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David T. Wright

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THE CHRISTIAN PIONEER,

A WEEKLY MAGAZINE, CONDUCTED BY

DAVID T. WRIGHT.

W. C. ROGERS, Saint Joseph, Mo. | J. M. LONG, Macon City, Mo.

ASSOCIATE EDITORS.

VOL. IX. | CHILlicothe, MO., JANUARY 7, 1869. | NO. 1

TERMS—$2.00 IN ADVANCE.

CHILlicothe, MO.

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RECEIPTS.

CHRISTIAN COLLEGE,
COLUMBIA, MO.

THE EIGHTEENTH ANNUAL SESSION of this old and well-known Institution will open on Monday, the 15th of September, 1868, and continue forty weeks, closing on Friday, the 16th of June following.

The premises have undergone extensive repairs, and valuable improvements have been added. With an able and experienced faculty, a liberal and thorough course of studies, and ample facilities for imparting instruction and securing the comfort of pupils at a moderate rate of charges, it is confidently believed that no school in the West offers greater inducements to parents desiring for their daughters a thorough practical education. Pupils received for the ten months only, unless by special arrangement.

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Board, furnished room, fuel and lights, $130
Tuition of Junior and Senior Classes . . . . . $10
" of Freshman and Sophomore Classes ...... 80
" of Preparatory Classes ............... . . . . 70
Music lessons, Piano or Guitar .......... . . . . 50
Daily use of Piano ..................... . . . . 50
Vocal lessons in Opera .................. . . . . 25
Contingent fee .......................... . . . . 25
Washing per dozen 75 cts.
For Languages, Drawing, Painting, Course of Study, Uniform, etc., see Catalogue.

J. R. ROGERS, Presnt.

JOHN C. HOWELL,
ATTORNEY AT LAW,
GENERAL LAND & TAX-PAYING AGENT,
BETHANY HARRISON CO., MO.

WILL attend the Courts of Harrison and adjoining Counties, pay taxes for Nonresidents, buy and sell Real Estate, and give prompt attention to all business entrusted to his care. [Ap'd Wm't]

CHRISTIAN SUNDAY SCHOOL PAPERS

THE MORNING WATCH: A Sentinel on the Walls 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 One. 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 may safely challenge comparison with any juvenile publications in America.


THE NEW YORK OBSERVER
Is now publishing a New Serial Story, to run through a large part of the next volume, entitled,

"MR. BROWNING'S PARISH."

All New Subscribers will get the story complete.

We send a Groover & Baker's $55 Sewing Machine for 18 New Subscribers.

In order to introduce the Observer to new readers and new circles of influence, we make the following liberal offers for

NEW SUBSCRIBERS:
We will send the Observer for one year to
2 Subscribers, one or both being new, for $6.00
3 Subscribers, two or all being new, for $8.00
4 Subscribers, three or all ", for $10.00
Or to any person sending us five or more new subscribers, we will allow one dollar commission on each.

Send by Check, Draft or Postoffice order.

Sample Copies and Circulars sent free.

Terms $3.50 a year in advance.

SYDNEY E. MORSE, Jr., & Co.,

PENMANSHIP.

Prof. A. J. Thompson is now teaching a class in penmanship at Garr's Building on Locust Street. We have examined Mr. Thompson's specimens and believe him to be an accomplished teacher. He teaches the Spencerian System which is the best in use. All who wish to improve in that useful art would do well to apply to him for instruction.

Dr. E. S. POINDEXTER,
PHYSICIAN AND SURGEON, Chillicothe, Mo. Office at Poinexter's Drug Store.

Drs. M'ARTHUR & CARSON,
PHYSICIANs & SURGEONS, Chillicothe, Mo. Office over B. Davis' Drug Store.
INTRODUCTION.

We commence the ninth volume of the Christian Pioneer with the beginning of the year 1869. At such a moment we feel separated, as it were, from both the past and the future. The former is gone never to return; the latter we cannot yet claim as our own. One of those divisions of time is a matter of knowledge, of memory and of varied experiences; the other of hope and expectation with regard to aims and purposes not yet realized. At such a juncture it is most benedicting that we should, devoutly, lift our hearts to the Father of all mercies in humble prayer; thanking Him for his numberless blessings in the past, and earnestly beseeching Him that his guidance and protection may go with us into the unknown future. In the pious strain of the Psalmist, we listen to the voice of thanks and praise:

"Bless the Lord, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases, Who redeemeth thee with loving kindness and tender mercies?"

We feel profound gratitude to God for the many kind and faithful friends whom he has given us—friends who have stood by us and encouraged us during the labors of the past. Their words of good cheer have been to our soul as apples of gold in pictures of silver.

With such feelings we begin a new volume of the Pioneer, fully convinced of the importance and necessity of the work in which we are engaged. The loyalty of our great State, the peculiar texture of its society, and the signs of the times, all conspire to convince even the most doubting that we need a paper which shall be the free and outspoken mouth-piece of the Christian brotherhood of Missouri. The thoughtful minds among us are beginning to feel more than ever the importance of making the Press our grand auxiliary in the religious contest in which we are engaged. In such a movement as ours in which we have a ceaseless antagonism of mind and ideas, the truth, if it triumph, must fight its battles, largely, on the printed page. Hence, it was no accidental circumstance that the art of printing was discovered in the century immediately preceding the Lutheran reformation. Providence which shapes the events of history into each other, led an obscure individual to give to the world the art of printing, in order that the Bible might be liberated from monkish cells, and sent forth on its divine mission among the nations. As Luther and his colleagues needed the printing press to fight the battles of Protestantism against Romanism, so do we in the present day need the same potent weapon to enable us to fight the battles of Apostolic Christianity against a corrupted and sectarianized Protestantism. Availing ourselves of this mighty power, the friends of truth may hope to, ultimately, take possession of this godly land, and to make it the home of a pure Christianity. It has rarely been the lot of mortal man to work for God and humanity in a field so inviting. The field
INTRODUCTION.

into which God commands us to go forth and work is one of hope; and those who work in it are cheered by the grand prospects and possibilities of the future. When society, forgetting the animosities of the past, shall be united by the Cross which brings peace on earth and good will among men, and when the vast resources of this country shall be developed, we shall then behold a land in which all that exalts, dignifies and ennobles human nature, shall far outshine all...

"the wealth of Ormus and of Ind, Or where the Ganges East with richest hand Showers on her kings' barbaric pearl and gold."

In a field so inviting, in a time so full of promise, let us sow the incorruptible seed, knowing that "in due time we shall reap, if we faint not."

Society, heated and fused until it was on the eve of being rent asunder by the repellant force of its individual particles, is now passing through the cooling process and becoming rapidly, crystalized into permanent form. At such a time the friends of truth and the followers of the Prince of peace should be active and earnest. Instead of letting those golden moments slip away unimproved, they should seize the occasion to cast a spell society, while in a plastic state, into the divine mould of doctrine delivered by Christ to his Apostles. That we may cultivate successfully the open field which God has spread out before us, we need and must have a paper. The successful advocacy of our cause demands a paper more imperatively at this time in Missouri than anywhere else. If we fail to avail ourselves of this important agency, in view of our ability to sustain a first-class paper, we will be shamefully recreant to our great mission.

But besides the impression which we should aim to make on society without, many of those who have been enlisted in our reformatory movement need to be taught more perfectly the all things of the great Commission. This must be done in order that we may have a higher development of the Christian life as manifested in a complete consecration of talents and means to the cause of Christ. Though the truth is mighty, yet it will not prevail unless those who embrace it are thoroughly drilled in efficient and systematic work. The time has come when our people must be more thoroughly drilled in earnest work, if we intend to resist sectarian pressure and to make a forward movement on the ranks of the enemy. We must have no stragglers in the field; every one must be placed in line of battle and made to do valiant service. We must find work for all hands, and those hands must be taught to do whatever they attempt according to a regular system and method. We promise the friends of the Pioneer that its pages shall be sacredly devoted to the advocacy of whatever may tend to bring about a consummation so devoutly to be wished. It will labor in the future, as it has done in the past, to preserve peace and union among the brethren, and to secure the harmonious cooperation of all the friends of Jesus in their efforts to advance the Redeemer's cause on earth.

It is clear to those who are closely studying the course of things among us, and who are alive to the exigencies of the times, that grave questions relating to the internal working of our religious movement are now demanding a more thorough discussion than they have ever yet received. These questions concern especially our churches here in Missouri. The duties and qualifications of elders, their relation to the
the abolition of sectarianism—and, instead, succeeded only in founding a new sect, as persistent in its adherence to its unwritten creed as any of its contemporaries to their more formal confessions."

The Central Baptist says the above is the Independent's estimate of the character and influence of Mr. C. The Baptist has not the candor to say who Mr. C. is, or else supposes every one who reads the paragraph will understand who he is. That one Mr. C. aimed at the union of all who love Christ better than some party is a fact, and that his labor was crowned with large success is also a fact, but that he failed to break down sectarianism is proved by the language of the Independent and Central Baptist as above. The Independent could hardly frame within the same compass of words more untruth than in the above quotation.

"Mr. C.'s fundamental principles are more plausible than sound." What is plausible that is unsound? What is unsound? It is easy for a writer with the qualifications above indicated to say a man's fundamental principles are unsound, or that they are more plausible than sound, but to show them to be unsound is a quite different, and much more difficult task. Then, the sect founded by him clearly contravenes these fundamental principles, that are more plausible than sound. Why, if the sect contravenes these principles that are more plausible than sound, does the Independent complain of the sect?

This sect, he says, acknowledges Mr. C. as its founder. Will not these editors in high places be more guarded and truthful? Or is it necessary to prevent the success of Mr. C.'s fundamental principles, that falsehood should be given to the people that has not the semblance even of plausibility?

J. M. LONG.

MISREPRESENTATION.

The Central Baptist copies the following from the New York Independent:

"Esteeming his fundamental principles more plausible than sound; clearly of the opinion that no sect more directly contravenes than does that which acknowledges him as its founder; recognizing the indubitable fact that he failed in the avowed object of his life;
acknowledges Mr. C. as the founder of a sect? Not those who are contending for what he did. No one acknowledges him as the founder of a sect. Rigoted sectarianists charge him with founding a sect. The primitive Christians were denounced a sect by Paul, it is true. In that sense only do those who fraternize with Mr. C. confess themselves a sect. They acknowledge no man as the founder of that sect. They claim Jesus Christ, God's only begotten Son, as the founder or author of it. Can the Independent or the Central Baptist show that those whom they thus stigmatize are a sect, in the common acceptation of the word? Can they show that their "fundamental principles" are not true? or would such an effort endanger their "vital piety"? Would it compromise their religious standing to ascend to show this "sect" wherein their "fundamental principles" are unsound, and yet plausible? More than half a million of these people in this country are willing to be shown wherein their fundamental principles are wrong.

Mr. C. did not succeed in abolishing sectarianism. The Independent says this was the avowed object of his life. Where may this avowal be learned? The Savior commanded his apostles to make disciples of all nations. They did not succeed in the work. According to the logic of the Independent, their labor was a failure! The Independent may boast that he is one witness, and the Central Baptist is another, that Mr. C. failed to abolish sectarianism. Mr. C., with thousands of others, no doubt knew that some sectarianists have not faith in Christ. To expect such men to adhere closely to the truth, when speaking of those who have faith, is to expect what the genius of sectarianism cannot fairly allow.

"This new sect is as persistent in its adherence to its unwritten creed as any of its cotemporaries to their more formal confessions." This "new sect" have no unwritten creed. Will the Independent admit it to be possible for a religious body to exist, accepting the unwritten word of God as a creed? If he denies such a thing possible, how will he then account for the existence of the church of Christ for almost 300 years, with nothing more formal than the written word of God? This "new sect" have an unwritten creed. Whatever has intelligence fled, and where is truth, that these religious sects write so darkly? Where was the church of which the Independent is an organ 300 years ago? or where was it 1,500 years ago? He dare not answer, or answering will convince himself of sectarianism strongly condemned in the written creed of those he calls a new sect. Where was the Baptist church 300 years ago? or where was it 1,500 years since? The Central Baptist not any other Baptist can answer by an appeal to written or unwritten history. There was not a Baptist church on earth for 1,500 years after the church of Christ began. They are a sect in a sense condemned in the "written creed" of this new sect—"the word of God."

Now Messrs. Independent and Central Baptist, if you really believe what you have written and endorsed, come out as men confident of a just cause and vindicate yourselves from the foregoing charges of falsehood and misrepresentation, and do not seek to hide behind an assumption of dignity, or disregard for what is here written, for it is known to you that the time has come when those you so greatly traduce are obtaining a hearing from the people that imperil your former security. Know also,
The enormous amount of Catholic tradition that, after all the reformation yet obscure the beauties of Christ’s kingdom from Protestant eyes, is indeed disheartening to those who are pleading for a return to the ancient order of things. And yet, we must work on, hoping that tradition after tradition will fall, until at last, we shall be free from that dead body, that is dragging us down to the valley of corruption. But what a hold upon the custom has upon us! Assail a practice of the present day, for which there is no divine authority, and how quick the movement of the zealot, bound to defend his practice, all hazards as he ascends the stream of time in search of some early custom that can, in some way, be made to resemble his favorite performance. And if a failure attends this effort, consolation is sought in the fact that nothing is said against it. What? Nothing found against a practice, and therefore observe it as of divine authority? Yes, this is the manner of defending religious “doctrines” and religious performances of the present day. There seems indeed, but little hope for the apostles. If I may practice in the name of Christ all that is not directly prohibited by His word, or that of His apostles, then I may engage in any of the unscriptural practices of the day, may baptize children as, ostentatious priests have done during the last war, may do penance, or count beads for prayer, run a meaum bench, or sprinkle infants, or do anything as serving the Lord that folly might suggest.

It seems to me, if the Saviour had intended his birth day to be kept sacred, he would have informed us with respect to the manner in which he would have it celebrated. He would also have left in record some statement with respect to the month of the year, and day of the
month, that should be thus celebrated as his birth-day. But nothing on this subject may be gained by any teaching of His... 

We do not expect that the people will be rid of this superstition very soon, for almost every where is to be seen the superstitious practices of Rome, tolerated, and kept up by Protestants. Episcopalianism the most popular of all Protestantism seems to ape the ritualistic notions of Rome as nearly as possible. Though they have less reverence for Catholic Saints, than the mother of harlots herself, yet she keeps the days by which Rome remembers the pretended wonders of her saints and demi-gods. In the twelfth chapter of the Acts and fourth verse, the Church-of-England translation gives Easter—after the Saxon goddess Easter—instead of the Passover as it should have been rendered. And, in many respects, Romanism has stained the work of their hands. But Episcopalians are not alone in sneezing when Rome takes sniff. We would that they were, but they are not. The party Shibboleths that are rolled, as a sweet-smelling under protestant tongues all over the land, tell certainly of their affinity for Rome, the mother of them all.

But is there nothing in the Scriptures any where that indicates the time of the Savior's birth? Nothing very definite. And what little there is to be found, is very far from indicating that it was the twenty fifth of December. Indeed, if we may learn any thing on this subject from the word of God, it is that Christ was born in the fall, not in the winter. 

1. When the angels announced his birth shepherds were watching their flocks by night. Luke 2, 8. This they did not do in that country during the winter months. Sufficient evidence of this is found in all the journals and his-
CLEANLINESS—ITS MORAL INFLUENCE.

Now, if we allow that it is true, that the Redeemer was three years and a half from his baptism till His death, and that He was crucified at the Passover, then, His birth was six months before the Passover and not Dec. 25, as Catholic tradition would have us believe.

I hope we will let traditions pass, and that we will, as soon as possible, part company from every form and ceremony not taught in the word of God. We should cease to tell those fabulous stories to our children about Santa Clause, or a Saint, with Claws. Kris Kingle is dead a long time ago, and does not come around to fill childrens stockings with nic-nacs as superstitious people sometimes talk.

D. R. DUNGAN.

CLEANLINESS—ITS MORAL INFLUENCE.

A neat, clean, fresh aired, sweet, cheerful, well arranged and well situated house exercises a moral as well as physical influence over its inmates, and makes the members of a family peaceable and considerate of the feelings and happiness of each other. The connection is obvious between the state of mind thus produced, and habits of respect for other, and for those high duties and obligations which no laws can enforce. On the contrary, filthy, squalid, noxious dwelling, rendered so by its noisome site in which none of the decencies of life can be observed, contributes to make its unfortunate inhabitants selfish, sensual and regardless of the feelings of each other. The constant indulgence of such passions renders them reckless and brutal, and the transaction is natural to propensities and habits incompatible with respect for the property of others or for the laws. It is a most unvarying fact that vice and filth always dwell in the same habitation, but how can you
account for: Perversity being so uncleanly? If you have any doubt of the fact, go to Naples and Rome its chosen seats.

A MOTHER'S GRAVE.

Earth has some sacred spots where we feel like looking the shoes from our feet and treading in holy reverence, where common words of social converse seem rude, and the smile of pleasure unfitting, places where friendship’s hands have lingered in each other’s; where vows have been plighted, prayers offered, and tears of parting shed. Oh, how the thoughts hover around such places, and travel back through unmeasured space to visit them. But of all the spots on this green earth, none is so sacred as that where rest, waiting the resurrection those we once cherished and loved—our brothers, our sisters, or our children. Hence in all ages, the better part of mankind have chosen and loved spots for the burial of their dead; and on these spots they loved to wander, at eventide to meditate and weep. But of all places, even among the charnel houses of the dead, none is so sacred as a mother’s grave.

There sleeps the nurse of our infancy—the guide of our youth—the counsellor of our ripen years—our friend when others deserted us—she whose heart was a stranger to every other feeling but love, and who could always find excuses for us when we could find none ourselves. There she sleeps, and we love her very earth for her sake. With sentiments like these, I turned aside from the gaieties of life to the narrow habitation of the dead. I wandered among those who had commenced life with me in hope. Here, distinctions were forgotten; at least by the quiet slumberers around me. I saw the rich and the great, who mourned the poor, and clasped them as infected with the plague, quietly sleeping by their side.

PROSPECTUS OF THE APOSTOLIC TIMES.

In compliance with the wishes of many brethren, expressed through a period of several years, the undersigned propose to issue from the city of Lexington, Ky., a weekly paper bearing the above title. It will be issued as soon as three thousand paid subscriptions have been received.

The absorbing object of the paper will be the propagation and defence of the Gospel as it came from the lips of Christ and of the Apostles. On this grand theme it will decline even the semblance of a compromise. Whatever aids this, it will aid; whatever opposes this, it will oppose. To the primitive faith and the primitive practice, without enlargement or diminution, without innovation or modification, the Editors here and now commit their paper and themselves with a will and purpose inflexible as the cause in whose interest they propose to write.

The Paper will bear itself high over all political issues, and geographical boundaries both in, its matter and spirit. It will stand neither for the North nor the South as such, neither for the East nor the West as such, but in all places and at all times for the truth alone and its friends. The Paper will aim to foster with tender solicitude, and profound sympathy all our great educational enterprises. These, it is true, will be held as subordinate to the higher interests of Christianity, but as subordinate to those only, and hence as entitled largely both to our space and aid.

Much room will be devoted to General Church News and Church Statistics. It is proposed to make this feature of the paper one of peculiar interest. Important Literary and Scientific Books, especially Religious Books, will be appropriately noticed. But endorsement where not merited, may not be expected. We shall praise only where we think it due.

The labor of the Paper has been properly divided and distributed among its Editors, but as Editors they are all equal, are alike pledged to its success, and are jointly responsible for its matter and manner.

Each Paper will contain eight pages, and
LETTER FROM W. D. JOURDAN.

Lexington, Ky., December, 1868.

DEAR BROTHER WRIGHT: A few more days will close the present year, and we yet live, unworthy and imperfect as we are, and shall we be permitted to see and enter upon the coming year. I hope we will, and be more determined for the service of God than ever before. I have now been here some two years preaching for the church, and for the church in New London, including some other points occasionally; but it becomes my interest, from other considerations, to locate elsewhere, which I design doing, the Lord willing, between this and Spring; and when I have done so, I shall be ready to give myself wholly to the gospel, or to return to my profession, which, for the sake of Christ and his cause, I left some two years ago. It is, however, my desire to plead the cause of heaven the balance of life. But notwithstanding our strongest wishes, the sad realities and surroundings of life, circumstances must and will influence our actions—God holds the church responsible for the conversion of the world—be this remembered. My first object in selecting a place is a suitable home for life, not remote from the house of God, nor an educational department—these I wish. As soon as relieved from family affliction, I shall give my time and attention to the above selection and location somewhere in Missouri; and may the Lord direct for my happiness and his glory, and I will ever be ready to say, Lord, thy will be done. Your brother in hope of Heaven.

W. D. JOURDAN.

THE GENERAL MISSIONS.

From all that has been said since our Cincinnati Convention by the staunchest friends of Missions, it is evident that a great interest is felt in our prospective success. To assure all hearts I would say that if the churches and individuals will be prompt and liberal this year, we can place the cause on a sure foundation for years to come. The habit of giving late in the year toward the time of the convention, and being tardy for several months after, has always embarrassed the Board—having no funds to begin the year's work with. To avoid this state of things, and to have money coming in every month the year round, I am striving to secure a regular system of giving, that will be not only more reliable, but more abundant in its results. I am unwilling to meet the Convention next fall with no better provision for a regular influx of means. If we do nothing else we must arrange for doing something worthy of the cause hereafter.

This, however, will require much of my time and attention, and it, is hoped the churches and members will not wait to be visited for their contributions. Send right on whatever you can give to my address. The men and women who have heretofore given as individuals, will please repeat their liberality this year, especially, that I may have the more time to arrange for getting a little from the many, instead of always depending upon the liberality of the few. It is sincerely hoped that all churches who see this, will at once take up a collection and forward to me, I mean those that have not been otherwise applied to. The brethren of Ohio have agreed to divide the collection months with us, so that whatever the churches will give in March and September, shall go for the general Missions, and it is believed that when the Ohio churches receive my notice of the time, they will cheerfully respond. Cannot all other congregations that have not yet given anything this year, immediately forward their contributions? If we will stand up to the work the present year, it can complete an ar-

Each page five columns. The paper will be of the finest quality, the type new, and the work executed in the best style.

The price of the Paper will be $2.50 a year. But to every person who will send us ten names with $25, we will send one copy gratis.

All preachers and other brethren who may feel willing to do so, are hereby requested and urged to act as agents in procuring and forwarding both names and money. Let names and money be sent in as soon as practicable. Large lists of names are solicited.

All communications of every kind to be addressed to The Apostolic Times, Lexington, Kentucky.

If the Paper is not issued the money received will be returned,

MOSES E. LARD,
ROBERT GRAHAM,
WINTHROP H. HOPSON,
LANCEFORD B. WILKES,
JOHN W. McGEARY,

Editors.

Lexington, Ky., December, 1868.

LETTER FROM W. D. JOURDAN.

PAOLYRA, Mo., Dec. 24, 1868.

DEAR BROTHER WRIGHT: A few more days will close the present year, and we yet live, unworthy and imperfect as we are, and shall we be permitted to see and enter upon the coming year. I hope we will, and be more determined for the service of God than ever before. I have now been here some two years preaching for the church, and for the church in New London, including some other points occasionally; but it becomes my interest, from other considerations, to locate elsewhere, which I design doing, the Lord willing, between this and Spring; and when I have done so, I shall be ready to give myself wholly to the gospel, or to return to my profession, which, for the sake of Christ and his cause, I left some two years ago. It is, however, my desire to plead the cause of heaven the balance of life. But notwithstanding our strongest wishes, the sad realities and surroundings of life, circumstances must and will influence our actions—God holds the church responsible for the conversion of the world—be this remembered. My first object in selecting a place is a suitable home for life, not remote from the house of God, nor an educational department—these I wish. As soon as relieved from family affliction, I shall give my time and attention to the above selection and location somewhere in Missouri; and may the Lord direct for my happiness and his glory, and I will ever be ready to say, Lord, thy will be done. Your brother in hope of Heaven.

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LETTER FROM W. D. JOURDAN.

PAOLYRA, Mo., Dec. 24, 1868.

DEAR BROTHER WRIGHT: A few more days will close the present year, and we yet live, unworthy and imperfect as we are, and shall we be permitted to see and enter upon the coming year. I hope we will, and be more determined for the service of God than ever before. I have now been here some two years preaching for the church, and for the church in New London, including some other points occasionally; but it becomes my interest, from other considerations, to locate elsewhere, which I design doing, the Lord willing, between this and Spring; and when I have done so, I shall be ready to give myself wholly to the gospel, or to return to my profession, which, for the sake of Christ and his cause, I left some two years ago. It is, however, my desire to plead the cause of heaven the balance of life. But notwithstanding our strongest wishes, the sad realities and surroundings of life, circumstances must and will influence our actions—God holds the church responsible for the conversion of the world—be this remembered. My first object in selecting a place is a suitable home for life, not remote from the house of God, nor an educational department—these I wish. As soon as relieved from family affliction, I shall give my time and attention to the above selection and location somewhere in Missouri; and may the Lord direct for my happiness and his glory, and I will ever be ready to say, Lord, thy will be done. Your brother in hope of Heaven.

W. D. JOURDAN.

THE GENERAL MISSIONS.

