance can be profitably considered in a meeting of this kind, and each brother can be better prepared to meet and disprove the heresy and infidelity that we have now necessarily to encounter in our efforts to establish the truth in the hearts of the people. Not an ecclesiastical meeting, but a meeting of preparation to meet the enemy in the field of deadly combat.

We have not space to say more at present, but shall advert to it again at another time. In the meantime we hope the brethren will consider the subject, and that steps will be taken soon for such a meeting.

D. T. W.
A TRIP TO NORTH-EAST MISSOURI.

MAYSVILLE, Mo., Dec. 10th, 1868.

DEAN BRO. WRIGHT: I have just returned from Lewis county, after an absence of five weeks, and feel that the trip has been a benefit to me; and perhaps the news will be of interest to many.

On my way to Canton I spent a few hours in Quincy, and dined with bro. Lowe. He is doing a good work in Quincy: has secured a donation of a lot worth $5,000, and is raising $12,000 to build a house of worship there; their old houe does no credit either to the city or the Church.

I left for Canton on the Packet, and had the pleasure of making the acquaintance of sister Chatterton, the widow of old brother Chatterton, who once edited the Christian Evangelist, in Iowa. She is a fair specimen of a preacher's widow, left penniless, but noble hearted, and resolved to stem the tide, and raise and sustain her helpless children by her own efforts. I landed at Canton about dark, and was met by bro. Smith with a horse and buggy and conveyed to a comfortable lodging place for the night.

On Saturday before the third Lord's day in Nov., I met with a number of the brethren of Lewis county at Monticello, the county seat, who met for the purpose of co-operating together, and trying to sustain an Evangelist in the county. The meeting was harmonious, and the brethren and sisters of Lewis county "have a mind to work." I stayed with the church at Monticello ten days, and with the church at Lagrange 12 days, and spent a few days at Canton.

Bro. Smith held a meeting of two weeks with the Canton church while I was in the county, and there were 44 additions at Canton, 10 at Monticello, and 10 at Lagrange where I spent most of my time.

I left Canton the 9th of December for home. Long will I remember the hospitality and christian zeal shown by the brethren in North-East Mo. They are not unmindful that the laborer is worthy of his meat. They did not forget to minister to me; and a thou-

sand thanks to those sisters in Lagrange who presented me with a fine overcoat, gloves and overshoes, that have been such a comfort to me since while stemming the torrents of snow.

I want to say a word or two about the school at Canton. Christian University deservedly ranks among the best institutions of learning in the West. I visited the school, made the acquaintance of the Faculty, and obtained an insight into its practical workings. Every thing moves with the regularity of clock-work. Brother Smith is certainly the man for the place, and his corps of accomplished assistants renders the school in Canton eminently desirable to all who have sons and daughters to educate. There are nine professional teachers engaged and supplied with apparatus and facilities necessary to a thorough collegiate course. One hundred and seventy-five students, from various portions of Missouri and Illinois, are in attendance, and I learn that acccessions are being made constantly. The building is magnificent, and of sufficient capacity to accommodate five hundred students, situated on a beautiful mound that overlooks the thriving town of Canton, and can be seen for miles around in every direction. It is fifteen miles above the noted town of Quincy, and easy of access from every direction by Railroad and water. Canton is one of the business towns, scarcely surpassed by any above St. Louis, on the Mississippi River. The Christian Church there monopolizes the talent and wealth of the town. There are over two hundred live members. May God bless the church and school at Canton, and long spare the faithful Pastor and President to be useful in his cause.

I spent my last night in Canton with a brother who gave one-third of all his effects to help build the College there. He has plenty of this world's goods left yet, and I was fed on peaches that had been canned up for nine years.