From all that has been said since our Cincinnati Convention by the staunchest friends of Missions, it is evident that a great interest is felt in our prospective success. To assure all hearts I would say that if the churches and individuals will be prompt and liberal this year, we can place the cause on a sure foundation for years to come. The habit of giving late in the year toward the time of the convention, and being tardy for several months after, has always embarrassed the Board—having no funds to begin the year's work with. To avoid this state of things, and to have money coming in every month the year round, I am striving to secure a regular system of giving, that will be not only more reliable, but more abundant in its results. I am unwilling to meet the Convention next fall with no better provision for a regular influx of means. If we do nothing else we must arrange for doing something worthy of the cause hereafter.

This, however, will require much of my time and attention, and it, is hoped the churches and members will not wait to be visited for their contributions. Send right on whatever you can give to my address. The men and women who have heretofore given as individuals, will please repeat their liberality this year, especially, that I may have the more time to arrange for getting a little from the many, instead of always depending upon the liberality of the few. It is sincerely hoped that all churches who see this, will at once take up a collection and forward to me, I mean those that have not been otherwise applied to. The brethren of Ohio have agreed to divide the collection months with us, so that whatever the churches will give in March and September, shall go for the general Missions, and it is believed that when the Ohio churches receive my notice of the time, they will cheerfully respond. Cannot all other congregations that have not yet given anything this year, immediately forward their contributions? If we will stand up to the work the present year, it can complete an ar-
W. C. ROGERS' RESIGNATION.


Bro. W. T. Warriner: Yesterday, Bro. W. C. Rogers delivered his farewell discourse to the congregation of St. Joseph, having exercised the pastoral care over the same for two years; showing himself during that time to be an exemplary Christian gentleman, full of zeal for the truth in all its ancient simplicity and beauty. Below will be found a few resolutions adopted by acclamation at the close of his remarks last evening, by the congregation. Your brother, W. H. Wood.

1st. Resolved, That in severing the tie that for the past two years have existed between Bro. Wm. C. Rogers, as Pastor, and this congregation we most heartily and affectionately tender to him our thanks for his manly course and Christian deportment during the time he has exercised the pastoral care over the same.

2d. Resolved, That in Bro. Rogers we have always found a true friend to the cause of Christianity, and an able defender of the cause of our Lord Jesus Christ.

3d. Resolved, That we most humbly and devoutly commend Bro. Rogers to the mercies of an almighty God, and as one entirely worthy the confidence of the entire brotherhood, either as a private member or as a teacher in the vineyard of our Lord and Master, humbly trusting he will ever keep before his eyes the fear of God and abiding confidence in Him who speaks as never man spoke.

4th. Resolved, That the above resolutions be sent to the Christian Pioneer and A. C. Review, with the request that they be published.

A. C. Review please copy.

Reports from the Brethren.

Young's Creek, Audrain Co., Mo., December 24, 1868.

Dear Bro. Wright: On Saturday, 12th inst., brother John O. White, and brother John McCune commenced a meeting at Long Branch, Monroe county. Brother McCune remained four days, brother White protracted ten days. The hearts of the brethren were made glad, and much prejudice from the minds of those on the outside of the church removed. There were 28 additions to the church, 23 of the number were immersed, nearly all of them in the morning of life, 17 of the number were young men. Yours sincerely, D. M. Hill, Clerk of the Church.

CONSULTATION MEETING.

Oregon, Mo., December, 1868.

The meeting adjourned from Phelps' Station to this place, met accordingly on the 14th of December, but owing to the heavy snow drifted up in the roads, rendering it almost impossible to travel, there were but few brethren in attendance. All present, with a small exception which was unexpected, were in favor of employing an evangelist. After discussing matters pretty freely and thoroughly, the following resolution was adopted, viz:

"That we make an appeal through the Pioneer to all the congregations in Atchison, Nodaway and Holt counties, to send messengers to the next Consultation Meeting to be held in Oregon, Mo., on the 12th of February, 1869."

Now, brethren, keep this in mind, and come, come, come to the meeting. There is work to do, 'The harvest is great!' let us enter into the work with strong faith and ready will, and the Lord will give us success. Let none stay away who can be there, nor overlook this appeal. Come, and let us consult together in the fear of the Lord for the advancement of his cause. Anxiously they that feared the Lord spake; often one to another, and the Lord, hearkened and heard them, and so will he hear us, if in the same spirit we meet to honor him, and help each other in the good work!"
The People's Savings Bank
in the old
State Bank Building,
Chillicothe, Mo.

I am doing a general Banking business,
Loaning Money, Buying Notes and Bills,
Buying and Selling Exchange, Government
Securities of every description, Gold and Silver
Coin, Gold Bond and County Warrants.
Collections made in any part of the United
States or Europe. Deposits received and inter-
ests paid yer same when for a specified
time. Being provided with the best Iron
Vault, with chilled iron, double doors and Safe,
it affords a safe depositary to the people.

JAMES MCFERRAN, Pres.
S. McWilliams, Cashr. & Sec'y.
Apr 29, 1869.

Desoto Mutual Life Insurance Company
Of Saint Louis, Mo.


CASH CAPITAL, $150,000.

Organized Under the General Incorporation
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Responsibility to the Assured, $300,000.

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Wm. Ballentine, Jas. H. Lucas,
Adamantine Johnson, Andrew Maxwell,
Henry Hitchcock.

Officers:
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Policies issued on all the popular plans.
Surplus divided among policy holders.

Any person wishing Life Assurance where
we have no agent, will please address the
Secretary of the Company on the subject.

Citzens of Missouri in the West, we come
to you, with a first rate Home Company for
your patronage. There is no further necessity
of sending your net earnings East for Life
Assurance. You have enriched the East, now
keep your money at home where it is needed,
and it will assist Western interests.

E. F. Pittman, Secretary.
June 4, 1869.
Platte City Academy.

The next scholastic year of this Institution will begin on MONDAY, SEPTEMBER the 14th 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.

CHARGES FOR BOARDING,
Boarding, fuel and lights, per session, $80.00

TUITION,
Primary Department, per session, $10.00
Sub-Preparatory department, per session, $5.00
Preparatory Department, $20.00
College Department, $25.00
Music on Piano or Guitar, $20.00
Use of Piano (1 hour per day), $5.00
Ornamental Branches, at Teachers' prices.
Washing, per dozen, $1.00

All bills for the current session must be paid (or an equivalent arrangement made) on the day of admission.
Pupils will be charged from date of entrance until the close of the session. No deduction for absence except in cases of protracted sickness. For further information refer to Catalogue or address, P. G. GAYLORD.
Principal.

BETHANY COLLEGE.

The TWENTY-EIGHTH SESSION of Bethany College will open on MONDAY, SEPTEMBER 28th, 1868.
The College is located in Brook county, West Virginia, on the Luray and Wheeling Railroad, whence it is easily reached by a daily stage. The situation is remarkably healthy and removed alike from the temptations and extravagance of city life. In anticipation of a large increase in the number of students, enlarged accommodations for boarding have been made, and several large class and lecture rooms fitted up to afford additional facilities in the department of Natural Science. A full and experienced corps of professors has been engaged, and the amplest provisions made for thorough instruction in every branch of study. We especially invite attention to our Catalogue, a copy of which will be sent by mail to any one. Apply to Prof. C. L. LOOS, Secretary of the Faculty, or to W. K. FENDLETON, President.

T. JAMES,
Real Estate Agent,
WARRENSBURG, MO.

WILL take particular pains in locating for Christian Brethren and friends in this part of Missouri. Have Farms for Sale ranging from 40 to 1,000 acres, improved and unimproved. Oct. 5th, 1868.
THE CHRISTIAN PIONEER,

A WEEKLY MAGAZINE, CONDUCTED BY

DAVID T. WRIGHT.

W. C. ROGERS, Saint Joseph, Mo. | J. M. LONG, Macon City, Mo.

ASSOCIATE EDITORS.

CHILLICOTHE, MO., JANUARY 14, 1869.

TERMS—$2.00 IN ADVANCE.

PRINTED AND PUBLISHED BY D. T. WRIGHT.

1868.
RECEIPTS.

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CHRISTIAN SUNDAY SCHOOL PAPERS.
THE MORNING WATCH: A Sentinel on the Walls 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 govd seed of the kingdom in the hearts of the chil- dren, and gather sheaves for the Lord of th~ Harvest, Issued both weekly and semi-month ly. 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.

LIGHT AMONG THE BAPTISTS.

We copy the following article in full from the Central Baptist of the 28th ult., by S. A. Taft, Dr. D. We ask for its careful reading, especially by our Baptist friends. I endorse the article, I may say, not in part, but in full. If the Baptists will receive this, then they and our brethren cannot innocently remain divided.

Dr. Taft is unquestionably correct. Yes; it may be contrary to the teachings of the Baptists, "but positively not contrary" to the doctrine of the New Testament. But to the article. Read it.

D. T. W.

DEAR CENTRAL: Suffer a word, and I promise you I will be just as brief as I possibly can. It is with feelings of sadness and regret, that I find myself at any time, in anything, differing at all from my brethren. And sometimes, we are supposed to differ when in truth we don’t. I have been unfortunate in expressing myself, and I hasten to make all possible reparation. I do not mean to affirm, as I have seemed to affirm, that “we do not believe in Christ.” We do believe in Christ, and that is a doctrine or point, I will be second to no man in affirming. Here and now, affirm it, with all the force and power of the expression, “we do believe in Christ.” And yet this expression does not occur in the old or new version of the Scriptures. It, or its equivalent, however, occurs quite often in the original. The nearest equivalent is in 1 Cor. iii. 16: “We have believed in Jesus Christ”—old version. “We also believed on Christ Jesus”—new version. The original is “We also believed, into Christ Jesus.” The connective is “eis,” and not “eis,” nor “epi.” Hence I adopt the expression, and I will recall the words, "We do not believe in Christ? But I do not recall the sentiment, or idea I intended to express by them in the connection in which I used them. I mean simply to affirm that we are not in him by faith, as we are in him by immersion. We do not believe in him in the same sense in which we are immersed in him. I take it that:

our standing in Christ before and after immersion, are two, very distinct and dissimilar standings. The relationships are not the same; else why are we immersed into Christ? The whole Hebrew nation, believing into Moses, while they were yet standing on the west bank of the Red sea. But they were not immersed into him until the passage way through the sea. Cor. x. 2. And when they emerged from these waters, and stood singing the anthem of their deliverance on the East bank, they were in Moses in a sense and to a degree they never were before. So in this case. If the relationship of an immersed believer to Christ is the same as that of an immersed believer, why then are we immersed at all? Paul says, “All ye who were immersed into Christ did put on Christ,” Gal. iii. 27. Now here is an affirmation concerning an immersed believer that is nowhere made concerning an unimmersed believer. Again in Rom. vi. 3, there are affirmations made concerning immersed believers, that cannot possibly be made concerning unimmersed believers. And yet, we are told that—“faith” by which I suppose is meant the believing of the individual—“brings us into the very closest relation it is possible for us to enjoy in this world.” Paul tells us that the immersed believer “put on Christ,” “is immersed into the death of Christ,” “is buried with Christ,” etc. Now I take it that this putting on Christ, “immersion into the death of Christ,” etc., is something additional to believing into Christ. And it is that those who have “put on Christ,” have been immersed into Christ; “into the death of Christ,” etc., are in him, in a sense in which those are not in him who have not “put him on,” or “been immersed into him.” And hence I claim that all true believers immersed into Jesus Christ, are in him, as those are not in him who, though they believe with all their hearts, yet have not been immersed into him. And therefore, I claim that the immersed believer sustains a more intimate
and higher relation to Jesus Christ than does an unimmersed believer, brother "S. A. B.," and the CENTRAL to the contrary notwithstanding. For it is something additional to believing into Christ. This is evident from the fact that only those who have with a true faith believed into Christ, can by any possible means or measure be immersed into him. And then again, this question of immersion has to do with God. It takes hold on him, for by it we are made constituents of "the glorious and fearful name" of the Deity—"Yehovah Elohaikah," Deut. xxviii. 58. Hence it is that we are immersed "into the name of the Father, and of the Son, and of the Holy Spirit," or "upon the name of Jesus Christ," or "into the name of the Lord Jesus," all of which formulas or expressions mean precisely the same thing. The name of Jesus Christ—the name of the Lord Jesus, and the name of the Father and of the Son and of the Holy Spirit, are all one and the same name. They are not so many different names, but the one fearful name of Jehovah. And this name is legitimately called upon us only in immersion.

There is then, all the difference in the relationship of a believer immersed, and a believer unimmersed, that there is between putting on Christ and not putting him on; that there is in being a constituent of the name and not being a constituent of it—that there is in being called by the name of the Lord and not being called by it. The one is qualified to commemorate the Lord's suffering and death, the other is not; the one is priest within the Tabernacle of the Testimony and the other is not. There are yet other points of difference too numerous to mention, but I forbear.

Now did I believe with the CENTRAL and "S. A. B.," that believing into Christ "brought us into the very closest relation with him possible," I would not demand immersion before communion, for I believe that all those who sustain "the closest relation to Christ possible in the world," have a right to commemorate the sufferings and death of Jesus. How can it be otherwise? And it is precisely because I do not believe this that I am an unflinching restricted communionist. And therefore I spoke as I did in a previous issue of the CENTRAL, about the relation of immersion to regenerated man. It enables the new man to put on Christ, to be a constituent of the name and to be called by the name of the Lord, etc. And henceforth, he is in him as he was not in him before his immersion.

Now observe, I did not arise the question of the salvation of any individual. I neither affirm nor deny the salvation of immersed adult believers. They may be and they may not be saved. God has a right to admit to his kingdom whom he will, either with or without immersion. But I am reasoning from the law of Christ in relation to matters and things as they are now, here in this world. I don't know, from the present law of Christ in the premises, how men are going to avail themselves of the kingdom of God without believing the gospel and putting on Christ in immersion. To me the putting on Christ in the sense in which he is put on in immersion is just as essential and necessary to a well grounded hope of the kingdom of God, as it is that we should believe into him by believing the gospel. I cannot discriminate and say, the one is essential and the other is not. I believe a fundamental item in the creed of Baptists is, "no non-essentials." All that God has enjoined is essential to the end for which he has ordered it. I affirm just that and no more. I make myself the champion of no man's salvation. That is a question between the individual himself and his God. All whom God approves, he will save; and all whom, he does not approve, he will condemn. If any man ask me what he shall do to be saved? I tell him, "believe on the Lord Jesus Christ; repent and be immersed upon the name of Christ into the remission of sins, and he shall be saved." God warrants me in saying that. And I suppose, that was the voice of Baptists from one end of the land to the other. Pardon me it is not so. But it is not a little curious to see a Baptist and a Baptist paper take up the championship of the salvation of unimmersed believers. Pray in what does "obedience to the faith" consist, if it be not immersion? And if it be that, why trouble ourselves to tell unimmersed believers they will be saved? Why not let that question alone and urge upon them for the sake of God's order, their true and immediate obligation to put on Christ in immersion? This done, and there would be no difficulty about the communion question. About the first question a disobedient believer will ask when you are urging him to immersion is,—You believe I will be saved don't you? I tell all such,—Yes, most assuredly.
THE SIN OF PREACHERS.

Preachers, like other people, have their faults, being subject to all the temptations common to our humanity. But the intention at present is to notice one special sin they commit, and I have denominated it the sin of preachers, believing its influence to be more injurious to the advancement of the cause they are laboring and praying constantly to advance, than any other sin which they as a class are guilty of. There is no ordinance, statute or command given by the Lord, couched in plainer language—language less difficult to understand—than that "they who preach the gospel shall live of the gospel,"—shall have their support out of the carnal or temporal things of those for whom they administer in spiritual things; and yet, as a general thing, plain as it is, it is ignored in most all the churches. The preachers are unquestionably the sinners in this case. They should declare the whole counsel of God, without preferring one thing to another, and yet they touch this so lightly and tenderly, and resort to other means for their support, until it stands in the book a dead letter, as to its effect, the preachers, as a class, by their practice having made it of none effect. Through a mistaken modesty, and the fear of offending the covetous, they labor at their own charges, their own expense, to the pecuniary embarrassment of themselves and families, and stand before the world to-day as a class of paupers and beggars. Whether they know it or not, it is a fact that, among business men, there is less confidence pecuniarily, in preachers than in any other class of men! While this is the case can it be a matter of surprise that the gospel has so little effect upon active, stirring business men. If they have pecuniary business with its ministers, they labor under the fear of losing at their hands, hence the little interest taken in their ministrations! What is the business of the preacher but to teach the people the law of the Lord, to preach the truth, the whole truth. This they have taken upon themselves to do, and when they prove recreant to this high calling, by ignoring the Lord's provision for their maintenance, and making one of their own in its stead, thereby increasing and encouraging covetousness among the people, for whose salvation they have pledged themselves before heaven and earth to labor. The Scriptures have much to say against the sin of covetousness, but the preachers, as a class, have rendered this sin and the covetous man a myth. What is the sin of covetousness, who knows what it is, and who is the covetous man, and in what congregation can he be found? Echo answers, where!

It is no matter of surprise that preachers are poor and their preaching listened to with no better effect, when they abandon the Lord's provision for their support, and resort to other means for it. No man was ever called to labor for the Lord without provision for his support. That provision is as essentially the Lord's as any part of the work he has to do, and should be equally respected. We have no more right to change this, than we have the law of introduction into the kingdom, or into the body of Christ. It stands bound upon earth and bound in heaven. The provision is emphatically the Lord's, and not man's, and they who tamper with it, tamper
with a divine right at their own peril! There may be here and there a preacher who is able to preach and support himself; yet there is no such exception in the divine arrangement; they who preach the gospel (whether rich or poor is not said,) shall live of the gospel. The preacher supporting himself, though abundantly able to do so, is more criminal than the humble preacher who is not able. He raises upon himself to appropriate his means in a way different from that the Lord has directed. The minister is to have his support from the church, and this support is to be made up by the members on the principle of equality; a perfect equality, each member giving as the Lord has prospered him, so that some shall not be burdened and others eased. What the preacher has to spare should be appropriated in common with that of the other members of the congregation, all on an equality. But I am making my article too long: I will therefore conclude with the confession, David made, of Dr. Chester Ballard, one of the noble men of our brethren in Virginia. Hear what he says in the last Christian Examiner: "Still the defence of South-western Virginia liberality is impossible, while I only have sinned in this matter. As I now see things, the most injurious phase of my whole life has been the labor of thirty years for a people in whose interest I have expended more money than I have received from their hands. Would to God my brethren could be delivered from the cruel consequences of my conduct in this particular, which is now unfortunately entailed upon the churches and the younger preachers."

How many others can make a similar confession? I can and do most sincerely make it. I should like to hear from others. "Who will speak?"}

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**For the Pioneer.**

**MONEY.**

"The earth is the Lord’s, and the fullness thereof; the world and they that dwell therein."

Brethren what think you of this scripture? Has it ever been impressed on your minds, that you are the Lord’s? That all you have belong to Him? His power and wisdom gave birth to the innumerable worlds which fill the universe and all the streams of happiness which gladden the hearts of the children of men, flow from Him as the uncreated source of felicity.

"In the beginning God created the heavens and the earth. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

This dry land God called ‘earth’, the great depository, in which He deposited unknown millions, “Gold, Silver and precious stones.” God is the original source of existence and happiness. On him all creatures from the archangel to the worm depend for enjoyment they now or ever will possess. Consequently all the orders of intelligent beings, wherever existing throughout creation, are every moment dependent upon his superintendence and care, for the continuance of their existence, and for every comfort they enjoy. "For in Him we live and move, and have our being.”

If then Christians in general, and especially wealthy Christians, admit that they are under inexpressible obligations to Him, "who came in the name of the Lord, to save them”—is it compatible with such obligations to walk according to the course of this world, and to prevent, by their one dollar offerings, the sublime purposes of God from being brought into effect? If you profess to
celebrate the praises of Him "who loved us and washed us from sins in his own blood, and hath made us king and priest unto God"—shall you consider it as too great an expression of your gratitude; to devote a hundred or even a thousand dollars at a time for carrying forward the grand design of the death of Christ, and the conversion of the world—when you have hundreds or thousands at your command? If you regard God as your supreme portion, and "the rock of your salvation," you will consider all that you have as too little to be consecrated to his service, and will make the advancement of his kingdom, the object of all your arrangements and will come cheerfully forward at his call to contribute for this end according as "the Lord hath prospered you," Saying with the psalmist, "What shall I render unto the Lord; for all his benefits towards me." 

Brother you "as co-workers together with God," are adequate to accomplish all that is predicted respecting the happiness and glory of the millennial era, provided you arouse yourselves to holy energy and are willing to conciliate your mental powers, and your worldly riches to the promotion of this noble object. Can you think it a hard demand that God makes upon you, when he requires a portion of the wealth which he himself has bestowed, to be devoted to the extension of the Redeemers kingdom and the promotion of his glory? He might accomplish all his gracious designs without your assistance; for "The earth is the Lord's and the fulness thereof," But he has condescended to put an honor upon Christians in selecting them in particular; "to be workers together with Him," that by their voluntary and liberal oblations, they may exhibit themselves in the face of the world, as followers of the Lamb; and contributors to the prosperity of Zion. Can you, then in consistency with your profession, refuse to come forward with munificent and god-like offerings, according to your ability, for every enterprise that has for its object the promotion of the Divine glory, and the present and everlasting happiness of men? For it is by such conduct that your Christian principles will be detected. Let Christians then throw off every earthy encumbrance, and arise and act in a manner befitting their celestial pedigree, showing forth the praises of the Lord, laying up a treasure in the heavens that faileth not—an incorruptible inheritance—and an "exceeding great and eternal weight of glory." 

C. M. ROBERTSON.

THE HOLY SPIRIT IN CHRISTIANS.

Bro. Wright. In looking over some copies of the Pioneer of last year I notice in "my defence" by brother Longan (Vol. vii. No. 6, page 91) this request made of bro. Lord.—Viz: "Will my good brother Lord, therefore, be so kind as to point out in the voluminous writings of bro. Campbell, one single sentence in which he describes the presence of the Holy Spirit in the Christian by this word "immediate"? Or if he prefers still greater latitude just let him tell us where the presence of the Divine Spirit in the Christian's heart is said to be a "personal presence"? &c. &c. In replying the earlier no's. of the Harbinger I find the following in Vol 1st. no. 8, page 357. "Query no. 5 (by Simple) you speak of the Holy Spirit after baptism. Do you mean by the Holy Spirit what is commonly called the Holy Spirit; or do you mean a holy temper of mind affected by the mere word, by obedience to it requirements?" Answer. (by bro. Campbell) "It is hard to say..."
what is commonly meant by "the Holy Spirit." But I mean that not merely a holy temper of mind but that Holy Spirit which dwelt in Jesus, that Spirit of God which animates the body of Christ, —that promised Spirit which dwells in the Church of the living God. This is that Spirit of holiness which is received in consequence of our union with Christ after we have put on Christ in immersion. As children after their natural birth inhale the Spirit or air of this world; so the new born babes or the re-generated as soon as born of water receive the Spirit which pervades the Kingdom into which they are born; and this spirit is as necessary to their life and comfort as breath is to the children of this world. Because you are sons, God has sent forth the spirit of His son into your hearts.” Thus Peter said, “You have purified your souls by obeying the truth through the Spirit to unfeigned brotherly love, God’s Spirit cannot dwell in a guilty heart.”

Having taken some interest in the discussion between brothers Longan and Lard and deeming the above extract from the Harbinger a full reply to brother Longan’s challenge, I thought perhaps it would not be out of place to call his attention to it in the columns of the Pioneer.

Wishing you abundant success in this life and an “abundant entrance” into the heavenly kingdom I am, truly, yours,

JOHN HOGAN.

THE SINNER SEALING HIS OWN FATE.

It is a well known law of the human constitution, that while practical habits grow stronger by repeated acts, passive impressions, by the same process, are awakened. Thus the sight of suffering is, at first, exceedingly painful, and this sympathetic pain prompts us to exert ourselves in order to relieve the sufferer. Now we find in proportion as the habits of acting in obedience to our impressions become fixed, the impressions themselves become fainter and fainter. Hence physicians and nurses will do a great deal more for the sick than surrounding friends, although they may not feel for them half so much. Now, to allow these impressions to be repeated, and thus gradually weakened, without acquiring the practical habits which they were meant to produce, is fatal to the character. It is, as another has well expressed it, to “burn up the kindling without starting the fire.” This explains the injurious effects of theater-going and novel-reading, where passive impressions are repeatedly awakened by imaginary scenes of distress, but no opportunity is afforded to act as the impressions would dictate. In this way we have a satisfactory explanation of the phenomenon so puzzling to philanthropists, viz.: that delicate and refined men and women will fare sumptuously every day, eating “whatsoever is good,” and recline nightly upon couches of down, while entirely undisturbed by any knowledge of the fact many pale forms, weary and hungry, are fainting almost at their very doors. They have lost the susceptibility of receiving impressions from the sight of suffering, without having acquired the habit of practical benevolence.

The same law prevails with reference to religious impressions. The oftener these are repeated, the oftener the sinner feels moved to act in view either of the love or justice of God, and allows these impressions to pass away without acting in accordance with them, the less and less becomes the probability that he will ever do so. On each repetition the impression becomes fainter, and the in-
disposition to act stronger. The glorious gospel of Jesus Christ thus becomes to thousands, in whose hearing it is proclaimed, a savor of death unto death. It is possible to wear out these impressions so that there shall be nothing left in the heart to act upon, and when this is once effected, of course the case of the impotent soul becomes hopeless. Sinners, arouse from this sleep. You have often felt these impressions, and as often have refused to act in obedience to them. You know from experience that they are daily growing weaker—take heed least they disappear and leave you confirmed in your sins.

DEBATE AT BLANDINVILLE.

A debate has just closed at Blandinville, McDonough county, Ills., between J. C. Reynolds, Christian, and J. S. Loveland, Infidel.

The debate commenced Dec. 29th, and continued three days—four hours each day devoted to discussion. Mr. Loveland affirmed the following: The Harmonial Philosophy as advocated by A. J. Davis and other modern Spiritualists, is superior in its nature and tendencies to the Christian Religion as taught by Christ and his apostles. Reynolds denied. Loveland defined the Harmonial Philosophy to be "The Philosophy of harmony, a system of universal eclecticism." He then presented his line of argument:

1st. The morality of the Bible.
2d. The doctrine of the Bible.
3d. The pretensions of the Bible.

Loveland devoted much time to the first division above named, and I don't think I ever heard a greater perversion of God's word in the same length of time. Brother Reynolds showed clearly that it was not the morality of the Bible as a whole, but the morality of the religion as taught by Christ and his apostles that was in dispute; and that if Mr. Loveland wanted to make a point in his favor, he would have to show what the morality of the Christian religion was, as taught by Christ and his apostles; and then what the morality advocated by A. J. Davis and other modern Spiritualists is; and then contrast the one with the other, and show that the morality of Spiritualism is superior. This Mr. Loveland failed to do during the entire debate, from the simple fact that he is a stranger to the morality of the former, and there is no morality in the latter.

Mr. Loveland took up the second division in his line of argument, "The doctrine of the Bible," and committed the same mistake that he did in his first division, by going to the Old Testament for the doctrine, and spending most of his time there, instead of taking the doctrine of Christ and his apostles. He failed to show what the doctrine of Christ and his apostles was. He also failed to show what the doctrine of the Harmonial Philosophy, as advocated by A. J. Davis and other modern Spiritualists, is. He failed to draw the contrast between the systems, showed no superiority in any way, and made a signal failure on this point in the time of his argument.

Mr. Loveland next took up "The pretensions of the Bible." On this point he dwelt at some length on the pretensions of Christ and his apostles, and after he had said many hard and false things, concluded by saying that he believed Jesus was a good man, and that the apostles were honest men. To which brother Reynolds replied: "Jesus," said he, "was the Son of God. Jesus is a good man. A good man will not lie. Therefore Jesus was the Son
of God. Jesus is a good man. A good man will not make false pretensions. Therefore the pretensions of Jesus are true. The Apostles are honest men, honest men will not lie. The apostles said Jesus rose from the dead. Therefore Jesus did rise from the dead. Honest men will not make false pretensions. The apostles are honest men. Therefore the pretensions of the apostles are not false, but true. Brother Reynolds presented these eleven counter propositions in a clear and forcible light, proving each one by quotations from standard Spiritualist authors.

The discussion was largely attended all the time. Good order prevailed from first to last, and I can't see why much good may not result from it. So far as I have been able to learn, the friends of God and the Bible express themselves as fully satisfied with brother Reynolds' defense of the truth. I was informed this morning that one of the leading Spiritualists in the town said that he did not expect to see any fruits on their side under three years at least; and I think it quite likely he will not see it that soon, for I am sure after what has been said, most of our citizens will be unwilling even at the end of three years, to bear the fruits of Spiritualism.

J. H. COFFEY.

THE LAND OF CANAAN.

"The land of Canaan was a type of the heavenly country. It was the inheritance given to Abraham by promise to himself and his posterity. As his descendants after the flesh inherited the one; so his spiritual seed shall inherit the other. Canaan was the land of rest after the toils and dangers of wilderness. To make it a fit inheritance, and an emblem of that inheritance "which is incorruptible and undefiled, and which fadeth not away" it was cleared of the ungodly inhabitants. No spot could have been selected so to fit a representation of this better country. It is called in scrip-
GOD NOT IN THE HOUSE.

A Scottish laborer went to work for a wealthy farmer. It was regarded as something of a favor to be employed by him, as he was a prompt and liberal paymaster, and had every thing about his farm in order. The Scotchman remained with him only for a few days. "You have left Mr. Runyan," said a neighbor. "Yes," was the reply, "Was the work to hard?" "No." "Wages too low?" "No." "Why did you leave, then?" "God was not in the house," and he went on his way, leaving his questioner on the strange answer.

Family worship was not known under Mr. Runyan's roof; nor was there a single praying member in his family. The laborer did not like to be, even for a season, a member of such a family.

Of how many houses, in our happy land can it be said in truth, God is not in the house. The house may be spacious, elegant, furnished with every comfort and convenience, but God is not in it. There are none in that house to thank him for the blessings bestowed upon them. There are none there to serve and honor Him!

AN EXAMPLE IN RELIGIOUS FINANCIERING.

The Israelites of Louisville, Ky. belonging to the progressive school, and known as the Adath Israel, set an example in religious financing worthy the attention of Christians. Their congregation numbers about two hundred members. Their temple recently erected and decorated in the most magnificent style cost one hundred and fifty thousand dollars. They have paid for it in full. They give annually to the rabbi three thousand dollars—to the reader two thousand, and to the sexton fifteen hundred dollars, and the basement for himself and family to live in—besides this, they have to pay an organist and choir. This expense together with fuel, water, and other necessary expenditures, will swell the amount to about ten thousand dollars per annum. The sum is distributed among them by assessments—a committee being appointed to make the assessment according to ability. The sexton collects the prorate and pays it out also, monthly. Let all Christian Churches, with old and dilapidated, inconvenient houses of worship, or with unfinished new ones, take example and imitate religiously the pecuniary liberality of these mistaken, but earnest descendants of God's ancient Israel. We have copied the foregoing mainly from the last Christian Examiner, from the pen of W. H. Hopson, one of its editors.

D. T. W.
RALLS COUNTY ACADEMY.

Formerly owned by a corporation, began its fourth annual session under an entirely new arrangement, the property having been purchased by the present principals with the view of establishing a permanent seat of learning. The patrons of the school are highly gratified with its present management, and the Academy is rapidly growing in favor in the County in which it is located. Its friends desire that its influence may be extended and its privileges enjoyed by a larger number of students from abroad. The School is divided into three departments, viz: Primary, Intermediate, and Academic. The Primary is a children's school; the Intermediate Department is equal to the best common schools; the Academic Department is as complete as the College departments of any Western College. Elocution is made a specialty, without extra charge, unless the student desires extra time on the subject. The school is properly styled an English and Classical Institute.

It is pleasantly located in the town of New London, among the woody heights bordering the Salt and Mississippi rivers, ten miles South of Hannibal, and seven miles from the Mississippi river. A healthier location cannot be found in all the West. The village is small and unpretending, it therefore has no especial attractions for the gay and frivolous; but the romantic hills and dales, rocks, and caves of the immediate vicinity afford ample means of entertainment to the cultivated mind. The managers and teachers are neither fanatics in politics, nor subscribers to creeds of religion written or unwritten; and hence denounce the practice of making literary institutions the propagators of specious dogmas called religious tenets. Leaving out all disputations about the Bible, the sublime morality of the book of God is maintained and enforced. No dogmatism is exercised as to places and times of attending public worship, the student is however encouraged by word and example to attend the place of his own or his parents' choice.

This notice is presented to the readers of the Pioneer, that the Christian brotherhood may be made aware of the existence and something of the character of this Institution, and that they may avail themselves of the opportunity of educating their sons and daughters at a school free from sectarianism, and by so doing assist to maintain men in this good work, who are laboring with them for the upbuilding of the cause of primitive Christianity.

For further particulars concerning the Academy, address G. H. TAUGHLIN, or S. P. LUCY, Principals.

EXTRACT OF A LETTER FROM BRO. CARPENTER.

OSKALOOSA, IOWA, Jan. 1, 1869.

DEAR BRO. WRIGHT: I have labored long and hard to build up Oskaloosa College. Though it has been a source of heavy sacrifice to me from the first, yet I have had the satisfaction to see it steadily increase in all the elements of strength and usefulness. We now have bro. B. W. Johnson with us, who is doing excellent service. I have undertaken the work of endowment for a time, and am succeeding beyond my expectations.

We have lately had a glorious meeting in the Oskaloosa congregation, resulting in over forty ascensions.

May the Lord bless you and the Pioneer in your efforts to advance the Redeemer's cause.

Your brother in Christ.

G. T. CARPENTER.

REMARKS.—We are gratified to learn of the continued prosperity of Oskaloosa College, and that the work of endowment is succeeding so finely. The two bros. Carpenter, brothers in the flesh and brothers in the Lord, have done a noble work in founding and rearing this institution. It will long stand as a monument to their honor, and many educated there will rise up to call them blessed many years after they shall have ceased their works of faith and labors of love on earth.

D. T. W.

QUERY.

A brother writes us as follows: "Suppose a man who has long been an elder in the church, but removes his membership to a new organization, after his removal it is stated that he has been guilty of base conduct before his removal. Shall he be retained as an officer in the new organization?"

ANSWER.—The accidental circumstances of a reorganization of the congregation cannot defeat justice. It does not matter if there had been twenty organizations of the members into congregations since the crime was com-
mitted, he is still guilty and unworthy the fellowship of the brethren till he repents. And this little maneuver to cover up crime by entering a reorganization but increases the wickedness of the matter. The church of Christ should be pure, and not like a cage of unclean birds. Withdraw yourselves from every brother who walks disorderly. Strange notion indeed, that if a brother commits a crime, one of the highest, and can get into another organization before it comes to light, he is then beyond the reach of justice!

D. T. W.

**WARRENSBURG, Mo.—** The Church of Christ at Warrensburg, has recently engaged the entire time of Bro. Geo. W. Long for the year 1869, to labor with them in building upon that foundation already laid there, other than which no man can say, which is Jesus Christ. He has already commenced his work, and will remove his family from Dresden to that place in March.

**BETHANY, Mo.—** We are gratified to hear that the brethren of Bethany congregation, in Harrison county, have had an encouraging meeting including the holidays. Brother John S. Allen, one of our able and efficient preachers residing there, did service worthy of his younger days. Bro. Allen could do a most successful work in the ministry if the brethren would permit him. The fact that he is in easy circumstances as to the goods of this life, does not of itself place him under obligations to preach the gospel without an adequate support. If he is worth more in money than some others in the congregation, he should give more to the support of the cause, but he is under no obligations whatever to preach the gospel without a sufficient support from the brethren. A reformation has to be made at this point in our practice. It will not do to rebel, against the Lord's ordinance any longer. We have preachers in Missouri, able and efficient, who could do a glorious work if engaged as the Lord directs. Few men can do better work in the ministry than bro. Allen, and yet he has been comparatively but little for years. Brother John C. Howell, a graduate of Bethany College, and a graduate, too, with the first honors of that College, resides there, and is engaged in the practice of law. Both these brethren should be put to work, and if supported they would go to work. The call for more preachers can be answered by a compliance with the divine arrangement. The Lord will not let us lack for preachers if we will accept of them on his terms. If we refuse, and set up our own notions in opposition to his, we may labor on and pray for more laborers all to no purpose. This is no light matter.

D. T. W.

**FREACHERS ADDRESS.—** It is my wish to place the Pioneer for 1869 in the hands of every Christian preacher in the State, without charge, save the postage on delivery. I want, therefore, the name and post office address of each one who is not already receiving it. Shall I not have it? Why reject my offer by withholding the address? But this will not, as a matter of course, be seen by all of them. Will brethren or sisters who may have knowledge of any not receiving the paper, do me and them the kindness to send me their name and post office address.

D. T. W.

**RECEIPTS.—** Nearly every prominent paper that we have noticed recently, refuse to risk money by mail unless the letter containing it be registered. As far as I have the means of knowing, very little sent to the Pioneer in unregistered letters has been lost. Will every one who sends subscription money to the Pioneer, examine the receipts as published on the second page of the cover, and if it be not there acknowledged write us immediately. Don't neglect it.

D. T. W.

**LITERARY NOTICES.**

**HEARTH AND HOME.—** Such is the title of a new paper, published by Pettengill, Bates & Co., New York, at $4.00 per annum or 10 cents a No. It embraces 16 folio pages weekly, and is devoted to Agriculture, Fruit-growing, Floral-culture, Ornamental gardening and Rural architecture. Judging from the number before us, we can very cheerfully recommend it as a valuable weekly family paper. Its mechanical execution is of a superior order, being printed on clear, white book paper, and from new type, with numerous well executed engravings. Its literature is of a high order, and its moral tone healthful. Indeed, the subjects to which it is intended to be devoted are not such as to admit a depraved moral or mental taste. Those who become familiar with the beautiful things that "God
makes to grow, and who watch their unfoldings under His wise arrangements; must be most perversc not to be elevated in mind and heart by their observation. Fathers, send for this paper for your own and your children's benefit.

The Christian Quarterly, the prospectus of which we published in the Pioneer a few numbers back, has completed its editorial corps, by the addition of Alexander Proctor, of Independence, Mo., and Dr. S. E. Sheppard of — to the staff. We shall expect the commencement soon, and hope that it may meet with success, as we do every good work. Subscription price $4; to clubs of six, $21; clubs of twelve, $40; clubs of twenty-five, $65. Address, R. W. Carroll & Co. Cincinnati, Ohio.

Vick's Floral Guide, for 1869.—The first edition of 100,000 of Vick's Illustrated Catalogue of seeds and Guide in the Flower garden is now published. It makes a work of 100 pages beautifully illustrated, with about 150 fine wood engravings of Flowers and Vegetables, and an elegant colored Plate, "A Bouquet of Flowers." It is the most instructive Floral Guide published, giving plain and thorough directions for the culture of flowers and vegetables. The Floral Guide is published for the benefit of his customers, to whom it is sent free without application, but will be forwarded to all who apply by mail, for Ten Cents. Address JAMES VICK, Rochester, N. Y.

Reports from the Brethren.

Linneus, Mo., Dec. 29, 1868.

Bro. Wright.—Last week I closed a meeting near Herrick, in Carroll Co., with 12 additions; 3 from the Methodist by confession and immersion, and 1 from the Baptist—an old member who understanding the way of the Lord more perfectly, gladly embraced it. The people were being arranged when I arrived in the neighborhood, by a Mr. Wilson of Illinois, the publisher of a paper in that State, in defense of his dogma of no soul, no hell; no resurrection of infants, idiots, or pagans, and who was challenging the world for debate. Being wearied with his debit assertions, some of the brethren sent for bro. Dick, who arrived in time for his nightly meeting on Lord's day. After the discursose Mr. Wilson placed himself on the stand to answer questions, when bro. Dick arose and informed him that he, was there ready to accept his invitation or challenge, to discuss the differences between us. This seemed to take Mr. Wilson "all aback," and enabling his former courage, he denied his having challenged for debate. But the brethren did not let him get out that way. Then, he had no time, and then, the expense. But an offer was made to pay him to stay, or to come back and debate. But, no, much debate, not now; and coming to the conclusion that getting away, in his case, was the better part of valor, the next morning (Monday) he shakedaddled for Illinois.

H. G. Owen.

Terre Haute, Mo., Dec. 24, 1868.

Bro. Wright: Our hearts have been made to rejoice and our spiritual strength very much renewed by the successful proclamation of the gospel of Christ, at this place. Our meeting commenced on Saturday night before the third Lord's day in December, and was protracted until the fourth Lord's day. Through the labors of our much beloved bro. John D. Humphreys of Unionville, Mo., and Dr. Milton Frost, of Hillsville, Iowa, there were ten that made the good confession and were buried with their Lord to rise to walk in newness of life, two by letter and two from the Protestant Methodist, making in all fourteen. Truly the gospel is the power of God unto salvation. May God be praised for His mercies. Bro. Milton Frost wishes you to send him a copy of the Pioneer containing this report, to Hillsville, Iowa.

Your bro. in hope of eternal life.

A. D. Parrish.

Unionville, Mo., Dec. 24, 1868.

Bro. Wright: Enclosed I send you six dollars for the Pioneer to be sent as follows.

Bro. E. E. Harvey is an efficient proclaimer of the world. He has lately moved from Iowa to this place, and will assist us much in establishing the truth here. I am happy to inform the brethren, that the good cause is gaining ground in this vicinity.

Yours in the one hope.

John D. Humphry.

Leon, Iowa, Jan. 3, 1869.

Bro. Wright: We have a meeting in progress here, conducted by bros. Porter and White. It has been continued from Christmas. Eight additions up to the present.

Your bro. in hope,

Sebhid Rhea.

Missouri City, Mo.—The congregation at Missouri City has engaged with bro. J. D. Wilmot to preach and work with them during the present year, in the interest of the gospel as delivered in the New Testament. Will bro. Wilmot do as the kindness, to try at least, to extend the circulation of the Pioneer among the kind brethren and sisters of Missouri City and vicinity.

D. T. W.

The Children's Friend.—We place a notice of this excellent Sunday School paper, on our cover this week. It is a good paper, and worthy of a liberal patronage in all our Sunday Schools.

Patterson & Fitch.—Read their advertisement on the cover of this number of the Pioneer.
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and it will assist Western Interests.

E. F. PITTMAN, Secretary.

June 4, 1868. - 17.

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Vol. 3.

J. E. ROGERS, Pres't.

THE CHRISTIAN PIONEER. for 1869.

VOLUME IX.

THE CHRISTIAN PIONEER for 1869, will

continue to be published weekly in its present

size and form, and to contain a magazine of six-

ten large double columned octavo pages in-

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Silk Velvet, border and clasp 6.00 6.00
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An edition in large type (Pica) will be published about the 1st of April, 1868.

A P T. JAMES,

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Oct. 8th 35.
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Dialogues on Christian Union by J. S. Allen ........................................ 10 cts.

Harp of Zion by Fillmore ........................................................................ $1.25

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PHYSICIAN AND SURGEON, Chillicothe Mo. Office at Poindexter's Drug Store.

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THE MORNING WATCH: A Sentinel on the Walls 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.

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A SYNOPSIS
OF THE SUNDAY SCHOOL LESSON AS TAUGHT IN THE CHRISTIAN SUNDAY SCHOOL IN MACON CITY, MO., JAN. 3, 1869.

Subject.—The word of God and the commandments of men. Scriptural lesson, Mark vii: 1—13.

Prayer for light: "The entrance of thy word giveth light."—Ps. cxix: 130.

INTRODUCTION.—Jesus being rejected at Nazareth, the place where he was brought up, fixes his abode at Capernaum, which from this time forward becomes the central point of his labors. Luke iv: 28—31. Capernaum, a town on the North-western shore of the sea of Galilee; probably built by the Jews after their return from Babylon. The name signifies a field of repose, or village of consolation. By Jesus making this city the place of his abode, the prophecy of Isaiah 9: 1—2, was fulfilled. On account of the impenitence of the inhabitants of this place, Christ pronounced a woe upon it which has long since been fulfilled. It was completely destroyed during the wars between the Jews and the Romans. Though this city was exalted to heaven in divine light and privileges, it was brought down to hell, i.e., to the lowest degree of misery and degradation. Its exact locality is now a matter of conjecture. Blessings abused become curses. It was here in this city or within its neighborhood that Christ wrought many of his most astounding miracles.

EXPOSITION.—Verse 1. While Jesus was here at Capernaum, having now returned from his excursion across the lake to the country of the Gadarenes, the Pharisees came to him from Jerusalem. Their name, separatists, were the ruling sect among the Jews; were proud, covetous, hypocritical and superstitious; loved to have the uppermost rooms at feasts; loved the chief seats in the synagogues; to be greeted in the market place; were great ritualists, dishing mint, anise and cummin, while they neglected the weightier matters of the law. Hence they were the enemies of Christ, and came to him, not to be benefitted, but to find fault. With them came some of the scribes; the literati of the day.

2. Failing to find any thing better on which to base a charge against him, they raise a dispute about the washing of hands. They had seen some of Christ's disciples eat bread with unwashed hands, which they regarded as ceremonially defiled. They found fault of Jesus which showed that they had a correct view of the relation between the teacher and his disciples, holding the former responsible for the practices of the latter. While their hearts were disdained, their judgments were sound, which showed that they were hypocritical formalists.

3. Holding the traditions of the elders, the Pharisees did not eat without first washing their hands. This ceremony they derived, not from the law of God, but from the elders, the teachers of the law; the official presbuterai of the Sanhedrim and Synagogue. These...
A SYNOPSIS.

traditions, meaning things handed down, were in the time of Christ unwritten, forming what the Jews termed the oral law. Subsequently, they were written, and formed what is known as the Talmud of Jerusalem and the Talmud of Babylon. Each volume is divided into two parts—Mishna, the paraphrase, and Gemara, the notes and comments of Rabbins.

4. Such was the respect which the Pharisees paid to these Rabbinical traditions, that when they came from the market, the common resort of all classes, from fear of being defiled, they performed, regularly, their ablutions before eating. They washed, not only their persons, but even such things as cups, pots, brazen vessels and tables, or the couches on which they reclined at their meals.

5. These traditions having no divine sanction, Christ taught his disciples to disregard. The Pharisees ask him to give a valid reason for this, supposing that they would gain some advantage over him.

6. Jesus replied by holding up before them a true image of themselves as furnished in the language of Is. xxix: 13 Hypocrites, those who seek to appear what they are not. The donkey in the lion's skin; the jackdaw dressed in the feathers of the peacock; the raven endeavoring to be like the white swans. These Pharisees honored God only with their lips; their profession of religion was nothing but an empty, outside pretense, while their hearts, their inner life, were estranged from God.

7. Hence their worship was vain, empty, deceitful; because they taught for "doctrines the commandments of men." Putting the commands of men before the word of God, they could not claim the divine favor. "God is Spirit, and they that worship him, must worship him in spirit and truth.

8. Those Pharisaic traditions made void the commands of God. The Lord did not oppose those traditions about the washing of hands as being wrong in themselves, but as being multiplied beyond what the law of Moses required, so that they became both unscriptural and unreasonable. He also opposed making those washings religious acts and obligations, which were mere matters of etiquette, or at most acts of personal cleanliness. He therefore justified his disciples and condemned the formalists.

9. The traditions of men and the commands of God are generally opposed to each other. Traditions may be made inferior to the word of God, or equal to it, or superior to it. When inferior they may not be hurtful, when equal, they corrupt the pure worship which God has given us, as when baptism by aspersion is made equal with immersion; when superior they substitute human commands for those that are divine, as infant for adult baptism. This sets aside, makes void the commands of God. This the Saviour charges the Pharisees with doing. They rejected the law of God that they might keep their own traditions.

10. Jesus gives a specification; the fifth commandment of the decalogue, Ex. xx: 13. This divine precept was written by the finger of heaven on a tablet of stone, and enforced by the awful sanction, "That whosoever curseth father or mother, let him die the death." Ex. xxv: 17. The same duty, but not the same penalty enjoined in Christianity. Eph. vi: 1—6.

11. Corban, literally, an offering of approach; any thing dedicated to the temple. Those Jewish traditions taught
that the mere pronouncing of this word
over any property became a binding
vow by which the property became a
sacred treasure, and was alienated for-
ever from all secular uses, even the re-
lieving of one's aged and helpless pa-
rents. By such teaching parents and
children in the time of Christ had be-
come alienated from each other. Luke
i: 17.

12, 13. Thus the Pharisees by their
traditions released children from any
obligation to support their aged and in-
firm parents. Not what a man eats that
defiles, but what proceeds from the

Lessons Taught.—1. These Pharisees
came to Christ to find fault, like
modern sceptics. We should go to him
to be saved from our sins.

2. They were afraid of being defiled.
Persons may be very punctilious in the
observance of all the externals of reli-
gion, while their hearts remain un-
changed and polluted with sin.

3. Jesus boldly denounced these men
as hypocrites. From this we learn that
it is right to expose pretenders, when
the cause of truth and the wellfare of
society demand it.

4. Christ refuted them by having re-
course to the scriptures. From this
we learn that the right way to expose
and refute cavelers and fault-finders is
to draw upon them the sword of the
Spirit.

5. They preferred to obey men rather

6. In the sixth place we learn that
children should love, honor, and obey
their parents; and when they are sick,
age and helpless, they should aid them.
Filial piety in the sight of God is of
more value than all the costly offerings
of silver and gold which men may give
to the church merely for the purpose of
obtaining the praise of men.

The above is a specimen of the kind
and style of teaching which we are en-
deavoring to introduce into our Sunday
School. We wish to make it a thor-
ough and regular course of Bible teach-
ing, not only for the children but for the
adults also. We desire to have not
merely a Sunday School, but a Bible
school. Each lesson is the link of a
chain extending through the whole
year. Of course a regular, thorough
and systematic course of Bible teaching,
like this, can be carried out successfully,
only by adopting the uniform lesson sys-
tem. If any superintendent has not yet
adopted this system, we request him,
for the sake of the Sunday School cause.
to adopt it at once. J. M. L.

THE SIN OF PREACHERS.—No. II.

In our last we spoke very plainly on
this subject, and we do not propose now
to modify the severity of any remark
we made. There is evidently on the
part of preachers as a clase, a course of
procedure in rebellion against what the
Lord has ordained. From the beginning
he never authorized men to preach the
gospel without a support, and in no age
of the world has God ever commanded
or demanded of man to labor for naught,
and he that does so, assumes a preroga-
tive in the Lord's business over and be-
yond the authority of the Lord himself,
and sets at defiance the ordained ar-
rangement for the maintenance and
propagation of the gospel. The proce-
dure is rebellious from beginning to end
in its effect upon the cause, and to this,
more than any one thing, is the distract-
ed and inefficient condition of the
churches attributable. We can argue
upon other points with reason enough,
but here reason seems to leave us, and
CONFESSION.