W. WRIGHT.

ELDER BUSH, of Fayette, of the Christian Church, closed a meeting of ten days, on last Sunday, in Chariton county, about six miles above Glasgow, just opposite Cambridge, with forty-seven additions; 35 from the Methodist Episcopal, one from the Methodist church south, three from the Baptists, and eight from the world. He organized a church there with fifty members. He commences another meeting there on Friday, before the first Sunday in January next.—Glasgow (Mo.) Journal, Dec. 10th.

is near when our sorrow will be turned into joy, and our mourning into gladness. Look up then and take courage. It will not be long. Soon there will be no more sorrow.

D. T. W.
LITERARY NOTICES.

THE KINGDOM OF HEAVEN AND ITS GOVERNMENT. By Elder John Hartzel, Davenport, Iowa. 144 pages. Price, single copy, 60 cents; $5 per dozen.

This is a valuable manual for all Christians, and especially for those bearing office in the congregations of Christ. This book is entitled to consideration from the copious extracts it contains from "chief men among the brethren," on the right of appeal from the decisions of a congregation, when injustice has been done to a brother. The baleful doctrine of "church independence" is briefly but forcibly, and well, successfully attacked and overthrown.

YELL'S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY.—We have before us the first No. of this work. It is proposed to issue the work in numbers of eight pages each, with a handsomely illustrated cover, and published weekly, each page having three columns of solid type, judiciously illustrated with cuts explanatory of the text.

It is intended to compass the work within two large Royal Quarto Volumes. The scope of the work is so wide as to be adapted to all classes and professions, and its cost bringing it within the ability of almost every one to subscribe for it. Only ten cents a week, or five dollars and twenty cents per annum until the whole magnificent work is obtained.

PLYMOUTH PULPIT.—It is in answer to a long-felt want that the undersigned have undertaken to issue Mr. Beecher's Sermons, week by week, as they are delivered, and to put them into a form that shall be at once convenient and pleasant for reading; and sufficiently compact and handsome to be preserved for binding, while cheap enough to be within the reach of all.

It is done under the direct consent and authorization of Mr. Beecher; and the reports will be from the practiced hand of Mr. T. J. Ellinwood, who has for ten years been the only thoroughly satisfactory reporter of Mr. Beecher's discourses.

A number of this "PLYMOUTH PULPIT," therefore, will be issued each Saturday, commencing with the sermon of Sunday, September 20th, 1868. Single copies may be obtained of newsdealers at 6 cents each. Yearly subscriptions at the rate of $2.00, (half-yearly, $1.50,) will be received and supplied through the mail, and any single sermon in quantities at special rates will be furnished by the publishers. J. B. FORD & CO., Publishers, No. 164 Nassau Street, Printing House Square, New York.

We have received several numbers of the above work. Whatever may be our opinion of Mr. Beecher, he is evident to be a wide, notoriety, more or less, probably than any other living preacher on the continent. His sermons as published will be read by the millions, and he that ignores this is greatly behind the times. By subscribing for the Plymouth Pulpit, the reader can see and read for himself some of the finest things this wonderful man is saying.

"OUR SCHOOLDAY VISITOR." Philadelphia. Edited by William M. Clark.

We have received the 12th No. of Vol. II of this handsomely gotten-up monthly, of 24 pages double column, original matter chiefly. It is adapted to the young people, and is furnished at $1.25 a year. We think of many households where it would not only be wellcome but a profitable visitor.

REPORTS FROM THE BRETHREN.

PALMYRA, Mo., Dec. 9, 1868.

DEAR BRO. WRIGHT: Last night I got home from Moberly, where bro. Berry and myself had expected a good hearing; but the weather changed so suddenly and extensively as to close our meeting. The brethren there have completed their house, except the painting. It is a very neat and comfortable house, and on last Lord's day I preached the first discourse in it, upon these two subjects, The Presence of God, and Rightly Dying the Word of Truth. The word of the Lord will yet prosper in Moberly. At my appointment before the last, in New London, we had two additions; one by conversion, and one from the Baptist. And at Mount Zion on the ninth of Lord's day in last month, a preacher from the Free Will Baptists united with the brethren at that place. May the cause of Heaven on earth prosper among men. I trust to see you before long.