Bro. D. T. Wright: There have been a few thoughts suggested to me by reading the remarks of the Christian Standard of Nov. 7th. on re-immersion, or how shall persons who have been immersed by the Baptists or Methodists, be received into the Christian Church. Shall we, or shall we not, require them to be re-immersed? I have read carefully the objections brought to bear on the practice of receiving them on their former profession into the Christian Church, and I am satisfied they are groundless, and that no person was ever required to believe in immersion, or that baptism is for the remission of sins, by any man speaking as the Holy Spirit gave him utterance. But there is another difficulty that I wish cleared up, and I will introduce it by calling attention to the order of the gospel, as set forth by the Standard. It says the order is:

1. Faith in the Lord Jesus.
2. Repentance toward God, and.
3. Baptism into the name of the Father and of the Son, and of the Holy Spirit.

Now is not the apostolic teaching thus:

1. Faith in the Lord Jesus.
2. Repentance toward God, and.
3. Confession of the name of the Lord Jesus.
4. Baptism into the name of the Father, and of the Son, and of the Holy Spirit?

And in order to show that the confession is in the third place in the order of the gospel, I will quote a few passages of scripture. When Jesus came into the coast of Cesaera Philippi, he asked his disciples, saying, "whom do men say that I the son of man am?" when he had received the answer he said unto his disciples, "whom do ye say
that I am?” Peter answered and said, “thou art the Christ, the son of the living God.” Matt. xvi: 13-16. Then said Jesus “blessed art thou.” And this confession every penitent believer is required to make before he is immersed. “And the Eunich said, see here is water, what doth hinder me to be baptized. And Philip said, if thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” And Paul in the tenth chapter of his epistle to the Romans, brings this element of the gospel fairly out, saying, “the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” And here as faith stands to, or is in order to righteousness, so confession stands to, or is in order to salvation, and the confession is to be made with the mouth; now the difficulty is this, do they make that confession as the Lord and the apostles required it to be made? If not, they then ought to make it, for God is no respector of persons; what he requires of one he requires of all. J. W. A.

Mooresville, Mo.

REMARKS.—We see no special difficulty here. Of course when faith and repentance are required as precedents to baptism, confession must necessarily come in between repentance and baptism; else how shall they know whom to baptize? The three thousand on pentecost made each the confession, and upon that they were baptized, otherwise the apostles could not have known them from the rest of the multitude.

D. T. W.
Of this I have long been in favor and so published years ago.

No body cares about societies as such, but as very little missionary work was ever done by our churches, except through these instrumentalities, it is right to hold on to them until the brethren are willing to arrange something better: For example, if Missouri wishes to send the gospel abroad, let her State convention appoint an executive committee and a State evangelist, and let them divide the State into several districts, securing some active evangelist in each one to rouse every church in the State to action, as several States are now doing, and $25,000 can be realized every year. This then would be the work of the churches and would be a sure termination of all disputes, for all would be pleased. To this grand enterprise of missions we must all wake up, and not allow the enemies of primitive christianity to gain a preemption to all the West and the South and leave us mere gleaners in the field after they have swept the crops into their barns.

May grace be with us all through Jesus Christ.

THOMAS MUNNELL.

BAPTIST DISCUSSIONS.

Notwithstanding the violent and persistent opposition of the Baptists as a body to what we have maintained all the while to be the true apostolic teaching in reference to baptism as connected with salvation, now and then a bold and fearless one of themselves, will, in despite of his surroundings, speak out up on this subject to the utter astonishment and confusion of his brethren. In our last, we gave a lengthy article from the Central Baptist, and this week we give the following from the Western Recorder of the 16th instant. Mr. Dudley

has been applied to at all for missionary means, and not one in ten has been applied to regularly and systematically. It is not because they are stingy, that we raise so little money. It is merely for want of a business like way of getting at the work. If any man in Missouri should be called on to collect the taxes of that State, with no better arrangement for it than one of our preachers would now have for raising missionary money for the State, how much would he get? Now is it necessary to let the children of this world always be wiser than the children of light? The best way to collect missionary funds would doubtless be to have every church through her officers to collect and send up her means to a State treasurer without requiring any evangelist to go around to arouse them to it. And if they will even get into this habit we can then dispense with such evangelists. But until that time it may be necessary for this work to be divided between several of them, each one walking up the preachers and elders and churches in his own district, that part of the State allotted to him, and if possible get them into the habit of doing it themselves. In either case strive to reach every church and, if possible, every member, and then there would be no society—it would be the church itself working. This is the way to do away with societies, and in this every advocate of societies would rejoice. Let the societies die as the morning star in the rising sun. But as long as only a small part of the churches do anything they will be a sort of society different from the church as a whole no matter what we say. But if the brethren will all agree to a simple arrangement by which all can be got to work, let the societies die. Every "society-man" will say amen.
it will be seen, threatens Dr. J. R. Graves editor of the Baptist published at Memphis, Tennessee, with the association for his seeming endorsement of Mr. Coulson. This is the last resort of sectarianism; when argument fails, then resort to censure, then excommunication.

D. T. W

A REQUEST—MY POSITION.

I once made the assertion that "There is no promise in the New Testament to the unbaptized as such." It may be construed to mean no promise to any one till he is baptized. But if we take into consideration the scenes of the last day it may mean no promise to the one having passed through life unbaptized. The New Testament takes it for granted they will be. There is a promise to all whom our Lord shall call. But all the called will believe and be saved through the gospel. You say if a man is one of the elect, he will be saved certainly, but he will also repent and believe. I say all penitent believers are saved, but they are all baptized so far as I know. You say suppose they do not understand what baptism is, will they be lost who refuse baptism? I say suppose a man is called and does not hear the gospel, or if he does hear and not understand it, will he be lost? such suppositions are foolish and wicked. God is a sovereign, and nothing like chance occurs with him. If he calls he sends the gospel. He sanctifies he saves. If he calls men to repentance and faith, he calls them to baptism. By the same power in which God enables them to know what repentance and faith are by the same power he shows them what baptism is. So he that rejects baptism may be regarded as having rejected the gospel. There is no promise, then, to the man who is not now and never will be baptized, because he wills not to be. Who will say this is a dangerous heresy? Who will say among Baptists, that the man who thus believes, should be excluded from the fellowship of Baptists if any let them speak.

"There is no discipleship without baptism." That is, no one can be regarded as having become a disciple of Christ, who will not be baptized. All Pedo-baptists reject baptism, i.e., the baptism. Therefore they are not disciples. Who among Baptists will say this is a dangerous heresy, and that the man thus teaching should be excluded for this, and this only, from Baptist Churches. If any think so, let him speak. Let me hear from the editors of The Baptist, Religious Herald, Index, etc. Yours truly,

J. A. COULSON.

ANSWER.—We think our Bro. Coulson unfortunate in the construction of his propositions, sound as we know him ever to have been in the doctrinal views of all orthodox Baptists. He means only this—there is no promise to one who willfully or willingly rejects, preaches, practices, or accepts a corrupted form of baptism.

There is no heresy in this—or Albert Barnes is a heretic as well as ourself.

Bro. C. says that no one can be said to be discipled, i.e., fully, until baptized. Here he is again infelicitous in the choice of terms.—Had he said, no one can be properly called a Christian, until he has been baptized and is an observer of Christ's commandments, he would have been able to sustain himself for the termination "ian" means follower of—and he cannot be considered technically a follower of Christ, so long as he refuses to obey his command to be baptized—become a member of his church, and do his commandments. Bro. Coulson believes as firmly as any one, that a sinner should be born again before he is a fit subject of baptism. He does not teach or believe that water avails to literally wash away sins, or to regenerate the soul. All we understand him, to hold or teach is that the willful or willing rejector or neglector of baptism, is an unregenerated man, is at heart, in rebellion against Christ's authority and to such there is no promise of salvation. We think it far more safe to teach as Bro. C. does, that to the willing or willful neglecter of Christian baptism, there is no promise of Salvation, than, as too many Baptists do, that willful or willing disobedience to the positive commands of
Christ in no way jeopardizes one's salvation.

Will not Bro. C. modify the verbiage of his propositions, in order to prevent a misconception of his real views.—The Baptist.

EXPLANATION SOUGHT.—From The Baptist, of Memphis, edited by Dr. J. R. Graves, is a quasi endorsement of Eld. G. A. Coulson's "position." Our readers will remember that Eld. C.'s "position" narrowed down and defined by himself in the Recorder, Sept. 5, 1868, is, that Pedobaptists are not christians because they have not been baptised, i. e. have not submitted to the act of immersion. This he virtually reassures in his communication to The Baptist in the following words: "So he that rejects baptism may be regarded as having rejected the gospel." This position Dr. Graves endorses, saying: "He means only this—there is no promise to one who willfully or willingly rejects, preaches, practices, or accepts a corrupted form of baptism. There is no heresy in this," &c. Now, analytically considered, this sentence is a blunder, a contradiction. Doctor Graves says "there is no promise to one who willfully or willingly rejects a corrupted form of baptism." Strange indeed that he should be guilty of such language! Does he intend that there is no promise to one who accepts such baptism? Nay, verily; he says also, "there is no promise to one who willfully or willingly preaches, practices, or accepts a corrupted form of baptism." Then there is no promise to one who willfully or willingly rejects or accepts a corrupted form of baptism. All professed christians either reject or accept a corrupted form of baptism; therefore there is no promise to any of them. But for charity's sake we are willing to believe that Bro. Graves was "infelicitous in the choice of terms," and that his meaning is apparent only when "rejects" is ejected from the sentence.

And yet the sentence is still farther liable to objection. He says there is no promise to one who willfully or willingly accepts a corrupted form of baptism. To say the least, his language, as a general rule, does not apply to the case in hand. It is not true, and we suppose he will confess, that all Pedobaptists willfully (i. e. stubbornly, obstinately, with a knowledge that it is wrong) accept a corrupted form of baptism; and yet they do it willingly. They have not received the knowledge of the truth concerning baptism, and hence, in accepting a corrupted form of the same, they cannot be said to sin willfully. But willingly, with full consent, they do sin in practicing a corrupted form of baptism. And this is exactly the case in hand. The Pedobaptist do preach, practice, and accept a corrupted form of baptism; and, therefore, Eld. Coulson says they are not christians, there is no promise of salvation to them. This position Dr. Graves seemingly endorses. Does he really endorse it? The Baptists of Kentucky, and especially of Salem Association, have the right to know about it, and in a brotherly manner we demand an answer from him, and we feel confident that it will be given. And in answering this, we would be gratified to have him answer the following questions involved in it:

1st. Does a failure to discern the exact form and extent of a duty, not in itself essential to salvation, cut off the individual from all promise of salvation? And,

2d. Does a failure, from a mere misconception of duty to obey a given command of Christ, not in itself essential to salvation, cut off an individual from all promise of salvation?

We promise Dr. Graves to give his reply in full to our readers; reserving of course the right to judge of its fitness after we have seen it.—Western Recorder.

THE COMING MEETING AT OREGON.

In the latter part of 1868, a faint effort was made for a more thorough congregational organization in the counties of Auliscoo, Nodaway and Holt. But little has been done as yet. The good news from other parts as published in the Pioneer, Standard and Review, ought to encourage, stimulate and
TENNISON AND ING DEBATE.


Dear Bro. Wright: I write to inform you of a debate held with the church at Liberty, in this county, which commenced the twenty-fourth of last month, and continued four days.

The disputants were Eld. S. Ing, (Presiding Elder in the Methodist Church,) and Eld. James M. Tennison, of the Christian Church.

The first proposition was, "Do the scriptures teach that faith is the only necessary condition on the part of the sinner in order to the pardon of past sins." Ing affirmed; Tennison denied.

Eld. Ing, in his first speech, did not attempt to analyze or define his proposition; but presented the case of Abraham to prove that faith was the only necessary condition. Brother Tennison showed the folly of going back to the old law, in order to find the conditions of pardon; also that Abraham was not justified by faith alone, and by referring to the law and the testimony, entirely refuted the few arguments which his opponent attempted to produce; then closed his first speech by kindly requesting Mr. Ing to define his proposition. This Mr. Ing did not try to do, but as in his first speech, (and if my memory serves me correctly,) in every speech which he made on the proposition, referred to Abraham and also the thief on the cross.

Bro. T. then defined the proposition, and although in the negative, led in the discussion the remaining part of the time. The discussion of this proposition occupied the time of two days, four hours each day, the disputants each speaking every alternate half hour. In all this time Eld. Ing failed to produce any Bible testimony which was legitimate evidence of the truth of his proposition, and seemed studiously to avoid keeping the true issue before the people. While Eld. Tennison produced abundance of evidence from the New Testament to prove the utter falsity of the proposition, and, as I think, to forever set at rest, in all unprejudiced minds that were present, "the faith alone question."

The second proposition, "Wherever the gospel is preached, baptism is necessary in order to the pardon of past or alien sins," Tennison affirmed, and Ing denied.

Brother T. in his first speech on this proposition, clearly analyzed and defined his proposition, and then proceeded to prove the correctness of it by the Bible, in each speech amply sustaining his proposition by the word of the Lord. Elder Ing failed on this proposition, as on the first, to produce "a thus saith the Lord" in proof of his position. After spending two days on this proposition, the discussion closed.

Elder Ing is a man of fair talent, good education, many years experience in preaching, and has had a number of public debates. Bro. Tennison is a young man, has been preaching only a few years, and has but limited education, with good natural ability, triumphing gloriously in the name of the Lord.

The outsiders generally claimed a victory for bro. Tennison, and some of the Methodists admitted that Mr. Ing had made a partial failure. A large and attentive audience was present during the discussion.

The following propositions are to be discussed by the same disputants in February next, at Linn Creek: "Do the scriptures teach that Infants are proper subjects of baptism." Elder Ing affirms; Tennison denies.

"Do the scriptures teach that immersion is necessary to Christian Baptism." Tennison affirms; Ing denies.

Brother Tennison preached his farewell sermon to the brethren here the first Lord's day in this month, at which meeting the following commendatory resolutions were unanimously adopted by the church:

WHEREAS, This congregation has learned with regret that Eld. Jas. M. Tennison, the pastor thereof, intends leaving this for another field of labor, be it

Resolved, That said congregation do here-
by tender to our beloved pastor, our sincere regrets at his intended change of pastoral charge, and bespeak for him a cordial reception and living support wherever his lot may be cast, and may the same earnestness, energy, and eloquence always characterize his efforts in the dissemination of gospel truth, as has during his stay amongst us.

Resolved, That we unanimously recommend him as a faithful, zealous and able exponent and defender of the truth, and as possessing a marked integrity of character and great piety.

Brother Tennison goes to labor at California, Moniteau Co., Mo., Yours in the faith,

J. W. PHILIPS.

A DICTIONARY AND CYCLOPAEDIA.

A Dictionary is a book containing the words of a language arranged in alphabetical order, with an explanation of their meaning. A Cyclopaedia is an entire circle or compass of knowledge. Hence a book or books that contain treaties on every branch of a subject, upon the arts and sciences, arranged under proper heads, and in alphabetical order, is a Cyclopaedia.

The difference between the above named books is readily seen by the definitions given of each. A distinct sphere or channel belongs to them respectively. Each moves in its own appropriate orbit, and each subserves an important end. The English language has its exhaustive Dictionaries, and the arts and sciences, history, geography and biography, have their equally exhaustive Cyclopaedias. To the scholar, the professional man, and to all intelligent men and women, is known how great is the aid these works furnish them in their pursuit of knowledge. These two works are designed to contain the pith of entire libraries.

It is interesting to know whether there is a Dictionary of the Bible extant, which gives a correct definition and explanation of the Word of God, and whether there is a Cyclopaedia that comprehends the whole circle of religious knowledge? The great advantages arising from two such works are clear to every Bible student in the country. To the preacher especially is this important, who necessarily must make the fewest books possible subserve the greatest possible end. We are glad to know that these questions can be answered in the affirmative; and we particularize as follows:

I. Smith's Unabridged Bible Dictionary, published by Hurd & Houghton, N. Y. This valuable work is being published in parts, about 30 of which are to complete the series; of these about 14 are now before the public, and have passed the ordeal of the most severe criticism. With but a few dissenting notes, this work is commended by the entire press, both secular and religious. As far as our brethren have spoken on the subject, they have spoken in terms of the highest commendation. The work surpasses all other Dictionaries of the Bible, it is simply and completely exhaustive. Its scriptural references, and cross references are thorough and reliable. Take for instance the remarks on "Angels," "Antichrist," &c., and the information is as full and satisfactory as the most profound could wish. The same can be said of "Baptism." With a commendable candor it defines Baptism to be immersion. The dissertations on "Chronology" are invaluable indeed. It treats of the word "Church" under the following heads:-1. The derivation of the word. 2. Remarks on ekklesia: 3. The church as described in the gospels: 4. The church as described in the Acts and the Epistles,—its origin, nature, constitution and growth; employing ten of its pages in remarks upon the subject. We heartily commend this book to every Bible reader.

II. Harper & Brothers, have issued two volumes of McClintock's and Strong's Cyclopaedia of Biblical, Theological and Ecclesiastical Literature. The aim of the work is to furnish a book of reference on all the topics of theology, in its widest sense, and under one alphabet. It includes, therefore, not only articles on the Bible and its literature, but also upon all subjects belonging to Historical, Doctrinal, and practical Theology. Its department of biography is very complete. Its notice of the different religious parties is regarded as being candid and satisfactory. Its articles on the "Disciples of Christ" is a very fair statement of the origin, principles and practice, numbers and literature of our brotherhood. This Cyclopaedia will fill a place in the preachers library which no other work can fill. Let the young preacher have this in his Library by all means.
CORRESPONDENCE.

GENERAL MISSIONARY SOCIETY.

At the earnest request of many brethren assembled from different States in the last Cincinnati Convention, I have undertaken the work for the General Missions. I am resolved upon success, with the help of God and the co-operation of the brethren. I greatly desire your aid, especially the present missionary year. If I can succeed this year, the cause will be on a safe footing for years to come. Let me have your prayers and your pecuniary aid—soon. Please send me, 1st, Your own contribution; 2nd, The contribution of your church; 3rd, The contributions of any individuals whom you may induce to give. I hope also to find not a few who will give $100 each this year for the General Missions. If you cannot do this, please help me in one or all of the ways mentioned above. Let nothing above this matter aside, for we must succeed this year. Send your money in checks, in post-office orders, in registered letters, or by express, as money is sometimes lost in the mail. I will be happy to see you at any time, at any time at my office, corner of Eighth and Walnut streets; but send all mail matter to Cincinnati, Lock-box 956.

THOMAS MUNNEL.
Corresp'g Sec'y.

Correspondence.—Much in substance of the following letter we have given in another part of this number, but upon re-reading bro. Keith's letter we publish it also.—Ed.

LOUISIANA, Mo., Jan. 8, 1869.

Bro. Wright. I send you for publication letters from three other brethren, viz. M. M. Pope, Barboursville, Ky., C. H. Mitchell, Mechanicsburg, Ill., Carroll Ghent, Wheelersburg, Ohio. Bro. Pope's letter speaks for itself. We want just such men in Mo.—Live men. I trust his relations and friends will offer him sufficient inducement to come to Mo. Bro. Mitchell was my class mate almost a year at Ky. University. I know him to be a zealous and untiring worker. A young man between 25 & 30 years of age, of robust constitution. He is calculated to do much good wherever he goes, who will be the first to secure his services? Bro. Ghent is unknown to me, but his letter breathes the proper spirit. Here is a rare chance for some congregation. He refers to the elders of his own congregation. We are now corresponding with two preachers for Pike Co., Mo. We have five already in this Co., and need at least three more, one of whom should be our County evangelist. There are points in this County where the Gospel has never been heard. I intend to visit some of these points in the spring. I have immersed three persons since my last report.

Your brother,

CLAYTON KEITH.

STATISTICS OF THE CHURCH AT RIDGELY, Mo.

RIDGELY, Platte Co. Mo., Jan. 11, 1869.

Bro. Weight. At your request I herewith forward you the statistics of the congregation meeting at Ridgely, Platte Co., Mo. It was organized in the spring of 1867, with 30 members, we now number 141. Our congregation is in good working order, the church has bought a good frame house, 30X50, that was built by the Methodist Church South, and sold under a Mortgage, we have it nearly paid for. We meet on every Lord's day, preaching on the first Lord's day by bro. Dibble, on the third by bro. Williamson. Thomas Waller, L. W. Funk, C. F. Chrisman, A. P. Marterson, and P. H. Collins Elders; Noah Berry, John A. Beery, Henry Snell, W. H. Corrington, and J. R. Shackelford Deacons; J. A. Beery, Treasurer; A. P. Marterson, Clerk. Your brother in Christ.

NOAH BERRY.

CHRISTIAN COLLEGE.—This excellent school, located at Columbia, Mo., for the education of young ladies is in a highly prosperous condition. The number of students in attendance this session is large, and every thing connected with the school is moving on harmoniously and successfully. We feel that we cannot speak in too high terms of commendation of Christian College. See advertisement on the cover.
WILLING TO WORK.

We have received several letters addressed to bro. Keith, of Louisiana, Mo., from preaching brethren in other states, who are desirous to locate in this State, and devote themselves to the ministry of the word. For want of room we cannot publish the letters, but will give their names and places of address so that the churches wishing laborers can write to them. M. M. Pope, Barboursville, Ky., V. A. Wilson, Bethania, Forsyth Co. North Carolina, Carroll Ghent, WHEELERSBURG, Scioto Co. Ohio, C. H. Mitchell, Mechanicsburg, Illinois, and Enos Adamson, Polo, Ogle Co. Illinois. All these brethren seem disposed to labor for the cause of Christ, and willing to work for what is only a support. If the churches are willing to sustain those who labor in the word and teaching of Christ, great prosperity from the Lord awaits them soon. We are liant number. Prof. D. N! CAMP, Ira DIVOS.

LITERARY NOTICES.

The JOURNAL OF EDUCATION for January reaches us promptly. It is an able and brilliant number. Prof. D. N.Camp, Ira DIVOS; Wm. T. Harris, Supt. Pub. Schools, H. H. Morgan, Principal of the Saint Louis High School, Hon. T. A. Parker, the State superintendent, and others contribute articles. It contains pieces for declamation, discussions of the school law, official decisions, &c., &c. Address J. B. MERWIN, 704 Chestnut St., Saint Louis.

THE LAND WE LOVE.—The January number of the Land We Love contains its usual variety of interesting matter. Among the contents we find The Capture of Fort De Russy, The Humors of Sydney Smith, Review of Buchanan's Poems, The Value of Trees, The Valley Manuscript, About Beggars, Noted Churches of Paris, and other readable articles. The Poetry is by Dr. Ticknor, Judge Requirer and Mrs. Downing.

IRISH GROVE, Mo., Jan. 7 1866.

Bro. Wright. Recently I was called to the above place, and found a noble band of brethren and sisters there. Assisted by brother Edwards of Nebraska, whom they have employed to preach one fourth his time for them. I held a meeting of six days, resulting in 4 additions—3 from the Old School Presbyterians and one reclaimed. The meeting was animating and encouraging, and I trust that much good was done. The Lord willing, I will visit it again in May. I would here take an occasion to acknowledge their marked kindness to me while in their midst, and especially my thanks for the "Pony"—a New Years gift.—It attracts the attention of all here. They say it is a fine New Year's present. We consulted about the circulation of the Pioneer, and there was a unanimous expression in its favor. We then appointed bro. Daniel M. Blumins, a true, active and devoted brother to act as agent for it in Atchison county. Bro. Edwards whose residence is at Brownsville, Nebraska, also promises to work for its circulation at other points where he labors. He is a noble brother. During the meeting bro. Hau of Oregon, Holt county, preached two excellent discourses. We assisted the brethren in setting apart and ordaining two elders and two deacons while we were with them. May God bless and prosper them in the good work. Fraternally yours.

G. T. WEBSTER.

BACK NO.'S OF THE HARRINGER.—Will the kind brethren who have written me of Harbingers they would send me, please not forget me. I have received several no.'s already for which I am sincerely thankful. As soon as I can find time to assort them I will advertise for such no.'s only as I may lack to complete the set. Send by Express and I will pay the charges on them.

D. T. WRIGHT.

OBITUARY.

Died, in Chillicothe, Mo., on the 13th of January, 1869, ALBERT NORTON, infant son of Eld. E. V. and A. R. Rice, aged 3 months and 14 days.

We tender our Christian sympathies to brother and sister Rice in this sad and painful bereavement. The child has now passed the ordeal they themselves will ere long have to pass, and is with the Savior. Angels carried it from the arms of its weeping parents to the bosom of the Savior. It can never return to father and mother, but they can go to it. Blessed assurance, blessed hope! They took the body of their dear child to Pittsfield, Illinois, and buried it there in the Cemetery where sleeps another child and other relatives. Ah, a mother's grave is there! no place on earth so near the heart of sister Rice as that. God bless and comfort you, my brother and sister.

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April 9, 1868.

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VOLUME II.

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lished about the 1st of April, 1868.

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MONDAY, SEPTEMBER the 14th
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ing June. It will be divided into two sessions
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ness. For further information refer to Cata-
logue or address, F. G. GAYLORD.

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Bethany College will open on
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Oct. 8th.
THE

CHRISTIAN PIONEER,

A WEEKLY MAGAZINE, CONDUCTED BY

DAVID T. WRIGHT.