W. D. JORDAN.

Elder A. R. Rice, of this place, closed an interesting protracted meeting at Lick Creek, in Hills County, on Wednesday evening last, with eleven additions to the Christian Church. Among the number was an entire family, consisting of an aged father and mother, two grown sons and a daughter.—Paris (Mo.) Mercurv, Dec. 3.

FANNING AND GRAVES DEBATE.—The Westword states that "Ed. T. Fanning, of the Current Reformation, and Dr. John B. Graves, of Memphis, are preparing for an oral discussion, to come off soon in Memphis."
CLOSE OF THE VOLUME.

With profound gratitude, and sincere thankfulness to our most gracious and heavenly Father for the abundant goodness he has unceasingly shown us through Jesus Christ, our Lord, we now undertake to write the conclusion of the eighth volume of the Christian Pioneer.

As previously explained, this number closes the volume. It has not, we are satisfied, met the expectations of all its patrons. The colored cover with which it commenced, has been dropped, and the two outside leaves of each number arranged to supply its place. This, as a matter of course, reduced the amount of reading, and changed very materially the appearance of the paper, so much so, that we fear some have been actually ashamed of it. We certainly would not have made the change could we have continued it under the colored cover. The expense of that cover was a larger item than any one not acquainted with the cost of publications and colored paper would suppose. I could not possibly have continued the paper with it, without a largely increased patronage. The previous volume, which was published in weekly numbers under the colored cover, left me in debt, and the liabilities continued to increase till I dropped it. None, I care not how highly cultivated their taste for the beautiful and elegant, feel more humbled at this letdown in the appearance of the paper than the humble publisher. It requires a large circulation to sustain a paper published weekly by subscription alone. Weekly papers, as a general thing, depend much upon their advertising patronage to keep them up. It has been said by an old and experienced publisher of a widely circulated religious paper, that no weekly paper can be sustained at the usual prices by the subscription alone. Large secular papers, with but few advertisements, are sometimes published at low rates, but it must be remembered they use the same reading matter, without the cost of typesetting again, which has been used in their daily and tri-weekly editions. The Pioneer has depended almost alone on its subscription to pay the expense of publication, having received but little from advertising. But the form in which it is now published is exceedingly cheap, and were we clear of liabilities, our present circulation would sustain us; and if increased to three thousand, it would enable us to double its size, to give twice the amount of reading as at present, and still sustain us. We could then give 24 pages per week of solid reading matter and have four pages for advertising independent of the cover. From this we would realize material aid financially, and be able to make the paper to some degree self-sustaining. Hence our anxiety for this increased circulation. The paper then would be equal to a monthly of 104 large double columned pages, at two dollars. Such a monthly would be regarded as astonishingly cheap, and yet as cheap, and cheaper, shall be the Pioneer, as soon as its subscription reaches
3000. Shall we not have this number soon?

In good faith and with a clear conscience, as to intention, we have conducted the volume now to a close. True with our present experience and observation, now the volume is closing, we think we could have made an improvement, yet we aimed to act for the best in all we published; and whatever of mistake we may have committed, we hope the indulgent reader, in the exercise of that charity which covers a multitude of faults, will regard as a misfortune and not an intention.

We acknowledge with much thankfulness the valuable contributions from the pens of the good brethren who have assisted us in giving interest and efficiency to the paper. It has not been within our power to moderate any one whatever who has written for us; even our associate editors have not received from us, either directly or indirectly, a single cent for all they have done. Their writing, paper and posting have all been, as they will be for the next volume, a free-will offering to aid the cause of truth. However, those, together with all who have in any way helped us, will each receive of the Master his appropriate reward. Such labor is not in vain, he will largely reward us for all our toils and sacrifices in propagating the gospel.

The year and the volume, in this instance, both close on the same day. All connected with each, have passed before Him who is ever present and ever watchful of all that takes place beneath the sun; and now stand with us, among the things that have been, but reserved with him, to be revealed in that day when every secret thing shall be made known, and all shall be judged and rewarded according to what each has done.

In conclusion, we bid you, dear reader, farewell for the present, hoping, however, that you will bear us company during the year 1869, and help to sustain the Pioneer through the publication of the ninth volume, the first number of which, we hope, the Lord willing, to issue under date of one week from to-day. I need your assistance; I need your subscription money, and I need your prayers. When it goes well with you, will you kindly remember the humble publisher of the Pioneer; and above all, I ask an interest in your prayers, that the Lord may be gracious to me, and give me wisdom and strength that I may conduct the forth coming volume with prudence, to the honor of his name and the interest of his people, and with them have a home in heaven, where unitedly and unceasingly we may give honor and glory to God and the Lamb forever and forever.

D. T. W.

A SHORT SERMON ABOUT MONEY.

If a king should found a kingdom and make no provision for its preservation he would be justly thought unwise. Jesus Christ has founded a kingdom and provided for its perpetuity and preservation. He has enacted all the laws necessary for its control under all circumstances. The citizens in this kingdom and all that they possess is his. The gold and silver, bank notes and farms, stocks and merchandise are all his. He allows his people to use enough of these for their own comfort; the surplus they are to use for perpetuating the purposes of his kingdom. The poor are to be taken care of, the gospel preached at home and abroad, and the expenses of worship defrayed. All these things cost money or its equivalent. He has ordained, that, by the simplicity of preach-
A SHORT SERMON ABOUT MONEY.

ing he will save them that believe. 1. Cor. 1, 21. This language is used in reference to those in the church and not in reference to those without.

He has ordained that those who preach the gospel shall live of the gospel. 1 Cor. 9; 14. This ordination is like the law of Moses that made provision for the support of those who ministered at the altar.

Disregard of the above ordinances or laws, has produced sad results wherever they have been set at naught, or lightly regarded. Paul directed Timothy to give himself wholly to the work, to reading, to study, that his profiting might appear to all, 1. Tim. 4: 13, 2. Tim, 2; 15. The preacher who entangles himself with the affairs of this life cannot obey these instructions.

The disciples generally no doubt would correct the defects in the congregations, if their attention was called to the divine law for regulating such matters. There may be occasionally one who thinks money should never be spoken of in connection with declaring the whole counsel of God. That class however is very small.

In too many congregations where there is plenty of wealth, a few liberal souls, rather than disturb the minds of the sensitive on the subject of money pay all that is paid. In such congregations there is lack of a knowledge of the Lord's plan for raising money, and so long as there is this lack, there will of course be a corresponding lack of the obedience divinely required.

What then is the Lord's plan?

1. Upon the first of the week, let each of you lay by him in store as God hath prospered him. 1 Cor. 16: 2. Here is the law requiring each one to lay by somewhat. This law requires it to be done according to prosperity. This last item is further enforced 2. Cor. 8: 13-15. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality, as it is written. He that had gathered much had nothing over; and he that had gathered little had no lack. In gathering the manna, the Jews gathered according to the number in the family. They gathered just the amount commanded. There was neither surplus nor lack because they obeyed the direction precisely.

To make the law operate as nearly equal as possible, each one should pay according to what he has, and not according to what he has not. 2 Cor. 8. 12.

3 What is given must be given cheerfully. This is a condition of divine acceptance as certain and as authoritative as immersion for remission of sins to a proper subject. The man who should pay the amount he ought to comply with and with murmuring does not meet the divine approval. "The Lord loves a cheerful giver." "If there is first a willing mind, it is accepted according to what a man hath."