V. C. ROGERS, Saint Joseph, Mo. | J. M. LONG, Macon City, Mo.
ASSOCIATE EDITORS.

CHILLCOTHE, MO., JANUARY 28, 1869. [NO. 4

TERMS—$2.00 IN ADVANCE.

CHILLCOTHE, MO.
PRINTED AND PUBLISHED BY D. T. WRIGHT.
1869.
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Harp of Zion by Fillmore, $1.25.
BAPTIST POSITION.
HODGENVILLE, LA RUE Co. Ky. Nov. 18th, 1868.

Bro. Franklin:—I send you a copy of resolutions adopted by the Baptist Salem Association, held in Breckinridge county, Ky., Sept. 24th and 25th, 1868. This will reverse for you with the long preamble accompanying the resolutions. They read as follows:

Whereas, The Salem Association, acting as an advisory council, believes it to be her duty to admonish the churches which compose her body against the reception of unsound and dangerous doctrines, promulgated either by members of those churches, or by others; and

Whereas, In the opinion of said Association, the doctrine of no promise in the New Testament to the unbaptized as such, and no discipleship without baptism, propagated by the Rev. G. Coulson of Gilead church, are in our judgment both unscriptural and disorganizing; therefore,

Resolved, That we admonish said church, and all the churches of the Salem Association, and advise Baptists everywhere to give neither countenance nor encouragement to the unscriptural doctrine of those who may thus attempt to sow the seeds of discord among us.

Resolved, That we agree with the Editors of the Western Recorder and Baptist, that these propositions are not debatable among Baptists, and that pardon, regeneration, justification and salvation are promised to believers, whether baptized or not, and that there are Christians who have never been baptized.

The above resolutions were referred to J. T. Miller, G. H. Hicks and H. Haynes, as Special Committee, with the request that all the visiting ministers should aid them with their counsel in determining what action the Association ought to take upon the resolution.

The committee together with R. L. Thurman, from Nelson, S. L. Helm, from Elkhorn, R. M. Dudley, from Long Run, W. Head, from Goshen, B. T. Jenkins, from Gaspar River, W. H. Williams, from Concord, and J. W. Brunner, from Perry county, reported back to this Association the original resolutions, with the recommendation that said resolutions ought to be passed.

Signed by J. T. Miller, Chairman.

The report was received, Committee discharged, the resolutions sustained by an almost unanimous vote.

See Minutes of Association, pages 3, 4 and 5.

Your brother in Christ,
JNO. W. GOW

EDITORIAL COMMENT.

We are rather pleased with the action of these Baptists. If they will be Baptists, and nothing but Baptists, we prefer for them to act the matter out, in its native spirit, so that all can understand them. It is much easier to end the matter with men like their brother Coulson, who are determined on following the clear teaching of the New Testament, whether it accords with Baptist teaching or not, by preamble and resolutions, than by argument. Then it is a short way. They can easily settle the matter by one short resolution, no matter whether they have any argument or not. Reader, see the following resolve:

"Resolved, That we agree with the Editors of the Western Recorder and Baptist, that these propositions are not debatable among Baptists, and that pardon, regeneration, justification and salvation are promised to believers, whether baptized or not, and that there are Christians who have never been baptized." That is the way to settle ques-
1. It requires something more to make a Baptist than it does to make a Christian. "There are Christians who have never been baptized," but there are no Baptists who have never been baptized. Is that something more required to make a Baptist than a Christian from heaven or of men?

2. A Baptist is not the same as a Christian; for a man can be a Christian, but cannot be a Baptist, and not be baptized. The Christian is of God. Whence is the Baptist.

3. Those Christians not baptized are not in the Baptist Church, and cannot get into the Baptist Church. The Lord has received them, but the Baptists have not and will not! Why are Baptists more exclusive than the Lord? They resolve that "pardon, regeneration, justification and salvation are promised to believers, whether baptized or not," but Baptist fellowship and communion cannot be had without baptism. Why will not Baptists receive those Christians who have never been baptized into their church, fellowship them, and commune with them? If the Lord has "pardoned, regenerated, justified and saved" them, why will not the Baptists fellowship them and commune with them?

4. If it were not invidious to make inquiries of such an august and grave body, we would humbly inquire where the "promise" may be found of "pardon, regeneration, justification and salvation, whether baptized or not." We can find the promise of pardon, justification, or salvation, but we cannot find the latter clause of this Baptist promise in the Bible—the words "whether baptized or not." The following is the difference between the Lord's gospel and the Baptist gospel:

   The Lord's gospel:—"He who believes and is baptized shall be saved."

   Baptist gospel:—"He who believes shall be saved, whether baptized or not."

5. These Baptist doctors, the reader will see, make "pardon, regeneration, justification and salvation," different things instead of different forms of expression, referring to the same thing. Among men who understand the Scriptures, pardon is the same as remission of sins, and remission of sins is the same as justification from past sins, or salvation from past sins. A man regenerated, is pardoned, justified or saved. His sins are remitted, or he is justified, or saved from his past sins.

6. There is yet one more point a little too much mixed here for intelligent people. The Baptist doctrine formerly was, that regeneration preceded faith—that the sinner is regenerated by the Holy Ghost, then repents, and then believes. But now they have it that regeneration is promised to the believer, whether baptized or not. According to this latest style of Baptist doctrine, the sinner has to believe "without the aid of the "regeneration of the Holy Ghost," and when he thus believes, he has the promise of regeneration. "If weak thy faith why choose the harder side."—Am. C. Review.

THE SIN OF PREACHERS.—No. III.

The preacher is presumed to understand the gospel better than other members of the congregation, and this presumption is founded in reason. It is a speciality with him to understand it, and he who is content with an imperfect understanding, when in his power to have a better one, ought not to preach. As he preaches the people believe, and "if the blind lead the blind both will fall into the ditch." If he does not know the Lord has ordained that they who preach the gospel shall live of the gospel, he should by no means attempt to preach. He is ignorant of the first principles of the Divinely ordained system for the propagation and maintenance of the gospel. If he knows this and does not preach it, he ought not to speak in the name of the Savior as his public minister, for he wilfully suppresses a part of the truth. And he who is ashamed or afraid to declare the whole
truth, afraid or ashamed to teach his brethren the relative duties between himself as preacher and themselves as members, as plainly taught by Christ and the apostles, is most evidently unfit to be a preacher, and the sooner the church is rid of such preachers the better. Their course, as we have before said, is rebellious, and we add, mischievous in its tendency. Rebel-
lious, because it ignores and sets at naught the command of God; and mis-
chievous, because it leads the brethren into error on the subject of religious
finance, and involves them in irre- medi- able trouble. All over the country may be found abundant evidences of this mis-
chief. The churches are in confusion about their money matters, and a few are bearing the burden while the many are eased. This sad condition of affairs has been brought about by the preach-
ers. They have, as a class, been too modest to teach the brethren their rela-
tive duties toward themselves as prea-
chers, and ask for their rights which the Lord has ordained especially for them. They have cared more for their own popularity than for the Lord’s pro-
vision for their support, and in some in-
stances, have, seemingly, taken a pride in preaching against the payment or support of preachers, the very thing the Lord has ordained for their good. “Who goeth a war- faring at his own charges,” says the apostle. These preachers may answer and say: we do—we preach against Satan and his dominion at our own charges, we support ourselves, we are not after the brethren’s money; and yet we venture that nine out of every ten of them would accept to the last, all the brethren and people to-
gether would give them. This course cannot continue; a reformation must come; we must return to the Lord’s ordinances, and bring into his house the required offerings, and then he will pour us out a blessing, and make us a blessing. The finances of the church is an important item in its maintenance in the earth. Money or its equivalent is absolutely essential, and in and around no department of church business has the Lord given such a solemn and fear-
ful warning to act truthfully and honest-
ly as in money matters. See the case of Ananias and his wife! We are glad to know that there is a waking up among our preachers on this subject. We hope the time is near when those who preach the gospel will be disentan-
gled from secular matters, and enabled to give themselves wholly to the work of preaching the word, and studying the word. The churches must be taught their duty in money matters as well as in other things. The preacher should strive to perfect the grace of liberality in the members with the same fidelity, earnestness and love that he labors to promote any other duty; and he who is afraid to do this, but will persist in preaching and supporting himself, according to his own views of expediency, in the face of the divine enactment to the contrary, may not be surprised to find himself often in want, and shame-
fully embarrassed before his creditors for the lack of money. The Lord will remove the wheels from off his chariot, make his traveling slow and laborious, till the waters of the great red sea of trouble overwhelm him. No modesty nor fear of what the people may say or think of us, should, under any circum-
stances, cause us to shun the least part of our duty. Let us have the approba-
tion of the Lord, even if in obtaining it, we lose that of all people.

But some may say, if we adopt the course you suggest, what will become
of the church and the people. If those only who are supported and enabled to give themselves wholly to the work shall preach, there will be but little preaching done. He who gave us the gospel knew how to propagate it, and when he directed it to be preached, he also ordained that the preacher should be supported. We have no right to interfere with this arrangement. We have no right to presume its imperfection nor sad consequences to follow its observance. It is only at our peril we can do this. If we are not willing to work for the Lord on his own terms, there are those who will. The gospel will be preached, we need have no fears as to that; the churches will be edified and instructed. It is a mistake to suppose that what the Lord has ordained will defeat the gospel, prove the ruin of the churches and the loss of the people if carried out. Let no one who has the fear of God before him presume any such thing!

D. T. W.

From the Independently Monthly.  

TRUST IN GOD.

"O Lord of host, Blessed is the man that trusteth in thee!"

Trust in God, ye aged, for your bark is nearing the port—your voyage over time is about to end—and what anchorage awaits you on that unknown coast toward which you have sailed so long? What have you found, ye venerable sires, in this long voyage, but storm and calm—alternations of hope and despondency? Now your eyes have grown dim, your locks are bleached and thin, your steps are tottering and ill-assured, your countenance and your speech are sadly changed, and soon you will be sent away. You, perhaps, are not aware that you are the mere wrecks of men, with only permission now to lie down in that earth after which, possibly, you have toiled so long and arduously. Trust in God, for this is all that is left you now—trust in him, and be thankful that you may.

Or are you still, with decayed energies, struggling to lay up treasures on earth? Are the last lessons you give your children to be these; "Follow the world as I have; make yourselves rich."

Few things could be sadder. Vice and worldly-mindedness are, to one truly awake, unpleasant enough in the young or the middle-aged, but shocking in an old man. To hear a frail old stammering through collapsed lips, blasphemies, and imprecations, and obscenities, is frightful. Not much less so is it to see an aged disciple—his Saturday evening of life far advanced—spurring to the markets, and to hear him on all days (Sunday not excepted) discussing the prices current; talking in the presence of the young, even of his own children, about trade and traffic, income, and prospects of increased wealth.

Happy, thrice happy, Lazarus, the rather—with his lowly lodgings, his sores, his canine surgeons, his crumbs, and his angel attendants!

Trust in God, ye aged, for it is meet that you should round up to eternity thoughtfully and prayerfully. But perhaps you are anxious about the worldly circumstances of your children? You were more fitly concerned about their eternal salvation. Besides have you not seen enough to convince you that people are sometimes injured by wealth? Has it never occurred to any of your kindred to be greatly cursed by the self-confidence inspired by great possessions? What assurance have you, that when you are once fairly dead and out of the way, your descendants will not worry and devour each other, during two generations, about that very property you
have been at such infinite pains to accumulate, and at the eminently risk of your own soul and theirs? But the work is done: you have succeeded, you have made a fortune, and must soon die. All we ask is, that you give to religion and to your soul the waning twilight of your day of life. Trust in God ere it is quite dark, for it may happen that after all this success you shall find God far from you in the day of your calamity.

It would be well for you, fathers, to hear what your best friends think of you. Their reverence for your years prevents their speaking plain with you. Were they to speak out, they would tell you, perhaps, that you are a money-lover, stringent, calculating, selfish, and (for an old man now quite near the grave) penurious. They would tell you that you have been enclined to these great riches a long time, and that they are growing upon you rapidly—a thing which you do not even suspect.

Would it be well for anyone to disregard the opinions of a whole population, in reference to himself? Is it not probable that, of all things, man is least qualified to judge fairly of himself? In a case in which it is next to impossible that a man should judge impartially, were it wise in him, nevertheless, to judge without appeal, disregarding the counter-judgment of all who know him?

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CLERICLE FORAGING.

We clip the following from an exchange. It may serve as a looking glass for some. It tells how others see them. And this bit of knowledge is as necessary as that which we gain by looking in a mirror. The writer says:

There is of course nothing wrong in a preacher receiving presents from the people, but he should not so demean himself as to leave the impression that he expects them. Presents are ordinarily bestowed as a mark of affection, friendship, or esteem, and when they are so bestowed upon a preacher, he should receive and treasure them as evidence that God has given him access to the hearts of the people; but he should not put himself in the attitude of a beggar in the presence of those among whom he moves. He may be allowed the same liberty that others enjoy to indulge in pleasant suggestions with his more intimate friends, between whom and himself relations are well defined, but to cultivate a habit of constraining the members of his congregation generally, by hints and suggestions of the desirableness of certain articles, to bestow those articles upon him is unbecoming, and tends to a loss of respect for him and for the gospel he preaches. "Why, sister A," says one, "where did you get this good cheese? We have no such at our house, and my wife would be so delighted to have a slice of it." She gets a slice of course. "Sister B," says another, "this is the finest home-made molasses that I have tasted this year. I am sorry my wife and children are not here to enjoy it with me." "I will put up a bottle," is the response. One bottle thus evoked got broke in the preacher's saddle-bag and and spoiled his linen. Another preacher "would like very much to have about three yards of this nice home-made jeans; it would make a splendid pair of pantaloons to ride in this winter." There is preacher C, who has a buggy which is known wherever he goes, by the familiar name of forage wagon." Many a pound of butter, dozen of eggs, brace of chickens, ham or bacon the gifts of farmers, has it brought to the door of its owner. Mr. D. has a way of using one present as a lever for prying out others. He tells B. what A. has done, or is going to do for him, and C. what A. and B. have done or are going to do, and so on, till, by the united efforts, he is quite launched in a small way. But this hinting does not tend to the edification of the people, nor to the better support of the preacher. It is a sort of "penny-wise" system.

Do not—one is not very apt to do it—
refuse presents, however small they may be, when given in kindness, but do not, by hints and suggestions, constrain those with whom you mingle to give them unwillingly.

The dignified and manly way is for the preacher to tell his people frankly that he must "live of the gospel" and to claim his support as a matter of right. Let him faithfully preach God’s commands on the support of the ministry as on the payment of other debts, and he will have no need to resort to such undignified strategy.

Yes, assert your rights, claim your dues, and no longer bring dishonor upon the most noble and worthy profession upon earth. Every other profession sinks into mere nothingness before that of the gospel preacher. He is the Lord’s minister, to teach the people all the words of this life. Let him do it faithfully, and there will be no occasion for him to embarrass the families where he visits with the fear of having to give him a present. The popular plan in the support of the preachers, especially the ordinary and by far the most laborious class, has brought about this pitiful and ridiculous condition. Brethren of the ministry, hold up your heads, assert your rights, and quit begging, or even receiving presents where the donors will expose you over it afterwards.

D. T. W.

From the Harbinger.

A MODEL OF CHURCH RECONCILIATION.

[The following has been sent to us as the terms of a reconciliation of a number of Disciples who had been divided by schismatic influences, but who repeated of their sins and are determined to renew their union and fellowship in Christ. We publish it, as about the best thing of the kind we have seen, in the hope that the spirit which it breathes may lead others who are in a divided state, to follow this good example. W. K. P.]

"We, whose names are affixed to this paper, covenant in the presence of God, and with one another, to unite as a church in . . . and in view of former troubles, to surrender ourselves to Christ and to one another in the spirit of brotherly kindness, and for Christ's sake forgive one another all former transgressions, each one feeling sensible of the possibility and liability of having done wrong.

2nd. We call God to witness our determination to fill our place at the regular appointments of the church on the first day of the week, a reasonable allowance being made for distance, health, weather, circumstances, etc., and to use our influence to induce others to give a like reasonable attendance.

3rd. From regard to the feelings of all, we surrender up a freewill offering to peace, any office or appointment we may have received from either party, and unite as equals in the kingdom of Christ but as equals we agree fervently and affectionately to use all the influence we possess to keep the church pure and in good order.

4th. We agree to employ some elder who labors in the word and teaching, who shall preside at all business meetings (but not vote) until the church shall elect and qualify an eldership. Finally, the New Testament, as sealed by the blood of Christ, is our creed, and in an honest determination to carry out its divine precepts, we enter into this covenant.

BRETHREN! PREACHERS AND ALL!!

Our beloved and faithful bro. Wright has published the Pioneer long and faithfully. Now let us by an effort worthy of the cause, place it upon a better basis, and its Editor in a position to realize a better living than he has hitherto received from it. No huge "plan" is proposed, but simply this:—Let us, each one, on receiving this number, send one new subscriber, two if possible, and the money, to bro. Wright, and continue to do so for four numbers; this will not be hard to do, some can easily do more. If we will do this, the
work is done. Do not hurry on to the next article, but think how easily we can do it. There are at least one hundred and fifty preachers in the State who can do so by using their influence and a little effort. Come, brethren, you do not need any persuasion to extend the circulation and usefulness of the Pioneer? And how many brethren who are not preachers can do the same? With such a circulation as this will give the Pioneer, its usefulness will be increased, and its editor will be somewhat rewarded for long years of toil, hardships and anxieties in its publication. Then, brethren, please remember, one subscriber and money per week for only four weeks, or, if this plan don't meet with your approbation, follow your own plan, but do something for the Pioneer, and please do that something now.

W. H. WILLIAMS.

REMARKS.—I feel grateful to our beloved young brother, Dr. Williams, for this kind remembrance of the Pioneer. It is gratifying to me to say that he not only feels and talks of extending the circulation, but actually works for it, as reference to our published receipts in past numbers will show. I do most earnestly desire to enlarge the size of the paper, but I must have a circulation of 3,000 paid subscriptions first. Run up the circulation to that, and I will make the Pioneer a weekly magazine of which all the brethren will feel proud, and especially so, those of Missouri. It can be done directly, brethren, if you say so. Will you not, with bro. Williams, now make the effort? I nounce the time of a few has expired, but I am continuing the paper to them with the hope they will renew, and I trust I shall not be disappointed. The circulation of the Pioneer now is larger than it has ever been, and if each subscriber will renew his subscription as his time expires, I shall feel a relief from a long pecuniary pressure that has wearied me no little. In conclusion, I tender my most sincere and grateful acknowledgments to the many kind brethren who have taken so much interest in sending me money and subscriptions for the paper. The Lord bless and prosper them in every good work for the advancement of his cause.

D. T. W.

INFLUENCE OF A HOLY LIFE.

There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child, is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more to regenerate the world and bring in everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world, than all that has ever been preached or written on the evidences of Christianity.

OUR PRESIDENTS.—We see it stated, that since the days of Washington, as far as known no president of the United States has been a communicant in any church!
VERBAL VICES.

Indulgence in verbal vices soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who approves or relishes it, and I need not tell you how soon your moral sense will lower down to its level. Becoming intimate with it, you lose your horror of it. This obvious principle of itself furnishes a reason for watching the tongue.

ITEM ABOUT PRAYER.

Don't exhort when called on to pray. It is very well to exhort at proper times, and under proper circumstances; but when on your knees, ostensibly addressing Jehovah, is not the time to exhort. Stand up on your feet, look at the audience, and talk right at them, if you have any thing to say to them; but when you pretend to pray, pray.

Again: To have some brother, near the close of a good, sweet, profitable prayer meeting, which everybody else has enjoyed, to get down on his knees and complain, and scold, and whine, and mourn that every thing and everybody is wrong, when the fact is the only difficulty is that he is wrong himself.

Thos. P. Haley.—We learn that Bro. T. P. Haley of Louisville, Ky., recently purchased a farm near Platt City, Mo., and will probably remove back to Missouri this fall.
Facts on Baptism.

A correspondent of the Central Baptist gives the following very sensible facts, which should be considered by many religious people, such as believe that baptize means to sprinkle or pour. Will the learned advocates of sprinkling and pouring disprove these facts? If not, why not?

D. T. W.

1. It is a fact that the primary and ordinary meaning of baptizo is to dip, plunge, immerse, overwhelm; and that its secondary and figurative meanings all involve, directly or in result, this primary meaning. See any Greek Lexicon. Said Prof. George Campbell, Presbyterian, of Scotland, and one of the most celebrated Biblical scholars of his country and time, "It (baptizo) is always construed suitably to this meaning, (dip, plunge, immerse.)"

2. It is a fact that the word baptizo never means to sprinkle or to pour. Not an instance in classical or sacred literature can be produced, in which either of these renderings could properly be given. Thus said the late Prof. Charles Atherton, an Episcopalian, and admitted to be one of the best Greek scholars of this country: "Sprinkling, etc.; are entirely out of the question. No scholar could, without injuring his reputation, give the significance, to sprinkle, to baptize."

3. It is a fact that sprinkling and pouring are never called baptism in the Scriptures. Whenever sprinkling is spoken of, in sacred writings or elsewhere, in the Greek language, the word employed to express it is rahniz; when pouring it is eaxkhe; but when the action to be expressed is dipping, or immersion, or their equivalents, then it is baptizan, the word used to designate the ordinance of baptism.

Annual Reports of Churches.

If we are even partially aware of the force of example, we shall look out for such as may prompt others to do good. The Divine Father has been teaching us by example for thousands of years, and the Bible reader has constantly before him such as ought to be copied by us all. The old are to be examples to the young, and the preachers to all classes.

Why not, then, have reports from the churches, at least annually? They are the lamps, (Rev. i : 20,) while their leading servants and rulers are stars. We have more and fuller reports from the stars than from the lamps—and not enough from either, considering the facilities at our command.

Few of us like to report when we have nothing good to tell. See, too, in the reports, how the good is strained, and often over-painted. There is meaning in this.

As I have not much good to say of myself, permit me to copy two church reports inadvertently given to me, without any thought of their being further published:

"The church at — (in the country,) which I attended the Sunday I was there, I learned by statements made by their minister in his farewell address, (he had served them two years,) had, in two years, been instrumental in converting three hundred persons, by supporting their own preachers while evangelizing, sparing him from themselves. Besides, they have taken care of their poor, paid their servants, kept up a Sunday School and prayer meeting, and other weekly meetings, and have now in their treasury $200 for whatever purpose may properly demand it. The very day their minister left, they chose two young preachers, of the — — —, giving each $250 a year for two sermons each to the month. This church is living and working with much zeal. The old folks are like those of the olden times, whom I have heard of but never saw so much of before. No affectation, no unmeaning complimenting: * * I felt happy in their homes and presence."

Another.—"The house was crowded to-day (in a city,) and I felt quite at home in my accustomed seat, listening to the fine singing, and earnest preaching. The body of the discourse was built on Acts ii : 42. Precepts were repeated, and examples talked of till the matter was lucid even for him who ran. We were referred to the statistics of the church, and found, for the past year, that 526 members have their names on the church book; 197 were baptized, 250 in added; 4 died; 3 reclaimed; 4 excluded; 2 joined other organizations. (This by memory.) We were insisted on to ask ourselves if we were satisfied with our conduct for the year just gone; were we willing for the roll as chronicled for
us to be read out—our existence as we repre-
sented it in 1868.
"I do not remembnr to have been better
satisfied with my conduct. I am sure I wOllld
not live the year over again. No, too many
chances for my doing worse; too much pain;
too much care; too many pawns to pay; too
many pains to inflict. Nor would I have the
past 'as nothing be.' Let it live for me, and
for those with whom I came in contact; live
with its tracks and traces, its bitters and its
sweets, its hopes and disappointments."

These heart searchings are good. How is
it with you, dear reader? How is it with
your church? What have you and it been
doing? Are you ready to give an account of
your stewardship? How much time and mo-
ney have you given to gratify the .• lust of the
flesh, the lust of the eye, and the pride of
life?" How much to further the cause of the
Redeemer? Have you properly improved
your time and opportunities for doing good,
and preparing to do good? What are the
bright spots, and where are they, when you
look on the past?

And what are your purposes for the new
year? It is not too late to do a pretty good
good year's work. A high, as well as a firm resolve
will aid us all much. Let us set out for • - •
WILLINGTO wORK.-Under this heading in
our last number we gave the names of several
And this applies to churches, a Iso. The brethren in other States who seem willing to
rulers need to tremble for their respollsibility. work for the Savior in preaching his gospel.
Can they not prompt their congregations to We would here also mention that bro. W. H,
do something noblt! ?-to have
it
"good re-
report" for a new year? is willing to cbange his location for the sa ke
One of the first churches that rose up, in of a warmer climate, and would like to find a
Texas, after I carne here, used to give upwards situation where the brethren want a young
of $800 a year to support evangel!sts outside man to preach for tbem. Bro. Michael give-
of ber borders, besides attending to every as reference, Jonas Hartzell, Davenport, loa.,
thing in her pale. But, alas! the war has W •.G. Sprigger of North English, Iowa Co.
crippled that church very much. It still lives, however, and bopes for a brighter day. • - •
It may be well enough to take some ac-
count of our pecuniary income, at the close
and beginning of each 'year; but the christ-
ian should certainly enquire more diligently
how "much good have I done? What trea-
sure have I laid up in the heavens?"

Bastrop, Tex., Jan. 14, 1869.

MEEl'ING AT QUINCY, IND.