The sum of the matter is that, 1. Every one is to give, 2. According to his ability in order to equality, 3. Cheerfully, with a willing mind. The amount to be given must be ascertained by the officers of the church as approved by the congregation. Whether it is one per cent or ten per cent must be determined by the circumstances. Those congregations that disregard the above obvious enactments of the king are almost always in debt, while those that are obeying it are free from financial difficulty generally.

M.
FIGHTING PREACHERS.

Bro. Wright: Your paper of the Dult. has an article headed “Fighting in the Pulpit” by Bro. J. C. Heberling. — a young man, I presume,—which I think needs a little notice. I read my piece differently, because, in my region, if preachers only fought in the pulpit, their fighting propensities might not be developed much,—as we have but few.

"Pulpits and Sacred Desks" are somehow associated in my mind with clergy men and sectarianism. Still, I do not think all who use these terms are wicked; far from it. I know too that Ezra had what King James' translators call a “Pulpit” but it is easy to conclude that it was a very different thing to those we usually so denominate.

Bro. H. quotes the Prophets, John the Baptist, the Savior and the Apostles to prove that severity of style is right—to favor fighting in the pulpit. But he does not prove that modern preachers are, in authority, or position like any of those. If they did so, it does not follow that we should. This error here is akin to the error of those who claim to be ambassadors because the apostles were.

Bro. H. thinks also, that because we might break down the doors or break open the windows of a house, and forcibly drag out the inmates to save them from the dangers they are not conscious of, and cannot be saved from otherwise, therefore preachers may fight. Now it occurs to me, that if this proves anything it proves too much,—viz: that we may use physical force to save people from hell. Ours is a different case. The preacher deals with mind not primarily with flesh and blood. Bro. H. should learn to reason better. — He must be a young man, I think. Young men generally are more fighty—they also generally reason more absurdly. Hence I mean nothing like fighting when I speak as I do. Indeed he is right in opposing error, and no one would more gladly encourage him in it than I. Still it does not follow that because we must oppose error, we must be what is generally understood by fighting preachers. There is another, and a better way of doing this good work.

In the early days of the present reformation,—as during the reformation of Luther—it seemed to be unavoidable that the preachers should be severe in style, or if you please that they should fight. They were persecuted, misrepresented, scourged, and almost spit upon, harnessed and harrassed as they were, they had nothing to lose by exposure and their opposers. They may be somewhat so occasionally now. But it certainly is not the case generally. Such warfare is almost dangerous. Some one is likely to hurt. The weapons are dangerous, often piercing and lacerating the flesh, and sometimes crushing the bones of those who use them.

A young preacher, just from the Baptist after listening to a course of lectures from an old preacher, confessed his error and declared himself thoroughly "reconstructed," as to his manner and style. He saw the truth fully vindicated,—no compromise of anything.—Indeed everything appeared to him more forcible and lovely, owing to the Spirit and manner of the speaker. Previously this young man had adopted the style, to some extent at least, of conquering the heart at once, or cutting off the ears; and had found himself much more successful in the latter than in the former.

Now I am not in for a debate; but if bro. H. thinks I am wrong, he may fight me in any way he pleases, and I will try to act on the real non-resistance
principle. I really do not blame bro. H.
—Nor do I propose to investigate the
subject. I only meant to make these
bortherly suggestions; and will close by
quoting—"Let all bitterness, and anger
and clamor etc. be put away; and be ye
kind, one to another." "Let all your
things be done with love." "Love cov-
ereth a multitude of faults."

Very sincerely in the love of truth,
C. KENDRICK.


ANSWER TO QUERIES.

What are we to understand from James v: 13-16?

This passage reads from Anderson's Trans-
lation as follows:

"Is any among you afflicted? let him pray.
Is any one cheerful? let him sing praise. Is
any one among you sick? let him call for the
elders of the church, and let them pray over
him, anointing him with oil in the name of the
Lord. And the prayer of faith shall save the
sick; and the Lord will raise him up. And if
he have committed sins they shall be forgiven
him. Confess your faults one to another, and
pray for one another, that you may be re-
sored to health; the fervent prayer of a
righteous man avails much."