Bro. W. R. Lowe of the University at In-
dianapolis, held a meeting of one week's con-
tinuance at Quincy, Ind., during the recent: va-
cation, and obtained two additions, one of

which, however, was from the Methodist. It
was generally understood that brother Lowe
would leave on Monday morning after he closed his meeting, and the Methodist sent to
Anderson for Rev. Mr. Gillam and made ar-
rangements for him to come and preach on
Monday night, and so announced with a spe-
cial request for our brethren to attend. Bro.
Lowe did not leave,however, as was expected,
but went with the brethren to hear the sermon.
Mr. Gillam spoke for about three hours on the
mode of baptism and tried to prove that Christ
was sprinkled or poured. When he closed
his meeting, bro. Lowe invited him and his
brethren to come to our church the next day at
half past ten o'clock; but nay, a freight train
about day break carried him away. Bro.
Lowe replied to his discourse in the morning
and preached again at night, the result was
that twelve came out on the Lord's side. He
continued the meeting another week, and had
30 additions in all—15 from other churches.
So that what was intended on the part of the
Methodist to check the truth was, in this in-
cstance, over ruled to its furtherance.

D. T. W.

WILLING TO WORK.—Under this heading in
our last number we gave the names of several
brethren in other States who seem willing to
work for the Savior in preaching his gospel.
We would here also mention that bro. W. H,
C. Michael of Colfax P. O. Jasper Co., Iowa,

CHRISTIAN UNIVERSITY.—The second ses-
sion of the present scholastic year, will com-
ence on the 1st Monday in Feb., and con-
tinue eighteen weeks. We are glad to an-
nounce the growing prosperity of Christian
University. One hundred and eighty young
ladies and gentlemen, from various parts of
Missouri and Illinois are in attendance. A
full Faculty of instruction. Complete appa-
ratus. Our classes are so graded that students
can enter at any time and be advantageously
classed. Board in the best of families for $4
per week, including every thing.

Address B. H. SMITH,
Pres. Faculty, Canton, Mo.
LITERARY NOTICES.—REPORTS.

PACKARD'S MONTHLY.—We have received the first No. of the second volume of this excellent magazine. A glance at its table of contents will give some idea of its character: The flight and capture of Jefferson Davis, by E. A. Pollard; The virtue of Persistence, by Horace Greely; Workshops and Sanctums, by George Wakeman; Wanted—An honest Doctor, by Austin Sperry; Judicial conception of New York City, by Oliver Dyer; Hymn of Toil, a Poem, by J. W. Eddy; How Newspapers are made, by A. J. Cummings; Street Children of New York, by Nathan D. Verner; Song and music of the Indian Mother, by James G. Clark. This work contains 32 double column pages, on good paper, monthly, at one dollar a year. Address S. S. PACKARD, 937 Broadway, New York.

We have received the January and February numbers of Mayne Reid’s “ONWARD.” The printer and paper maker have done well enough for a work of a more substantial character than the sentimentations of this work. The editor seems to have a brain prolific of Indians, Trappels, Quadroons, Maloons, etc. The moral, thinking world are not likely to be laid under very large obligations to Mr. Reid.

THE PLYMOUTH PULPIT is received regularly, containing H. W. Beecher’s Sermons. Mechanically it appears well; literarily very well; theologically its contents are good, bad, and indifferent. Mr. Beecher possesses power, which, if employed in preaching the gospel, instead of modern orthodoxy and politics, might do a vast amount of good.

The INDEPENDENT MONTHLY. By L. L. Pinkerton and John Shackelford, Cincinnati, Ohio. H. S. Bosworth, Publisher.

We are glad to see the number of readers among the disciples of Christ increasing so as to induce brethren to enter the editorial field. We feel confident that three times the present amount of religious reading done by the people of God should be done. We trust that our “Independent” editors do not intend “to use their liberty for an occasion to the flesh” by speaking of sectarian associations as “Christian Communions.” As a people we acknowledge no censorship for final appeal, but the Lord Jesus Christ, whom God has made head over all things, for His body’s sake, which is the church. The first number of this paper comes to us containing 40 pages, double columns, in colored cover, stitched and trimmed, and is offered to subscribers at $1.50 a year. The Lord grant that it may prove a valuable auxiliary to the gospel of Christ as taught in the beginning.

ZELL’S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY, comes to us regularly every week. It is an excellent work and destined to be a popular work. Price 10 cts. per No. Each No. contains 8 large pages of 3 columns each, of closely printed matter. Address T. ELWOOD ZELL, No. 17 & 19 South Sixth street, Philadelphia.

SPAIN.—The Provisional Government of Spain has proclaimed freedom of the Press; and we see that religious meetings of worship are tolerated, and it is believed this liberty will be continued. The introduction of American Bibles is now permitted, and the friends of the Holy Scriptures should immediately avail themselves of this providential opening to sow the word of life broad-cast among fourteen millions of people.

Reports from the Brethren.

DEAR BRO. WRIGHT. Since my last report we have had thirty nine additions to the army of the faithful. I remain your bro. in Christ,

GEO. CLARK.

GRAHAM, Mo. Jan. 18, 1869.

BRO. WRIGHT. Thinking that it might be interesting to some of the readers of the Pioneer, I will give you a short account of my last years labor (1868). I was called to preach for three congregations; and to one neighborhood where there was then no congregation; and with my staff—the Bible—in hand I began in the month of January, though I took very little script for my journey, supposing of course that the “Laborer is worthy of his hire,” and by the mercies of God I have been spared to close my years labor which ended in Dec. 1868. I visited the congregation at Oregon, Holt county, Mo., 12 times, preached to them 34 discourses, and received into their congregation 43 members, most of them by confession and immersion, and in return they gave me $180. The Oregon congregation is in good working order. I visited the Quitman congregation, Nodaway Co. Mo., 11 times and preached 27 discourses, and received into the congregation there 43 members, most of them by confession and immersion, and in return they gave me $130. They are also in good working order, and can do better this year in a money point of view. I visited the congregation at Lincoln-creek, Andrew
Co. Mo., 10 times preached about 15 discourses, received about 30 members into the congregation, and they have and will pay about $125. They are doing tolerably well, though nothing to what they could do if they would. I visited Hickory creek neighborhood, Holt Co. Mo., about 8 times, and preached 10 discourses without any visible signs of good, and as yet they have paid me nothing. I preached at other places some little, in all I have preached 105 discourses during the year, and received into the church of Christ 151 members and over 100 of them by confession and immersion, and will receive in return about $500. I was assisted some at those points during the year by brethren, W. R. Trapp, M. N. Parker, F. H. Rau, and G. T. Webster. To the Lord be all the praise both now and forever, Amen. J. W. TATE.


Bro. WRIGHT. It gives me great pleasure to report that since I was in your city I have given myself entirely to the proclamation of the Gospel of Jesus Christ in my own district, and blessed be the giver of all good, my labors have not been in vain. My efforts have all been in protracted meetings, with the following results, at Mt. Brethren, in two meetings 74: at Illiopolis, two meetings 78; at Ramsey, 21; at Nokonis, 15; at Old Bethel, 21; at Lake Fort, 18; at Dorchester and Stanton, each, 20; at Macedonias, 22; and at Litchfield 72 up to the present writing. The meeting is not yet closed. I was called home a few days since to see my little daughter, Kate, fall asleep in death, and having consigned her to the cold grave I will return to-day to Litchfield where I have agreed to spend another month after which we hope to be able to give some cheering news. My dear brother, let us continually labor and pray for the success of the truth as it is in Jesus. Affectionately your brother

R. B. ROBERTS.


Died in the triumphs of the Christian faith on the 11th. last, our highly esteemed friend and brother in the Lord, Ed. E. Dale, in the 36th year of his age, and eldest son of our well known brother and sister, Y. R. and Susan Dale.

As death ever loves a shining mark, he levels his darts at those we most love and cherish, youth's tender years, and manhood's prime must yield to his irresistible power. But oh! the grief and anguish of the household when he seizes as his victim the oldest son and brother. He whom a fond father and mother already leaned on as a staff to their declining years, and younger brothers and sisters looked to for advice and counsel. It requires all the faith and fortitude of the christian to say: "Not my will, but thine oh! Father be done." For more than nine years a member of the Mt. Gilead church, he was ever an honor and credit to the cause of Christ. He has left a memory in the hearts of his brethren that will never be effaced while life remains. As a good citizen and a kind neighbor, his loss is universally regretted. A warm friend to the widow and the orphan, a ready assistant to the poor. The Bible is rich with glorious promises for the eternal happiness of such, and replete with hope and consolation for the bereaved friends. Of him may it truly be said, "the rest from his labors and his works do follow him."

The day before his death he conversed freely on the subject of death, and entertained no fears of the dread messenger, but was ready to obey the summons of the Master. Thus while sorrowing friends, wept over the discovered household, yet they mourn not as those who have no hope. "Weeping may endure for the night, but joy cometh in the morning."

"And thus shall faith's consoling power
The tears of love restrain,
O h! who that saw that parting hour
Could wish thee here again.

Gently the passing spirit fled,
Sustained by grace divine,
O h! may such grace on us be shed
And make our end like thine.

A FRIEND.

[Written for the Christian Pioneer.]

HALLOWED GROUND.

BY E. R. M.

A mother's grace—oh, hallowed spot!
Dearer than all the earth beside;
No shady nook, nor sunny spot,
Nor palace home of wealth and pride,
Allure me, with their joy and mirth,
Like this lone, silent mound of earth.

I lean here on the trellis white
And dream upon my cherished dead.
Dear mother, when you died, the light,
The joy of home, forever fled!
Darkness hath gathered round the place
Where once we saw your smiling face.

The gentle tones—the smiles that cheered—
The hands that mine so fondly pressed—
Departed! while a Shadow weird
Hangs o'er thy quiet place of rest,
Like tears, mingled with farewells.

Beloved mother! when the tide
Shall bear my bark of life across
The waters of this ocean wide,
While high contending billows toss,
Oh, may we meet to part no more
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MONDAY, SEPTEMBER the 14th

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SEVERAL THINGS.

The Pioneer.—What of the night, brother Editor? What signs of promise greet you? Is the long-looked for day of success—financial success, I mean—likely to dawn, or is the night still dark and discouraging? I notice that the receipts seem to foot up pretty well, but then it is the commencement of a new volume, the opening of a new year, and editors are “flush” then, or never flush at all. Pardon me, brother Wright, if I question the brethren a little. Dear brethren, do you really want a paper in Missouri, or do you prefer to patronize papers published in other States? What say you? Speak out and let us know how you stand on this question. We can sustain a paper in Missouri if we all want one. Of this there can be no doubt. Do we all want it? That is the question. For myself, I want a paper, and am willing to work for one. Moreover, I want a paper that will not suffer in comparison with other papers. I want to see the Pioneer enlarged, and that immediately. To do this, the editor must have more subscribers—more money. The pressing need just at this time, as I take it, is money. Nothing can be done without it. If you want the paper to be sustained, Christian brethren, send on the subscriptions, send on the money. Renew promptly, and get as many new subscribers as you can. No time is to be lost. The work demands haste.

And now a suggestion in another direction. How would it do, brother Wright, to enlarge the paper and risk increasing the subscription list? Suppose the paper were enlarged to double its present size, could not the subscription list be immediately increased so as to meet—perhaps more than meet—the added cost of publication? This suggestion, it strikes me, is worthy of at least some consideration. Double the size of the paper, and the subscription list can be doubled. So I must believe until the contrary shall be proved.

LITERAL INDWELLING AGAIN.

Brother John Hogan calls my attention to brother Campbell’s answer to a question put to him by “Bishop Semple,” of the Baptist church, apparently, to ascertain what he meant by the Holy Spirit as enjoyed by the Disciples. “Do you mean by the Holy Spirit, what is commonly called the Holy Spirit; or do you mean a holy temper of mind affected by the mere word, by obedience to its requirements?” I have no desire to see the discussion concerning the notion of a “literal presence” revived. I am satisfied with it just as it stands. Still, I do not object to brother Hogan’s article; nor at all. Let me quote in full the paragraph containing my challenge as he terms it; (perhaps justly—I do not care to call that in question,) and then he will see—and if he should not, others will—wherein his extract fails of being a reply to it.

Brother Lard says: “To apprehend Alexander Campbell and Walter See...
as not believing in the immediate indwelling in the Christian, of the Holy Spirit, is to falsify the clearest teaching of their lives." To this I reply: If bro. C. has been so clear in teaching this doctrine, we would naturally expect to find it somewhere stated in so many words. Will my good brother Land therefore, be so kind as to point out, in all the voluminous writings of brother Campbell, one single sentence in which he describes the presence of the Holy Spirit in the Christian by this word "immediate"? Or if he regards it as unfair to tie him down to a single word, will he name the volume and page in which he speaks of the indwelling as "literal"? Or if he would still prefer more latitude, just let him tell us where the presence of the Divine Spirit in the Christian's heart is said to be a "personal presence." These terms are quite common now, and any one of them will do. Will our brother name the volume and page? Has bro. Hogan found one of these three terms in his extract? Which one? Where? Come, brother H., you must try it again. Just one word more. Brother Campbell has indeed, in several instances, expressed himself altogether too carelessly upon this subject; but whenever the precise point was before his mind, that is, when the question was, does the Holy Spirit always operate through the truth, or does he sometimes work "contactually," his deliverances have uniformly been distinct and clear, and uniformly against the "literal presence" theory. Such, at least, is my conviction.

DR. TAFT AND THE BAPTISTS.

I rejoice to see indications that light is breaking in among brethren of the Baptist denomination. Their best and ablest men are clearly gravitating in the right direction. The movement is "towards" the truth. May the Lord greatly accelerate their rate of progress, and may the time come right speedily, when they shall stand forth fully emancipated from the bondage of creeds and immemorial "usages," the freemen of the Lord, and the freemen of all humanism in matters pertaining to the religion of the Christ. "About the first question a disobedient believer will ask when you are urging him to immersion is—You believe I will be saved don't you? I tell all such—Yes, most assuredly, if you obey the gospel and live a holy life. Beyond this I say not." Well done, Dr. Taft!! These are noble words; and though all Baptists may not thank you for them, yet the day is coming when they will constitute an honorable record for you. You will have no occasion to be ashamed of them before the great, white throne. I scarcely know how to account for the bitterness which so many Baptists cherish towards our brethren. I candidly believe that in many cases the disease is deeper seated than the understanding. Some of them do not need a change of views, so much as a change of heart. They need to "be converted and become as little children." More true humility, and less bitter sectarianism, will soon enable them to see much truth, that they do not see at present. But I began these remarks touching Dr. Taft and the Baptists, mainly to notice the fact, that the Dr. does not seem to see very clearly the meaning of the scriptural statement, "We also believe into Christ Jesus." I say scriptural, because, as Dr. Taft justly remarks, although the expression does not occur in the Old or New of the Scriptures, yet it, or its equivalent, occurs quite often in the original." The Dr. says, "I affirm that
we are not in him by faith, as we are in him by immersion." Now I think I discover the point towards which the good Dr. is struggling, but then his language is murky enough. He clearly does not just see it. Perhaps he has been brought up too near the precincts of mystic Babylon. Let us try if we can help him a little. First, then, I say that we are not in Christ by faith, before immersion, at all—no, not in any sense. It may be proper enough to say, in a general way, that we are in him by faith; but not by faith in a sense to exclude immersion, or to imply that one can be in Christ without it, or what is the same thing, before it. This will appear after a moment's thought. When we come into a house, we are then in it. We can not come into it any more, unless we first go out of it. The Dr. of course sees all this clearly. So then, if we believe into Christ before we are immersed, it is clear that we can not be immersed into him unless we first go out again. Now can not the Dr. and all intelligent Baptists see this also without difficulty? Surely one would think so. Then what follows? Why that believing into Christ is consummated in immersion—not before it. What can be plainer? Set that down then gentlemen Baptists, and every one else that desires to know what is meant by "believing into Christ." You see the expression can not mean that we are in Christ by faith, before we are immersed, for then to be immersed into him would be an utter impossibility. From this there is positively no escape. But it is true that we believe into Christ. The scriptures so assert, and the word of God can not be broken. The question still returns—Precisely what does this expression mean? We have seen what it does not mean, now let us see as clearly what it does mean.

I remark then, that coming to Christ is a process—not a single act. It is done by making a succession of steps. But the tendency is, of course, towards Christ, from the first step until the consummation. When the last step has been made, the sinner has reached Christ, or become a Christian. Again, the transition from the world into the church, into the one body, into Christ—to use the very expression before us—is a process. This transition is not accomplished by a single act. Several distinct things are necessary to it. But from the first movement of the soul, until the process is complete, the tendency, the progress is in that direction. Now the entire process is accomplished in baptism. That is, baptism is the end of the process; not the whole process, not the beginning nor the middle, but the end of it. This is certain from the following consideration, namely: we are always represented as being in Christ from baptism onward to the end of life, unless we apostatize or turn back. Before baptism, and in baptism, the expression is "into Christ," but after baptism it is always "in Christ." "As many of you as have been baptized into Christ have put on him." Therefore you are one in him." Never in Christ before immersion, always in Christ after it, is the style of the divine word. The process is therefore complete at that point. Now immersion, or baptism, if any one prefers it, is an act. It consumes so much time, and then it is done. There is not in it, the idea of continuity. Not so with faith. Faith is not so much the name of an act, as it is the name of a state—a mental state—a state of the soul. Call it an act if you choose, but then it is continuous action. The soul does not believe and then stop. Every sinner that comes to Christ, con-
Faith is the first step towards Christ. There are other steps to be made, but they must be made in faith—through faith—they cannot be made without it. Let faith stop, and the motion towards Christ stops instantly. Now in this community that belongs to faith, you have the key to the meaning of the expression we are considering. We are said to believe "into Christ," not because we are in him the instant we believe, but because faith underlies, as a causative influence, every movement of the soul towards him from the first yearning impulse until the grand transition is a complete and glorious reality. Faith not only begins the process, but is the continuous motive power of the soul through every stage to its final accomplishment. Verify the expression, "believe into Christ," is a grandly significant expression. Let us not be of the number of "those who draw back into perdition, but of them that believe into the saving of the soul."

GEO. W. LONGAN.

THE SIN OF PREACHERS—NO. IV

We do not wish to lay all the blame on preachers for their embarrassment in obtaining a living of the gospel. There is blame in another quarter which we shall, the Lord willing, try to show, in subsequent numbers of the Pioneer. But, the fault is, beyond doubt, mainly the preacher's. There is a demand throughout the country for preachers, not a section scarcely in all Missouri but need more preaching, true apostolic preaching, than it has. Every preacher in the State knows this, and yet how many of them are engaged in some secular business instead of supplying this demand. But an apology for their course, they plead the want of support, that they have necessarily to engage in these secular pursuits for a living, that if the brethren would sustain them—they would gladly devote their entire time to preaching the word; but in the absence of that, they have to partially quit preaching and follow something else for a living. Now why is it the brethren do not support, or give them their living? Is it because they are stingy? because they are covetous and love money too well? or, is it because they are poor? Nay, verily; it may be true of some, but of our brethren as a class it is not true. They are not poor, neither are they stingy nor covetous, but are rich and liberal. Look at them from another stand point. In all educational, benevolent and other public enterprises they are not penurious, but liberal and generous. This is true, we say, of the great great brotherhood of the church of Christ. Why then, are not their preachers supported? Simply because they have not presented the matter rightly before the churches. The impression has gained in the church that religion—the religion of Christ—is free, and to be enjoyed by them without money and without price, and that consequently they are under no obligations to give the preachers a living; some preachers teach this as true, while others by their silence confirm it. And rather than face the delicate matter as it relates to self, the preacher will partially abandon his work, and go to merchandising, school teaching, farming, the practice of medicine or the profession of the law for a living! Rather than teach his brethren their duty in this matter, he will quit preaching, even at the risk of those for whom the Savior died, being lost and going down to perdition!!! It has pleased God to save them that believe, by the
foolishness of preaching, and yet, like an inglorious, the minister will let the flock perish and be devoured by the Devil; rather than to do the unpleasant work of telling the churches, mockingly, but earnestly, they must have their support, must have their living of them while their time is spent in preaching the word of life. I know it is an unpleasant and delicate thing for a preacher to say this to his brethren, but there are many unpleasant and delicate things a man must encounter when God calls him to preach. Is he innocent who has before heaven and earth engaged to preach the gospel, when rather than say these things in love to his brethren, he will quit preaching, and engage in other business for his support at the risk of the loss of many in the church and out of it? "I speak as to wise men, judge you, what I say." D. T. W.

REGULAR BAPTISTS ON THE MOVE.

A great many religious movements are the order of the day. In fact, the whole religious world is being moved from its center to its circumference. The Ritualistic parties—both German Reform and Episcopal, are rapidly moving towards Rome; while the Roman Catholics are moving to the destruction that awaits the "Beast and False Prophet."

The regular Baptist Church is on the move. For proof of this, we cite the reader to the following, taken from the minutes of the "Thirty-third Annual Eldership of the Churches of God [Winebrennarians] in East Ohio, held near Reedsburg, Ashland Co., Ohio, in October, 1868." One item of the minutes runs thus: "On motion, Rev. S. Fasig, of the regular Baptist Association was received as an advisory member of this body during its sessions." Who this Rev. S. Fasig is, we know not, but very naturally conclude that he is a representative man among the regular Baptists in the State of Ohio. We know he is a progressive man—a working man, from the fact that he was not a mere silent spectator in the presence of the congregated wisdom of the "Eldership."

Another minute informs us that: "Rev. S. Fasig, of the Baptist Church, reported. Report adopted." Of course, if he reported, he must have something to report, and that regular Baptist report of his was adopted by (not the Association, but) the Eldership.

There must have been something very peculiar in Mr. Fasig’s report, for immediately after it was made, the Eldership adopted the following resolution:

"Resolved. That we now, as heretofore, hold to the name, 'Church of God' as the only God-given and scripturally-authorized Church title; all others being misnomers, and look upon all attempts of ministers and people of the sects, editors and correspondents of periodicals to impose on us the nick-name, 'Winebrennarians,' as unchristian and uncourteous, and in direct opposition to the spirit of Christian Union."

This is an Emphatic resolve, certainly! The Rev. Fasig may report to, and have his report adopted by a body styling itself an Eldership of the "Church of God," but he must leave his Baptist name in the back-ground, if not being a "God-given and scripturally-authorized Church title." The above resolution must have grated huskily on a regular Baptist's ears! To call the Baptist Church an unscriptural thing is akin to a committal of the "unpardonable sin," in the eyes of Baptists. But Mr. Fasig was cutting loose from the old Baptist mooring, and therefore he did not demur at the sweeping resolve of the Elder-
ship. The way being now clear for a
whereas, and a resolve, Eld. Blakely
submits the following:

Whereas, Rev. Fasig in his report to
this body, frankly endorsed the doctrine
of the "Church of God" in full—admit-
tting the Baptist Church to be in the
rear, and calling upon the brotherhood
to give their friendly aid in bringing the
Regular Baptist Church up to and on an
equal footing with the Church of God;
therefore,

Resolved, That all efforts upon the
part of the Baptist Church and brethren
in that direction, have our timely and
brotherly aid. Adopted."

We are now able to determine some-
thing definite concerning Mr. Fasig's
report. 1. He frankly endorses the
doctrine of the "Church of God" in full.
2. He admits the Baptist Church to be
in the rear of the Winebrennarians!
3. He calls upon that fraternity to aid
in bringing the Regular Baptist Church
up to, and on an equal footing with
them.

Mr. Fasig's endorsement of the Wine-
brennarians is not partial, but in full.
If the doctrine of the so-called "Church
of God" was the doctrine of the Bible,
then we would hail his movement with
delight. But he is merely rejecting one
batch of errors, to accept another. And
as any number of errors never make a
truth, he will even after his religious
summersault find himself deep in the
mire.

The "Church of God" party, and the
Baptists have many things in common.
Both have "the faith alone" theory, both
profess to believe in the abstract
influence of the Spirit, both work the
mourner's bench, both immerse because
of the remission of sins, both are mad
against the Disciples of Christ. The
"Association" of the one corresponds
with the "Eldership" of the other. Thus
far they seem to agree. The two main
points of difference are the following:
The name of the church, and feet wash-
ing as a religious ordinance? By en-
dorsing in full the name "Church of
God," Mr. Fasig discards the name
Baptist, as a church appellative! We
hope that all Baptists are ready to set
aside their unscriptural name, and adopt
a New Testament name instead! But
the "feet washing" is endorsed too, by
our regular Baptists!!! Will Baptist
churches follow Mr. Fasig in this? Will
they procure basins, towels and
warm water, and at once go to work?
We shall see—perhaps.

But the Baptist Church is in the rear
of the Winebrennarians! If such be
fact, then the Baptists have our sympa-
thy, for we have been under the impres-
sion that the Winebrennarians were as
far back as sectarian organizations
could well get. If Baptists are in the
rear of Winebrennarians, how far must
they be in the rear of the Church whose
founder is the Lord Jesus Christ!!!

Again, the Winebrennarians offer
"timely and brotherly aid" to bring the
Baptists up to, and on an equal footing
with them. This looks practical. Fall
in, "Regulars;" the army moves; the
destination is the camp of John Wine-
brenner, V. D. M.!!! But this is par-
adoxical. The lesser is to swallow the
greater. The 17,000 Winebrennarians
—all told—are to gulp down the mighty
hosts of the Regular Baptists in North
America!!! Surely, and without doubt
the religious world is moving. What
say the Baptists of Missouri to all this?

B. WRIGHT. Will any sinner ever
be saved without pardon? This ques-
tion would seem simple if it were not a
fact that the religious world use the term
as equivalent to remission and forgiveness; or, use the terms forgiveness and remission as equivalent with pardon.