We presume the chief difficulty of our broth-
er grows out of the anointing with oil in the
name of the Lord. Should our brother wit-
ness the performance of such a ceremony now,
be, and all others, would doubtless conclude
the healing was miraculous. The Tunk-
ers do this and healing does not follow.
The Romanists practice this in view of what
they suppose to be certain death. They of
course do not expect his recovery to follow. In
that age of the church miracles were per-
formed. In audition to what was miraculous, in
the church then practiced what is also com-
mon to Christians. It is proper now for any
Christian in affliction to pray: If he be cheer-
ful, let him sing praise. But for him to ex-
pect to be healed of disease by anointing is
what will not be realized. The miracles are
all of the same kind that the ordinary course
of God's providence and grace are.

QUERY.—Will you please give some expla-
ation on Matthew xvi: 19. What did Peter
bind on earth? Yours fraternally. F. K.

We learn what Peter bound on earth by at-
tention to what he, as an Apostle, enjoined
men to do in order to salvation. He bound
them to believe that Christ died for our sins ac-
cording to the scriptures or God's foreknow-
ledge, that he rose from the dead, that God
made him both Lord and Christ. That they
must repent of their sins, and be immersed,
calling on the name of the Lord. That then
they must constantly give attention to the
church of Oorinth is compared
teaching of the apostles; the fellowship, the
breaking of bread, and prayers, that thus
they might enter the everlasting kingdom of
our Lord and Savior Jesus Christ.

Bro. Wright: Will you please give us
your views on 2 Cor. iii: 2, 3? and oblige an
honest inquirer after truth.

The passage referred to reads: "Ye are
our epistle, written in our hearts, known and
read of all men; forasmuch as ye are
manifestly declared to be the epistle of Christ
ministered by us, written not with ink, but
with the spirit of the living God; not in tables
of stone, but in fleshly tables of the heart;"

That is, the church of Corinth is compared
to an epistle of Christ. The apostles were
the pen, (and as such the epistle was written
by them,) Christ was the writer, and the Holy
Spirit is compared to ink. The result of all
was, an epistle to which the church, as said
above, is likened. Through the apostles, such
an epistle as this church was, everybody
read and knew. There was no difference
made between churches by the apostles,
Paul had said to this church, "Timothy shall
bring to your remembrance my ways which
be in Christ, as I teach every where in ever-
Yhurch." 1 Cor. iv: 17.

The church of Christ is as an open letter to
be read by everybody. It is in consequence of
this fact, that the Savior said, "Let your light
so shine before men that they may see your
good works, and glorify your Father who is.
in heaven." Matt. v: 15.

MISSIONARY WORK IN CLAY CO.

Bro. Wright: I promised some months
ago to report to the Pioneer, from time to time,
the results of our efforts at Missionary work
in Clay county.

At our county meeting last June, it was pro-
posed to make an effort to put an Evangelist
in the field in this county, that he might la-
bor in those localities where no churches ex-
ist, and where the gospel is not yet under-
stood by the people. Nearly all our congreg-
gations in the county have entered into the
work heartily. We have employed brother Preston Aker as our Evangelist, and he has been hard at work since July last.

The following is submitted as a brief summary of our work up to the present time:

No. of Sermons preached, 130
No. of Confessions, 114
No. of Baptists, 7
No. from the Methodists, 6
No. from the Dunkards, 1
No. reclaimed and otherwise added, 21
No. of New Churches organized, 2

These new organizations have not been left to die, but our Evangelist is seeing after their interest constantly, and building them up in their faith. They are both erecting substantial and commodious houses of worship, and will soon be ready to occupy them, and then to become more fully organized for work.

In twelve months more these two congregations will be not only self-supporting, but can lend us some aid in extending the gospel to other destitute points.