I believe in a sound speech, and I am conscientious in the belief that the term as used in common parlance, misguides thousands, and every time we concede that a Pedobaptist can get to heaven without immersion, we are inconsistent, unless we admit they go there unpardoned. A sound speech in Israel, will cure this inconsistency. Let us use Bible terms, to express Bible things. Where in God's word, do we get authority, to talk of baptism being a part of the law of pardon? Simply nowhere. For the term pardon was never used after baptism was instituted. It never occurs in the New Testament; and there could be no remission till the shedding of Christ's blood; and hence the Old Testament writers never used the term remission; neither did they once use the term pardon in connection with the sacrifices under the law. The Jew that sinned offered sacrifice prescribed by law. The Priest made atonement, and the man was forgiven, not pardoned. Under the gospel there is a law of remission, but no sacrifice of pardon has once been published to the world in any age. If it has, let it be shown. God reserves to himself the right to pardon, and all He pardoned He will save, and all He saves will be pardoned.

When he pardoned the Jews as a nation, He saved them as a nation, according to Moses' request. The pardon was extended to the wicked as well as the righteous, (a temporal salvation) and the righteous prayed for the pardon of their personal sins, and God promised to grant it. The conditions were, forsaking sin and unrighteous thoughts, and pardon was promised in the future. At death, all who are worthy of pardon, will be pardoned, and saved. Let us then preach repentance and remission of sins, in the name of Christ, and hope for pardon when the warfare is at an end.

I write this short article to call out investigation, and feel prepared to defend the proposition, that, many will be saved without baptism, and many will be lost who are baptized. Consistency requires us to investigate this matter. What say you?

Yours in search of truth,

WESLEY WRIGHT.

Maysville, Mo., Jan. 25, 1869.

BAPTISTIC ANATHEMAS.

We clip from the Central Baptist of the 28th inst. the following queries and reply:

QUERIES.

1. Is it according to Baptist principles and practices to class those of other denominations who profess to love the Lord Jesus Christ, and who prove by good works and godly lives, that they do love him, with the ungodly and infidels?

2. Is it "Baptistic" to teach that membership in a Baptist church is essential to salvation?

3. Is it right for Baptists to denounce as works of the Devil, the belief that sins are washed away in baptism, or that baptism is "for the remission of sins?"

4. Would it not be better to explain such passages as "Arise and be baptized and wash away thy sins," &c., than to severely denounce those who put too much stress upon them.

G. W. S.

REPLY.—As to the third query we should say it was perfectly right to denounce the doctrine of baptismal regeneration, as one of the "works of the Devil." As to the others they sound more like opinions than queries and not intended to be answered.

The belief of the language of Ananias
to Saul, Acts xxii. 16, and that of Peter and the eleven apostles with him; speaking as the Holy Spirit gave them utterance, Acts ii. 88, is denounced by this Baptist paper as works of the Devil.

The teaching of the Holy Spirit, denounced as the works of the Devil! Is not this a fearful condemnation? The language the quencher quotes is not the language of men, but the language of the Holy Spirit, and this paper: the Central Baptist, published in St. Louis, Mo., in the year of our Lord, 1869, denounces as the work of the Devil!

I know the editor has left a loop hole through which to escape.' He says it is perfectly right to denounce the doctrine of baptismal regeneration. But he cannot escape; the quencher says nothing about baptismal regeneration; he gives the identical language of the Holy Spirit in his third query, and the editor says: "as to the third query, we should say it was perfectly right to denounce the doctrine of baptismal regeneration," (that is the belief that baptism is for the remission of sins,) "as one of the works of the Devil." The denunciation is against the belief of the language of the Holy Spirit!!!

D. T. W.

EARTH IS NOT OUR HOME.

Where is the heart that hath not in some dark hour leaped with an exulting bound at the thought that earth is not our home? It comes like the "balm of Gilead" to the child of sorrow and poverty, giving him new strength to tread the thorny pathway of life. He feels that every swelling billow of hatred washes him nearer the haven of unchanging love. Every disappointment weaves for him a brighter garland of life's immortal tree. Though his name may not be written on fame's gilded page, yet it may be engraved on heaven's everlasting portals. Though honor withholds from her fading laurels, he looks onward to a glorious diadem reserved for the pure in heart. Already he sees angels' crown; already their shouts of triumph are heard, as they throw wide the gates of the "heavenly city," and welcome him to his eternal home. Is there then, no joy in the thought that earth is not our abiding place?

Though death loves a shining mark, taking with uttering aim those we love, there is a brighter world where those we loved will be forever in our presence. Happiness, like a boundless sea, where we may drink and never thirst, will richly repay for every sorrow, every disappointment that darkens our pathway here below. Is there no joy unspeakable in the thought of a world beyond the grave?

Where are those high and glorious aspirations that continually point to something more holy, and pure? Do they not whisper to the fettered spirit, thou soon shalt be free, and bask in the encrowned sunlight of thy native home? Unnumbered worlds shall spread out before thee like islands that slumber on the ocean's triumphant bosom. Being more beautiful than fancy ever pictured, they will lead thee to fountains of knowledge, exhaustless as the river of life. Mourning not that earth's troubled and impure waters are denied thee—look upward to those immortal streams that flow through the gardens of God; yea, rejoice that earth is not thy home—that mortality is not thy destiny.

THE SOLACE.

God is whatever his people needs. Are they in danger? He is their refuge. Here they are safe from the averter of blood, the justice of God, and the
threatenings of a violated law. Are they weak? He is their strength. He will strengthen them for conflict with the foe, strengthen them while in the engagement, and bring them off more than conquerors. Are they in trouble? He is a help, a very present help in trouble. He will help them to bear trouble. He will help them to improve trouble. He will deliver them in six troubles, and in seven shall no evil touch them. Christian, in every danger run to thy God. His arms are open to receive thee. His heart is a refuge for thee. He will screen thee. He will shelter thee. In all thy infirmities, repair to him for grace. He is the strength of the poor, and the strength of the needy in his distress. He has strengthened thousands of poor feeble ones, and he will strengthen thee. In all thy troubles go to him for solace and succor. He will help thee. Hear his own precious words, addressed to his people when in deep distress:—"Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea I will uphold thee with the right hand of my righteousness." He is thy shield in danger, and thy very present help in trouble. He is always at hand, always ready to help, always willing to bless thee.

CHURCH FINANCES, NO. 1.

There are but few subjects now connected with the interest of the church, her progress and prosperity, demanding investigation more than her financial system. A mistake here affects her operations in every other apartment. She has necessarily to have money; without it or its equivalent in something else, she can do nothing. Places of worship are to be obtained and furnished; the ministry supported; the poor looked after and helped, all of which requires money. How shall it be raised; from the world or from the church, or from both? I know of no authority to raise it from the world—off of those not belonging to the church—those not in Christ by virtue of their reconciliation to God through him. The offer of the gospel is made to them free, without money and without price. Reconciliation to God, the gift of the Holy Spirit, fellowship or partnership, and jointship with Christ, are all offered the world without money and without price.

No demand can scripturally be made of them to support the minister while he declares to them the gospel of Christ. God sent his Son into the world, without cost to any man, to save the world. The gospel has cost the world nothing. It has been graciously arranged, and is now offered the world without cost. It is the free gift of God to save the world; all are invited to accept and live, without money and without price. And yet this stupendous scheme of man’s redemption was not without cost; the cost was far beyond the calculation or conception of any mortal being; but it cost the world nothing. The Infinite and holy One at His own cost and suffering arranged all and now graciously offers it to the world free. Jesus Christ though rich he became poor that we through his poverty might be rich; at the sacrifice of himself, he has purchased eternal redemption for all who put their trust in him. The tremendous and astounding cost of the redemption God offers the world in Christ, surpasses all our conceptions, and not the least part of the astonishment is, that it cost the world nothing, nor is it ever to cost the world anything. As long as any can be saved from the world, the offer of the gospel is to be offered them free without mon-
concerning whom we have the word "apti8o. baptize.
the meaning of the word repeated. He cites the case of Naaman, Jesus Christ, and by him commanded. by all
word translated, anglicised, baptize, repeated
immenion. There mllit be'a repe!i-
gument presented by my friend is based upon
The bread and wine Commanded to be t&-
2.
As he was commanded to dip himself repeat-
from which we have bllptize, maans to dip
statement, that the Greek zo added to
bapto, three immersions constitute the one Ohristian
discussion, are not such a~lto impress strongly
fuIly equal to his opponent.
To this McC. replies, page Hi, ,. The firat ar-
immersion is essential to Christian baptism.
He says, page
"In short, we believe that
means to dip
Mr. McConnell is a Christian, and manifests
in the discussion learning and intelligence
fully equal to his opponent.
The propositions discussed were: 1. Trine
immersion is essential to Christian baptism. 2. The bread and wine commanded to be
taken by the Disciples of Christ,in remembrance of him, are the Lord's Supper. 3. The washing
of feet is an ordinance established by Jesus Christ, and by him commanded by all
the saints, in the public assembly of his
church, until his coming.
The number, learning and general intelli-
gence of those represented by Mr. Q. in the
discussion, are not such as to impress strongly
the religious world with their importance.
He says, page 8, "In short, we believe that
three immersions constitute the one Christian
Baptism." He claims in proof of this strange
statement, that the Greek zo added to
bapto, from which we have baptize, means to dip
repeatedly. He cites the case of Naaman,
concerning whom we have the word baptize.
As he was commanded to dip himself repeatedly
this word was used for that purpose.
To this McC. replies, page 16, "The first ar-
gument presented by my friend is based upon
the meaning of the word baptize. That the
word translated, anglicised, baptize, means to
immerse, we agree. There is no controversy
between us on this point. My friend undertaking to say, however, that it means not only
to immerse once, but to immerse repeatedly.
Then there can be no immersion without a
repeated immersion. There must be a repeti-
tion of the act of immersion to fully satisfy
the meaning of the word baptize. Let us try
this for a moment upon the commission, and
see how it will sound: 'Go ye, therefore, and
Teach all nations, immersing them repeatedly
in the name of the Father, and of the Son,
and of the Holy Spirit.' Does that express
exactly what our Savior meant?" Of the
frequency of Naaman's dipping McC. said,
page 19, "The repetition of the action was
not indicated by anything inherent in the na-
ture of the word baptiso, but by the numeral
seven. If baptize in its nature contained the
idea of repeated action, why add a numeral to
indicate it?" Again, pp. 19, 20, "It is said
that Naaman 'baptized himself in Jordan
seven times,'—the Greek word baptizo being
used. Now if baptizo indicates repeated ac-
tion, Naaman must have dipped himself at
least fourteen times; and if it mean trine im-
merison, as my friend insists, he must have
dipped himself twenty-one times."
On the second proposition, McConnell main-
tained it with considerable ability. His op-
ponent sought to show that the feast of love,
or 'agape', as it is generally called, is the
Lord's Supper. Then for the commemorative
bread and wine he was left without a name
for it.
Of the third proposition, Mr. Q. used such
arguments as are common among the few
who practice feet-washing. Mr. McC. repre-
seated it as belonging to moral duties that
are commanded because they are right, and
not to the category of positive law, the observ-
ance of which is right because commanded.
The book, containing 325 pages, is printed
on good paper and clear type, by H. S. Bos-
worth, Cincinnati, Ohio. If everyone direct-
ly concerned in all the questions discussed,
would purchase the book, it would be profita-
able to the proprietors, W. L. Winter and John
A. Buechly. We are disposed to regard the
work as containing argument sufficient on its
topics to obviate the necessity of another
publication of kindred character for many
years to come. Some books, as well as inci-
dents, have only a local importance: The
expectation that a discussion will be general-
lv read, except one in very many, must be
disappointed. The Disciples of Christ who
have Tunker or feetwashing neighbors would
do well to buy this book. The best perhaps
that can be said in defense of trine immersion,
feetwashing, and the soup feasts of the Ger-
man Baptists, may be found in this work.
For this reason they should, and perhaps will,
buy the book.
To suppose that any custom or religious
sentiment can become general, unless author-
ized by the word of God, is to suppose what
has not, and, we think cannot be realized.
God now for a new revelation—for something additional to that he has already revealed in his word touching what he requires of us. It presumes that he deals with us as the Egyptians did with the Jews when they demanded brick and gave no straw. That which is not already revealed in his word, he requires of no man. Secret things belong to him; revealed things only belong to us. There is an immense amount of mischief effected here at this point by the enemy of our souls. He has many otherwise well disposed people going into secret and asking God to reveal this, that, and the other difficult thing to them in utter disregard of his word. The effect of this course is to set at naught the revelation he has made, and follow the blind impulses of our own feelings.

An extract from a letter dated, Glasgow, Mo., Jan. 21, 1869.

Bro. Wright. I must tell you of a lady he has made, and follow the blind impulses I visited to-day, and with whom I conversed of our own feelings. D. T. W.

N. 

REMARKS.—According to this Lady's revelation, which was not from heaven, she ought to be immersed, sprinkled and poured, as her baptism is not complete without the three. The three are one, and the one is three! As the oneness of the Father and the Son and the Holy Spirit is not complete in the absence of either person, so, her baptism, according to this new light, is not complete short of her submission to the three actions, immersion, sprinkling and pouring. She will have it to do if she follow this new light, or her conscience will again goad her.

But such stuff! Present her case before the God of the Universe! as though he had not already given a perfect revelation touching his will to us and our duty to him. How silly the Adversary can make people. It is positively not only useless but sinful to ask.
LITERARY NOTICES.—REPORTS.

Eld. W. H. Robertson.—We are sorry to learn that Eld. William H. Robertson, of Miami, Saline county, Mo., is nearly blind, and it is feared will lose his eyesight entirely. What an affliction, in the prime of life, and the vigor or his manhood, and with his superior ability, and scholarly attainments, and Christian heart, all eminently fitting him for usefulness in the service of Christ, to be deprived of his sight! We deeply sympathize with him in this affliction, and pray the Heavenly Father to restore him to usefulness and happiness again in his kingdom and service.

B. T. W.

Christian University.—The second session of the present scholastic year, will commence on the 1st Monday in Feb., and continue eighteen weeks. We are glad to announce the growing prosperity of Christian University. One hundred and eighty young ladies and gentlemen, from various parts of Missouri and Illinois are in attendance. A full Faculty of instruction. Complete apparatus. Our classes are so graded that students can enter at any time and be advantageously classed. Board in the best of families for $4 per week, including everything.

Address, Rev. B. H. Smith, Pres. Faculty, Canton, Mo.

LITERARY NOTICES.

Coleman’s Rural World.—This is a weekly Agricultural paper, of 16 quarto pages, neatly printed and illustrated, and published at $2 per annum. The publisher also sends free to every subscriber 24 seeds of the New and Improved Alton Nutmeg Melon. Now is the time to subscribe. Sample copies free.

Address, Norman J. Coleman, St. Louis, Mo.

The Southern Home Journal.—This paper for February 6th is received, filled with its usual interesting matter. A new story will shortly appear, written by Alexander Dumas, which promises to be of much interest, and very attractive. Terms, $3 per annum in advance, single copies 6 cents.

Address, J. Y. Slater.

155 Baltimore St., Baltimore, Md.

The Excelsior.—Such is the title of a large octavo monthly of 16 three-column pages under colored cover all gotten up in the best of style, and devoted to Temperance, Morality, Literature, the Fashions, etc.” Terms, single subscription per annum $1.00.

Address, W. T. Horner.

Buffalo, N. Y.

The Lamb We Love for February, contains seventeen articles of usual merit. The leader, is from that old hero, Gen. Jubal Early, “Concentrative Imagination” is a powerful article on a masterly subject. “Women and the lives of Women” is an eloquent rebuke of the misrepresentations of the sex, by a Missouri author of reputation. Besides this, there are historical and biographical sketches, etymology, fiction and poetry.

Address, Gen. D. H. Hill, Charlotte, N. C.

Reports from the Brethren.

Richmond, Mo. Jan. 26, 1869.

Bao. Wright. On the 3rd Lord’s day in this month I closed a series of discourses, eight in number, and running through four Lord’s days morning and night, on the 24th and 25th chapters of Matthew, and collateral passages and prophecies connected therewith. At the close of the discourse Sunday night, four came forward and made the good confession. I then continued preaching of nights through the week, closing on Sunday night following with 29 additions, 24 of them by confession and baptism.

Yours fraternally,

G. R. Hand.

Fayetteville, Mo. Jan. 27, 1869.

Bao. Wright. It may interest the brethren to hear of the success of the cause of Christ at this place, to this end I submit the following report: our highly esteemed and gifted brother Longan, commenced a meeting with us on Tuesday night before Christmas, and continued preaching both day and night, until the following Friday night, during which time the weather was extremely cold, nevertheless the interest of the meeting continued to increase up to the time he left,—one addition by confession and immersion. The next evening (Saturday,) after bro. Longan left, our much beloved and highly esteemed bro. Lockheart arrived, much to the joy of the whole church. He continued the meeting until the next Friday evening when he closed, to attend an appointment at Holdren, during his labors here, there were about 33 additions, 19 by confession and immersion. We had indeed a good meeting, one which both salt and sinner will long remember. Our aged and venerable bro. Bledsoe, whose praise is in all the Churches, was with us a part of the time.

Your bro. in Christ.

E. Stewart.

THE CHRISTIAN QUARTERLY.

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PROSPECTUS OF

THE GOSPEL ADVOCATE.

VOLUME II.

The first Number of Volume Eleven of the Gospel Advocate will be issued by the first of January, 1869. The volume will consist of fifty numbers, each number containing 24 large double column pages of reading matter, with eight pages of advertisements, making a volume of 1400 pages—1200 of solid original reading matter—at $2.50 to each subscriber. To any one sending ten subscribers with the money, we will send an extra copy free, or we will send any book or document at the price of the Advocate. The Advocate will be published on good white paper, neatly stitched and trimmed. It is printed weekly south of the Ohio river, devoted to the restoration of the Pure Primitive Religion of the Savior and the Ancient Order of Christian Worship. It will, as heretofore, firmly maintain the sole authority of the Scriptures of Divine Truth in all things spiritual. It will uphold the authority and virtue of God's appointments as means of edifications in blessing and saving the human family from the thralldom of sin here, and its fearful consequences in the world to come. It will strive to cultivate and encourage purity of life, and singleness of purpose, in the worship of God. It will especially enforce the necessity of personal holiness, devotion and zeal in the service of the Most High. It will strive impress the true spirit of the Christian religion, both in example and precept.

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An edition in large type (Pica) will be published about the 1st of April, 1868.

The next scholastic year of this institution will begin on

MONDAY, SEPTEMBER 14th

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.

Charges for Boarding,

Boarding, fuel and lights, per session, $80.00

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Primary Department, per session, $10.00
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All bills for the current session must be paid (or an equivalent arrangement made) on the day of admission.

Pupils will be charged from date of entrance until the close of the session. No deduction for absence except in cases of protracted sickness. For further information refer to Catalogue or address, F. G. Gaylord.

BETHANY COLLEGE.

The twenty-eighth session of Bethany College will open on

MONDAY, SEPTEMBER 28, 1868.

The College is located in Brook county, West Virginia, seven miles from Lagrange Station on the Lagrange Pittsburgh and Wheeling Railroad, whence it is easily reached by a daily stage. The situation is remarkably healthy and removed alike from the temptations and extravagance of city life. In anticipation of a large increase in the number of students, enlarged accommodations for boarding have been made, and several large class and lecture rooms fitted up to afford additional facilities in the department of natural science. A full and experienced corps of professors has been engaged, and the most liberal provisions made for thorough instruction in every branch of study. We especially invite attention to our catalogue, a copy of which will be sent by mail to any one. Apply to Prof. C. L. Loos, Secretary of the Faculty, or to W. E. Pendleton, President.

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Address: PATTERSON & FITCH, Jan. 14, 1869, St. Louis, Mo.

CHRISTIAN SUNDAY SCHOOL PAPERS

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THE BAPTISTS IN TROUBLE.

The Central Baptist, of St. Louis, has lately let off a squib against what it terms the great error of the West. This monstrous error, which the editor calls Campbellism, will not down at his bidding, but still continues to haunt and trouble our good Baptist friends. The editor's avowed object in writing this essay, is to inform his brethren with regard to the real spirit of this error, that they may know what attitude to assume towards it. He affects to be grieved because members are received into Baptist churches from among the Reformers, as if they were a people of the same faith and order, while we know full well that the thing that grieves him most is the fact announced in nearly every issue of our papers that many Baptists are uniting with the Reformers. Passing by the editor's insinuations, which are only calculated to prejudice his religious neighbors. If those views are false and inimical to the cause of Christ, as we conscientiously believe, ought they not to be exposed? If it be uncharitable to expose the corruptions with which men have obscured the meaning of the Gospel of Christ, then we plead guilty. Christ and his apostles were uncharitable in the same sense. The odium arising from this source we have borne and expect to bear in common with all reformers who lift up their voices for reform. Milton says, "I did but plead with the age to quit its idols;" yet for this he was ostracised and persecuted in his old age.

1. Campbellism is without a creed, as much as "its advocates seem to dread a downright affirmative expression of their belief," if the editor did not know that when he penned this, he was guilty of gross injustice, then we pity him. That Campbellism may be without a creed is quite likely, because it is itself an indefinable something which has no existence anywhere save in the dreams of those who are hard pressed to hold their ground against the onward march of truth. But with regard to the people upon whom he would fasten this opprobrious epithet, we would say that there is not a single item of what they regard as a part of the faith which they are unwilling to state in clear and unambiguous language and defend by an appeal to the Bible in the face of any opponent. If the editor doubts this, let him put us to the proof.

2. Another charge brought against us is that we are by tongue and pen continually opposing the views of our religious neighbors. If those views are false and inimical to the cause of Christ, as we conscientiously believe, they must be exposed. If it be uncharitable to expose the corruptions with which men have obscured the meaning of the Gospel of Christ, then we plead guilty. Christ and his apostles were uncharitable in the same sense. The odium arising from this source we have borne and expect to bear in common with all reformers who lift up their voices for reform. Milton says, "I did but plead with the age to quit its idols;" yet for this he was ostracised and persecuted in his old age.

3. The editor gives forth the ex cathedra decision that we, as a religious body, are not evangelical in any sense whatever. He will not object to our definition of evangelical, when we define it to mean according to the teachings of the New Testament. With this definition, the correctness of which he will not call in question, we will make him admit that we are evangelical at least.
in some sense. Immersion with him is evangelical ground; we occupy this. That a penitent believer is the only scriptural subject of baptism is with him evangelical ground; we occupy this. To believe in the divinity of Christ is with him evangelical ground; we occupy this. Again, it is with him evangelical to hold to the congregational form of church-government; we occupy this. Possibly, we might enumerate other items, but these are enough to show that we are, in the editor's own estimation, evangelical at least in several very important particulars. Why, then, could he not do us justice on this point? The persistent efforts of our opponents to destroy our influence by raising the mad-dog cry of unevangelical is pitiful in the extreme. The people care as little for your empty claim of being evangelical as they do for the Chinese conceit that they are the only enlightened and civilized people on the globe, while the rest of mankind are barbarians.

Under the sweeping charge of not being evangelical, the editor makes the following specifications:

(1) The ordinance of baptism.
(2) The office of the Holy Spirit.
(3) Theory of prayer.
(4) The made of justification.
(5) An unwillingness to avow in plain terms our belief as to the dignity and office-work of Christ.

With regard to the first specification, the editor doubtless has reference to the design of baptism. Why, then, did he not say so, and thus avoid covering himself up in a cloud of vagueness. The only difference between us and the Baptists on the design of baptism, is, that while we hold to the scriptural design of this ordinance, making it with faith and repentance for or in order to the remission of sins, they are not able to tell what it is for. Has the whole baptist fraternity ever yet been able to explain Acts ii: 28, in a way that has given satisfaction even to themselves? Never; and we predict they never will. While we as a people are a unit on this important question, the Baptists have never yet been able to arrive at any clear and settled view. Witness the controversy raised among them recently on this subject, by the position of Elder G. A. Coulson, that there is no promise to the unbaptized as such.