Besides this public labor a great deal has been done by our Evangelist in his private intercourse with society, by visiting and holding religious conversations with individuals and with families.

Our congregations here are waking up to the importance of this great work. It is hoped that the next six months will be as encouraging as the past has been in its results. What county can make a better report? Several have given notice that they are organized for work. Let us hear from you, brethren. It will encourage us for greater efforts and greater sacrifices.

It is to be feared that some of these county enterprises have failed for the want of some persistent man to keep agitating them. Agitate! Agitate! This is the only way to get the masses of the people in motion.

Yours in the work.

A. B. JONES.

From the Liberty (Mo.,) Tribune.

The Christian Church of Missouri.

The following extract from a report of the State Meeting of the Christian Church held in Columbia, Mo., in September last, taken from the "American Christian Review," published at Cincinnati, Ohio, shows the membership of that Church in this State, to be not short of fifty thousand, with an annual increase of at least six thousand:

"An effort was made at our last State meet-
I am anxious that the brethren who want a preacher, address one of these brethren immediately, and, if necessary, request him to make them a visit for mutual acquaintance, &c. Let us encourage those who are willing to preach the gospel alone. Fraternally,

CLAYTON KEITH.

MENTOR, Ohio, Dec. 7, 1868.

DEAR BRO. KEITH: In reading your report of the cause of Christ in Mo., you mention four congregations in Ralls county who are willing to pay $1200 for a year's preaching. Now I will say, by way of introduction, that two years ago I sold out a little property I had here, with the intention of going West; but the brethren said no, and I was induced to take the pastoral care of the church in this place. I am to receive $700 a year, with other little help; with it I can lay up but little after supporting my family. If I could do an acceptable work in the place I mention, (Ralls Co.,) I should be tempted to go West for I have arrived at that age (52) when I feel I would like to settle down in a place I could call my own. I shall hope to hear from you in due time.

As to any inquiries you may wish to make as regards myself, I will refer you to Elder Isaac Errett, Cleveland, Ohio. Hoping to hear from you soon, I remain your brother in the gospel hope, J. W. JAMES.

Mentor, Lake county, Ohio.

CLOVERDALE, Ind., Dec. 10th, 1868.

DEAR BRO. KEITH: I see in the A. C. Review, for Dec. 1st, a report of yours in regard to our strength and need of help in Missouri. I have a great desire to do good in my master's cause—and we have quite a supply of preachers in Indiana—and if one of moderate attainments and moderate experience, and twenty-seven years of age, and not of a very robust physical frame, could do any good in your State, I should like to hear from you. I am poor in this world's goods, and should need the aid of your society if sent where there was no church at all. I am now fifty years of age, and have been preaching thirty-six years. As to my standing in society, and ability as a preacher, I refer you to the Elders of the Christian Church at this place. How far apart are the congregations that I would have to preach for, and where would I have to locate? I would be glad to hear from you as soon as convenient. Give me all particulars.

Direct to ROBERT FOSTER,
Lyndville, Illinois.

Death of Elder J. J. M. Dickey.

This beloved and faithful brother in Christ departed this life at his residence near this place on the morning of the 22d inst., and was buried in the Cemetery of Chillicothe on the 23d. He suffered long and patiently with that fatal disease, consumption. Few have borne their afflictions with more patience and resignation to the Divine will than bro. Dickey. But he suffers no more; free from suffering, pain and trouble, he rests. During the short acquaintance made with him here all loved him, loved him for his strong faith and devotion to Christ, and all feel sad over the loss to the community, the church and his christian family of this man of God. But we were prepared for the separation by the protracted sufferings he endured, knowing that his recovery was not at all probable, and we bow in submission to the will of Him who does all things for the good of those who love him.

We sympathize with Sister Dickey and her four children in this painfully afflictive bereavement. May God in his great mercy be very gracious to them, and give them comfort in this the hour of their greatest gloom and sorrow. We are not sufficiently acquainted with bro. Dickey's age and history to give further particulars. We leave this to some more competent hand.

D. T. W.
REPORTS FROM THE BRETHREN.

Arrow Rock, Saline Co., Mo.,

December, 1868.

Bro. Wright: I write with some misgivings as to the propriety of so soon troubling you with another report from this section, but when it is known that our brethren have never before been able to get a hearing, and consequently but little foothold, we can but rejoice at what may seem to others a very small achievement. In the town of Arrow Rock, (where our brethren have never had an organization,) the sisters procured the services of our good bro. O. P. Davis, who labored for them there five or six nights, including Lord's day, greatly to the upbuilding of the Master's cause. I almost feel willing to give way to a long settled opposition to the constant praise lavished upon our preaching brethren, and give the many hearty expressions of praise and admiration I heard during the progress of the meeting of this worthy, noble advocate of God's truth; but I forbear. We had but seven confessions, but these of a character that will give cause to the cause in this town. In all other respects the victory was complete, and never in a life of near three score years have I been made so to rejoice and never so much to realize the feeling of old Simeon, when he said, 'Now, Lord, let thy servant depart in peace.' There is not on earth a more noble little band of sisters and brethren than in the town of Arrow Rock. Though yea in the faith they work like veterans in the cause of Christ, and have laid a good foundation against the time to come. Yours in the one hope. Geo. W. Baker.

Savannah, Mo., Dec. 20, 1868.

Bro. Wright: I give you a bit of revival news. The church at Cameron has just closed a meeting of some days; had 12 additions. They are enjoying the pastoral labors of J. G. Encel, an excellent brother, who is located there. He was assisted by bro. J. H. Blumeman, of Leavenworth, Kansas, who is an efficient Evangelist. I spent four days with them. The truth is planted there, and will not be destroyed by vermin. Cameron is a thriving young town, and is blessed with an excellent membership who have built a good small house, and a baptism in it. The baptisms were imposing, among which was one small house, with a baptistry in it. The excellent membership, who have built a good way county, are enjoying the pastoral labors of J. G. Encel, an excellent brother, who is located there. He was assisted by bro. J. H. Blumeman, of Leavenworth, Kansas, who is an efficient Evangelist. I spent four days with them. The truth is planted there, and will not be destroyed by vermin. Cameron is a thriving young town, and is blessed with an excellent membership who have built a good small house, and a baptism in it. The baptisms were imposing, among which was one small house, with a baptistry in it. The excellent membership, who have built a good

Wesley Wright.

Mexico, Mo., Dec. 18, 1868.


J. McCune and J. Coons. I hear that there are 4 more, for we left bro. White to continue the meeting after Wednesday. As ever, yours.

Jacob Coons.

SUBSCRIBERS.

We ask our friends now to increase our subscription list. We shall soon enter the ninth year of our editorial labors, a longer period than any brother has ever conducted a paper in the state before. Our trial bark was launched at a perilous hour, but in the name of Him who gave himself for us, and for the advocacy of his cause. It still continues; and we ask for an increased circulation. Will the friends of the paper now bestir themselves to increase its circulation. This number closes the present volume. How glad we should be to issue 32 pages per week, beginning with the next number, instead of 16 as at present. All that's in the way is the lack of a few more subscribers. It does seem that these could be furnished by a very little effort upon the part of our friends, if all would go at it. May we not hope the effort will be made?

D. T. W.

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<td>Union Meeting Houses</td>
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<td>570</td>
<td>Letter from bro. Creath</td>
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<td>571</td>
<td>Baptism of a Mute</td>
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<td>572</td>
<td>Obituary</td>
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<td>573</td>
<td>Regional Meetings</td>
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<td>574</td>
<td>Dedication of Meeting in Holt Co., Mo.</td>
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<td>575</td>
<td>Resolutions of Respect,</td>
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