The office of the Holy Spirit; what is the issue here? We think we have good reasons for suspecting our Baptist scribes with intentionally trying to conceal the real issue on this question. This issue comes out clearly in their theory of regeneration. Regeneration with the Baptists is effected without means by the Holy Spirit alone, in which process the subject is entirely passive, until thus made alive by a supernatural and almighty influence similar to that by which Lazarus was raised from the dead. Hear the Encyclopedia of Religious Knowledge, a standard work with the Baptists: "The signifying, quickening, heart circumcising, renewing, begetting, and creating influence ascribed to God in this matter, at once represents us entirely passive in our regeneration; and that the power of God works not by mere moral suasion upon the rational soul, but by a supernatural and almighty influence, similar to that through which, by a word, he created a world, healed desperate diseases, or raised the dead; and that by this divine agency there is produced in us an abiding vital habit or principle of grace, disposing and enabling to acts of faith, love, &c." Then with the Baptists who hold to this the
ory, regeneration is not a process, but an instantaneous impartation of a divine life to the soul by the supernatural and direct power of the Holy Spirit, in which the sinner is as passive as when born into the world. If this theory be true, man is a machine, and free agency and responsibility are words without ideas. As to what extent this theory of regeneration prevails among the Baptists of the present day we are unable to say. This is genuine old fashioned Fullerism, once so popular among the Baptists; this was the theory maintained by them in the early days of Alexander Campbell. Had it not been for this theory, which in his estimation made void the word of God, A. Campbell would never have formed an issue with the religious world on the subject of spiritual influence. Thus did he express himself in the Rice debate. While on this subject we will subjoin a letter from Elder Wesley Wright, who speaks from personal knowledge:

"Dear brother, In answer to your inquiry, I can say that there are quite a number of Baptist ministers in Kentucky and Tennessee, who hold as a cherished theory that regeneration, or the new birth, precedes repentance and faith. I do not say that this is the theology of the entire ministry of the State, but that it is the view held by many of the leading minds among them, such as Wm. Vaughn, Wm. Pratt, J. S. Helm, the Editor of the Western Recorder, the Baptist organ of Ky. These men have much influence in the ranks of the Baptists. The doctrine was propagated from the Baptist College at Georgetown, as I have been informed. It was installed into the minds of the students of the institution from year to year, but has never taken deep root in the minds of the main body of Baptist ministers in Ky. I regard the most of the ministers and members of the Baptist church in Ky. as sound on this point. In 1857, when the Association of the State was held at Bowling Green, Ky., the minister's and deacon's meeting was held in connection with it. I was in attendance, and heard an essay read for criticism, written by Eld. W. W. Gordon, on Regeneration. His position was that regeneration is a work of the Holy Spirit, wrought in the heart of the sinner instantaneously; and its fruits are conviction, repentance, faith, and a holy life. After a two days discussion conviction was stricken out, and the essay adopted and published in the Western Recorder. It is evident to any logical mind that the doctrine of separate spiritual influence, as taught by many Baptists, is nothing more nor less than the same doctrine dressed up in other words, and is destined to give way before the light of gospel truth."

Now, the editor of the Central Baptist, if he is posted in the history of this controversy, knows full well that this Calvinistic theory of regeneration was, and always has been, the apple of discord between us and the Baptists. Had it not been for this theory of passivity, which makes void the gospel and wraps the human soul up in the coils of a stern fatality, neither A. Campbell nor any of his associates would, as they have often expressed themselves, ever have formed with either the Baptists or others any issue on spiritual influence. When the issue is thus made to stand out clearly, it is seen that there is really no controversy about spiritual influence, since both we and the Baptists admit that the Spirit operates in regeneration. But the question is, how does he regenerate the soul; does he do this with or without means? If the Central Baptist
answers without means, then he occupies the old Baptist ground; if he says with the gospel as the means, then he occupies our ground, and there is no controversy between us on this point. Will our editorial friend speak out on this point, so as not to expose himself to the charge which he brings against us of hiding in negations, and evincing an unwillingness to come to a clear and direct issue. But we now say before hand, that we have no hope of inducing him to show his hand on this point, for the reason that we do not believe that they dare to discuss this question even among themselves. They cannot do it without creating schism and trouble among themselves. This is very evident from the trouble which the editor of the Western Recorder has with some of his preachers on this subject. But we will lay our pen aside for the present, reserving the other specifications for another time.

J. M. L.

For the Pioneer.

BAPTIST ARTICLES OF FAITH.

Bro. Wright. I propose to submit a few things for the consideration of the Baptist in general, and in Ky. particular, and wish that I could hope for its publication in the Western Recorder.

The editor of the Western Recorder tells us in his paper of January 23, '69, that the most of the Baptist Churches in Ky., have adopted the articles of faith as published in the Encyclopedia of Religious knowledge, but adds that some of the Churches, and some ministers reject the doctrine of "unconditional election," and are somewhat disjointed on the subject of human ability. In his estimate of the "most" of the Church and ministers, he uses the phrase "so far as my personal knowledge goes!" His limited knowledge saves him from the charge of slandering his brethren, and I will take the liberty to say, that not the tenth Baptist in the State of Ky. believe in the doctrine of Unconditional Election. The editor and a large portion of his Almamaters,doubtless believe it. I believe they are honest hearted men, and they say they do believe it "to be true," that God by his Holy Spirit regenerates the heart of the sinner, and it is a work done instantaneous, and precedes repentance or faith; and on that hypothesis they account for the salvation of infants that die in their infancy.

I know how the Baptist stood on that subject ten years ago, and I presume there has been but little change since. I would be glad to know however that there was a great change in that direction among the Baptist in Ky., and will say to the editor of the Recorder, as the story goes in the temperance lecture about the snake, Lorde send a big one to bite the rest of the Baptists in Ky. and bring them to their senses.

The doctrine of total, hereditary depravity as taught by the editor of the Western Recorder and his boasted associates in Georgetown college, is as poison to the gospel of Christ, as the rattlesnake's tush is to the human flesh. And let a man speak out on the Bible alone, as the christian chart, and the editor and those (I say few) who believe like him will hiss and rattle, like the Salem Association did last Sept., when one of its ministers asserted that there was no promise of salvation in the New Testament to the unbaptised, as such. A string of resolutions must follow, a few whoroses, and the churches and Baptist generally warned against such men as their bro. Coulson, forsooth he smacked a little of the reformation.

Now here are some points in the articles referred to in the encyclopedia:
Art. 3. Man was created in a state of holiness under the law of his maker, but by voluntary transgression he fell from that holy and happy state, in consequence of which all mankind are sinners.

Art. 5. Justification consists in the pardon of sin.

Art. 7. In order to be saved we must be regenerated, or born again. That regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension.

Art. 8. The election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners.

Art. 9. Such only are real believers as endure to the end.

Art. 12. Christian baptism is the immersion of believers in water, in the name of the Father, Son and Holy Spirit, to show forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Savior, with its purifying power.

Art. 15. That there is a radical and essential difference between the righteous and the wicked, that such only as through faith are justified in the name of the Lord, are righteous in his esteem.

Now all this the editor says is Baptist doctrine; and still more, he quotes from the New Hampshire and Philadelphia confessions, and Buck's Theological Dictionary as follows:

"Those whom God has predestinated unto life, he effectually calls in his own appointed and accepted time." "In regeneration we are passive and receive from God," it (regeneration) is instantaneous, "it is irresistible or rather invincible."

All this, and much more like it, the editor says is the doctrine of the Baptist in Ky., with the exception of a few churches and a few ministers who reject the doctrine of Unconditional Election, and are somewhat disjointed on the subject of human ability. So far as I am concerned, I am willing for it to pass as Baptist doctrine, I am sure it is not the doctrine of Christ nor the apostles of our Lord, and the sooner the editor and his almanacaters, push the work to division the better for the world. And let all who believe such doctrine be Baptists till they die out, like the antmissions are all over the land. We then have Baptist doctrine extracted and transcendentised, and find it thus:

1. Man is totally depraved.
2. None are saved but those who endure to the end.
3. None will endure to the end but the specially called.
4. None are specially called but the elect.
5. None are elected but those the Spirit regenerates invincibly in a manner above our comprehension.

Ironically speaking, beautiful consistency; to educate and send out men to teach such theology, the whole system is antinomianism with another name; and some of the same men are teaching that baptism is not for the remission of sins, but to make them Baptists, and are becoming alarmed at their brethren recognizing Pedobaptist and Campbellite immersion, and call it alien baptism, that is others do not immerse, with the avowed understanding that they do not know what it is for.

In conclusion bro. Wright, let me say my hopes of union is the distruction of such teaching by a faithful presentation of the word of God in its native purity and heaven born simplicity. They have smitten the shepherd and the sheep are scattered. Let us sound the alarm and say to Israel, the cloud is off the tabernacle, let the people go forward.

Yours in the one faith,

WESLEY WRIGHT

Maysville, Mo. Jan. 29, 1869.
WESTWARD THE TIDE.

If we take a stand at some one of the many stations, on any of the great lines of rail road extending from the East to the West, we will see a continuous stream of humanity traveling towards the setting sun. Long trains of cars, crowded to excess, by day and by night, are rapidly moving out to the inviting fields of the great West. The immigrant from foreign lands merely touches at our Atlantic cities: his home is to be somewhere in the mighty "Valley of the Mississippi." While surplus population of the Eastern sections of our country, surging and rolling like billows on old ocean, moves almost en masse, to occupy the broad, fertile lands of the West.

Pennsylvania, Maryland, New York, and New England, send out their thousands annually. The home of childhood, and the associations of manhood—comfort, convenience, ease—all are given up for a home in the West. Young and old are going West! Rich and poor, capital and labor, are all moving in the same direction.

This movement is not without a deep religious significance, or rather it possesses religious changes, which otherwise would not have transpired. Mainly the religion of the East is stereotyped. The accident of birth, (not the new birth) and the training of education and prejudice, take persons into, and keep them in the fossilized church of the East, once a Lutheran, a Presbyterian, &c., rarely changes his faith. Association, prejudice and training bind him hand and foot. He seems to be powerless; he is powerless in a certain sense. All this being true it accounts for the comparatively slow growth of Primitive Christianity in that section of our common country. But have one of these stereotyped men of the East migrate to the West, and he finds himself in an entirely different atmosphere. His religious chains have fallen off, being freed from the power of association and prejudice, he hears the gospel as he never heard it before. Its simplicity attracts him; its facts convince him, his sense of duty prompts him to obedience—he becomes a Christian!

Not many days since, the writer of this met, on the Antietam battlefield, in Md., a bro. in Christ from Illinois. Said the Western bro., "I was raised here in the town of Sharpsburg. I am a native of Maryland, I was raised a Methodist, and had I remained in the East, I suppose I would have lived and died a Methodist. But on going West I was enabled to hear the gospel without prejudice, and thank God, I became a Christian." The history of this brother is the history of many thousand, but we will not enlarge upon it.

There is still another angle from which to look at this subject. Disciples of Christ from the East, go West, as well as the sectarian and worldling. This constant depleting—this continuous flowing Westward, tells upon the ranks of the disciples in the East. They have to contend with sectarian prejudice, with ranks made weak by migration. Congregations in Md., Pa., and New York have placed hundreds of names on the church book, have an actual membership of but a few scores—hundreds of members having gone to the West.

Many preachers, too, are "pulling up stakes" in the East, and are carried Westward with the great tidal wave that is rolling in that direction. Permit us to make the following extract from a letter, written since the New Year, by an able, pious, and devoted preacher of western Pa. He says:
"I have come to the determination to leave here. I have thought some of going West, but I don't like the idea of all of our preachers going West. But the tide is that way and who can restrain it!! None but the awakened churches East can stay the tide from carrying the preachers, old and young to the West!!! No one will dispute this statement of our good brother. These facts are stubborn things, and cannot be set aside, however much we may wish to do so. The tide is Westward!!!

All these things being true, the disciples in the East have strong claims upon their Western brethren. They have sent their rank and file, their talent and their wealth to the great West. They too, are struggling against fearful odds. Sectarianism, Indifferentism, Rationalism, and bitter prejudice are arrayed against them. In this terrible strife who is to hold up their hands? who is to fill up their ranks? who is to lead on the assault? Isolated congregations, scattered over a large extent of territory, have to struggle for existence. Who will aid them? You answer, "God will aid them!!! You are a mighty host out there, in your mighty land. Send a counter current to the East—a current of able preachers, with the means to sustain them, and the millions of the Atlantic slope will yet hear the gospel.

AN EASTERN DISCIPLE,

THE SIN OF PREACHERS—NO. V.

FOREST HOME, Mo. Jan. 1869.

Bro. Wright: Dear Sir. My attention was particularly arrested in looking over the contents of No. 2, Vol. 9 of the Pioner, by the sin of preachers. I turned and read to ascertain whether I was guilty or not, for I have been sustaining that relation about one third of a century, and while I found much to admire, and I own up like a man that I have preached nearly all this time at my own expense, and in all this I don't think that I greatly sinned, for like Paul I labored with my own hands for the necessities of life for myself and those that God had given me in love, and then preached all that I could at my own charges. I may have sinned in failing to declare all the counsel of God to my brethren as I should have done, if so I have felt the smart. Now let's take a retrospect and commence with the current reformation, with our pioneer preachers, our Stones, Marshalls, Campbells and Scotts, and a host of others too tedious to mention, alike worthy of imitation. Had they waited to be sent and paid before would go we ask, where would have been this grand reformation? where would be the rich, strong church in good working order, with a good, fat salary for some lazy, lounging preacher just from college, that never has, nor never will make any sacrifice for the cause? Our pioneer preachers made every sacrifice that it was possible for them to make save their honor, and many of them are gone to their reward, which is and will continue to be superlatively grand and transcendently glorious, far outstretching the loftiest grasp of human imagination, and shall we intimate that they sinned in the grand struggle that they made against fearful odds for the truth and the love of it? No, never. There is one thing that we will say, though it brings the blush to our cheek to say it. We have but few of our aged preachers remaining on the shores of time, and they are not remunerated for their past services and sacrifices that they have already made, and to our lasting shame be it said, that they are not even consulted in many of our meet-
ings, nor half sustained where they have been invited, and are too frequently set back to make room for some one more assuming, and are only kept on hand to do what some call the drudgery, the baptizing, and especially so when it is very cold and the ice is to break. Brother Elders, wake up to a sense of your duty, you that have the oversight of the congregations, don’t shift the responsibility from your own shoulders, and give the entire control into the hands of (I will say) your pastor, for we preachers, (either young or old) are not always exactly what we ought to be. The law of the Lord requires us that in honor we prefer one another—but alas for poor frail humanity, we too often prefer our own dear selves in preference to any body else, the cause may suffer thereby. We have seen the effects of this more than once in our life, but no one feels himself impinged by these remarks unless he be guilty, and if so, he deserves to be told of it plainly, and if any one flutters from the small shot that we fire then we shall think he has been hit. There are many honorable exceptions to the above both young and old, but they are not near so numerous as we could wish. Now a few words in defense of my preaching without pay; in the first of my public labors I then thought that I was both able and willing to preach at my own expense, and I wanted to prove to my own satisfaction that I was preaching for the good of my fellowman and the love of truth, and there were a few then, like there are too many now, who will not preach at all unless they can make more money by the operation than they can by any thing else that they could possibly follow, and I actually wanted to set them an example worthy of imitation, and while I know that they who preach the gospel shall live of the gospel. When a brother comes to me or the congregation over which I have the honor to preside, and wants to stipulate for a certain amount of money before he can begin to labor, he virtually says that he is not willing to risk the judgment, or honesty of me or my brethren, and I let all such pass on. Now I challenge the entire brotherhood to show one single precept or example in the New Testament where there ever was one contract entered into between a New Testament preacher and church for so many hundreds or thousands of dollars per year for their labors in the pulpit or out of it. I know this will call down upon upon my gray head many hard sayings, but what of that, I want to get rid of all our new inventions and our half hearted men of no faith in God and his providence, men that have to be always screaming and trying some new thing in christianity. I want no man in the ministry or out of it to labor for nothing, but I would like to see some of our fine Sunday preachers put to the test, like some of the New Testament renown who were sent by the persecution that arose about the death of Stephen, we would then see who is for Christ and who is for the loaves and fishes, we want the men of the commencement of this century reproduced. the men that left the plow in the furrow, and their tools in the shop to rust, and preached Jesus for the good of their race and for the truth sake, if our entire brotherhood, preachers and all were of that same self-sacrificing spirit, and we would only live up to our profession, we would turn the world upside down, and to the Lord at that.

At a later date 1847 I came to this (Clinton) county and have been a resident, preacher at that, ever since,(though
some of our brethren have reported Clinton without one, but we now have three.) I then found no Church organized on the New Testament in the county, nor one nearer than thirty miles. I went work to in good earnest and out of doors at that, and soon planted a church and went from neighborhood to neighborhood, and permanently planted the truth in my county, establishing 7 different congregations, causing them to build good houses for worship; these all in my own county besides many outside of the county, and all this in despite of the Devil and sectarianism combined. My brethren may not always have done their duty by me, but I leave that with the Judge of all the earth, who will do right. I have done the very best that I could under all the circumstances, let him do better that can, I expect yet to reap my reward if I faint not.

SAM. S. TRICE.

REMARKS.—We presume there are but few men, who, under similar circumstances and attendant surroundings, have made greater sacrifices for the Savior and his cause than our beloved and aged brother Trice. Yet as the Savior said to a certain church in Asia, after commending it for the good it had done, so we say to our beloved brother, "nevertheless I have somewhat against thee." He acknowledges that he has failed in declaring the counsel of God, and thinks he may have sinned in that. Then there is no controversy between us. The counsel of God given and ordained for the support of the preacher, should be taught and enforced in the church as of equal importance with any other duty. By the neglect of this, on the part of the preachers, the Lord has permitted them to hobble and cripple along under great burdens and sacrifices. They seem to overlook this as a chastisement from the Lord for their sin in failing to teach and enforce this part of his counsel. Here is the great sin of preachers. As long as they ignore this they will have to preach at their own charges, and under the heaviest embarrassments.

The reason why they want an understanding or contract for their support before hand, grows out of the fact demonstrated by past experience, that the brethren will not pay them. If it be thought I am too severe here, I will try to confirm it by the experience of our preachers with the churches in this matter. Not half the churches pay up promptly even what they contract with the preacher for. Will any one deny this?

I accept the challenge to show precept or example in the New Testament for a contract between the church and the preacher. The Lord made the contract himself, and ordained in all the churches that they who preach the gospel shall live of the gospel. Here is a divine contract standing perpetually in the church for the support of the preacher, and every faithful minister should be satisfied with this. True it does not say how many dollars and cents the preacher shall have, but it provides better for him, that he shall have his support. No unforeseen contingency can possibly arise to make him suffer, which might be the case if it said so many dollars. He is simply to have his living, be that one hundred or one thousand dollars a year. The Lord's contract is better and safer for the poor preacher than our modern contracts are. He commands the preacher to give himself wholly to study, and to preaching the word; and he commands by an ordinance, in all his churches, that they give him a support. This is simply certain. Will any deny it? Come, my beloved and venerable brother, look at this matter, and see the chastening hand of the Lord upon you in the pecuniary sacrifices you have made for his truth's sake, simply because of your failure to teach earnestly and faithfully the brethren their duty toward you. The minister has enough to weary him in studying the word, that he may know how to meet successfully the devil with all his agencies.

It was never intended that the Lord's ministers should be plotting and scheming in worldly traffics, as preachers have to do now, for a living. But I must reserve for a future number much that I would like to say here. My space is full, and I can get room for no more in this number.

DEAR BRO. WRIGHT: Will you please give us your views on the following passage of Scripture—Hebrews vi: 1 to 7—as I am a little at a loss to know how to apply it. Being a preacher of the word, I desire to speak forth the words of truth and soberness. Yours in the one hope,

PREACHER.
CHURCH FINANCES.—No. II.

It is only after men and women become co-workers with God and partners with Christ in saving men and women by the gospel, that any demand is made of them in support of this wonderful scheme of God's amazing mercy. Prior to that every thing is offered to them free. It requires a large amount of time and labor, means and money, on the part of the Lord and his co-laborers, to continue this free offer of grace to the world. In every age from Abel to the present, the friends of God have given liberally of their means, time and labor to the Lord for this purpose. Isaac voluntarily promised God that he would give him the tenth of all with which he should ever bless him, and this per cent., was incorporated into the law given by Moses. The Lord needs nothing as to his own person, but it has pleased him, in the grand scheme of the world's redemption, to associate with himself human instrumentality—to take into partnership with him men and women, who can no more live without food and raiment, and other temporalities pertaining exclusively to this life, than they can without the atmosphere they breathe. This is true not of one class of them only but of them all, individually and collectively. God blesses them and by industry and economy he gives them wealth in things pertaining to this world, and it was of these blessings—temporal blessings—that Isaac promised the tenth, and which principle was also incorporated into the Law of Moses. These partners of the Lord—co-workers with him—gave of their temporal substance the tenth of all they had. This was given to the Lord, and every one so understood it; yet the Lord as to his own person had no need of these things, but he directed a place of worship to be prepared, where he would meet with them and bless them. He directed certain ones to attend to this matter, and that they should wait upon this service continually as his special ministers for this very purpose, and this tax, tithes, or tenth which the people (those in covenant with him and none others) gave, was for the purpose of defraying this expense. The amount was to be appropriated to the fitting and keeping up the place of worship, and sustaining or supporting the ministers and servants of the Lord who waited there before him for the benefit of the great body of his people. This was all the use the Lord ever had for the money, time, labor or means of any man. And when we read of giving to the Lord, and how the Lord loves a cheerful giver, we should always remember the use the Lord has for it. During the age of preparation to introduce his only begotten Son, our Savior Jesus Christ, the Lord provided amply for the temporal maintenance of his worship. The altar, the temple, and the furniture, together with all the necessary attendants, and the ministers and servants who were called to officiate before the Lord and the people, were all well provided for out of what the people gave to the Lord. There was nothing like the dissatisfaction that now exists in the church under the glorious gospel on these matters. The expense then was cheerfully met by the covenanted people only, and was shared in and equally borne by each according to what he had. There was no sorrowful and bitter reflections then among the more devoted and God loving part of them on account of having to give more than others of equal or superior means; there was an equality in this giving, which prevented any dissatisfaction of this kind; the burden of expense did not then as now rest upon the shoulders of a few, while the many were eased. In nearly all our churches the great trouble is the expense, the necessary expense in maintaining and propagating the gospel. The burden rests unequally on the members, simply because there is no system or principle observed by which this trouble might be obviated. Each one gives as his feelings or inclination at the time may incline him. If his emotional nature has been aroused and his sympathies fully awakened, he gives more liberally, yet without any regard to proportion as to his means and the amount to be raised. The subscription plan, that is, letting each one subscribe the amount he is willing to give, is also without any regard to proportion or equity between himself and other members of the congregation. The envelope plan as generally adopted is about the same in that respect as the subscription. Both ignore any law or rule of equalization, and after all the burden rests upon a few. Dissatisfaction results, and but little is effected. We hobble and cripple along, trying every now and then some new experiment in church finance. Can it be possible that the Savior of the world would institute at the cost of his own life and all that he had, a system of salvation for the world, and yet make no provision for its perpetuity? D. T. W.
INSURANCE.—LITERARY NOTICES.

Insurance.—Among the many auspicious signs of human progress which go to show that all wisdom did not die with the past, is the great attention which the subject of Insurance is receiving from many of the best minds of the age. We do not think that our modern civilization can boast of many things which, as the offspring of human wisdom, are better than the different systems of Insurance which by thorough experience have been found to work well. Our attention has been lately called to this subject by learning of the successful operations of the North Missouri Insurance Company, the officers of which are located in Macon City. No Insurance Company, the officers of which are known to us, have placed in their hands the means of rearing substantial buildings over the ashes of former ones, are made to realize how delightful a thing it is to be insured. We apprehend that the true secret of the success and popularity of this company is to be found in the honor, integrity, and fine business capacity which its principal officers are known to possess. All who know these men cheerfully accord to them not only sterling integrity, but also a very high degree of business capacity. We can therefore say to all our friends and readers who may wish to insure against loss or damage by fire and lightning that they can find no company more safe and reliable than this.

J. M. L.

LITERARY NOTICES.

The following papers and periodicals are professedly devoted to the advocacy and maintenance of the gospel of Christ as recorded in the inspired scriptures.

A. Campbell's Millennial Harbinger, a monthly of 60 duodecimo pages; published at Bethany, Brooke Co. West Va., and edited by W. K. Pendleton.—C. L. Loos, co-editor. Price, $2 50 per annum.


The Ladies Christian Monitor, 32 pages monthly at Indianapolis, Ind., Mrs. M. M. B. Goodwin, editor. Price, $1.00 per annum.

The Evangelist, 32 pages monthly, published at Oskaloosa, Iowa; Allen Hickey editor. Price, $1.50 a year.

Herald of Truth, 48 pages monthly, published at Buffalo, New York, W. T. Horner editor. Terms, $2 00 a year.


The Independent Monthly, 40 pages monthly; published at Cincinnati, Ohio, L. L. Pinkerton and John Shackelford editors. Price, $1.50 per annum.

North Western Christian Proclamation, 32 pages monthly, published at Buchanan, Michigan; D. A. Wagner and Wm. M. Roe, editors. Price, $1.00.

The Banner of Christ, 16 pages monthly, published at New Berne, North Carolina, Dr. J. T. Walsh, editor. Price, $1.50 a year.


The Christian Pioneer, 16 large octavo double columned weekly—12 pages of solid reading and 4 including cover and advertising—published at Chillicothe, Mo., D. T. Wright editor, J. M. Long and W. C. Rogers, associate editors. Terms $2.00 per annum.

The American Christian Review, a large quarto sheet, published at Cincinnati, Ohio, Benjamin Franklin editor. Terms $2 00 a year.

The Christian Standard, a large quarto sheet, published at Alliance, Ohio, Isaac Errett editor, B. A. Hinsdale and A. R. Benton associate editors. Price $2.00 per annum.


The Apostolic Times, a large weekly sheet of 8 pages, to be published at Lexington, Ky.,
M. E. Lard, Dr. W. H. Hopson, L. B. Wilkes, John W. McGarvey and Robert Graham, editors. Terms $2.50 per annum.


[It has been a long time since a copy of the Herald has reached the Pioneer office. What has become of it?—Ed. Pioneer.]

Banner of Faith.—32 pages monthly; published at Hamilton, C. W.; D. Oliphant, A. Anderson and O. Lundy, publishers. Price, one dollar a year.

BOOK TABLE.

MAGAZINES.—We have before us Nos. 1 and 2, Vol. 49, of the Phrenological Journal and Life Illustrated. There are some able papers and fine illustrations in these two numbers. In No. 1 is The Infallible Guide—Napoleon Bonaparte—Plea for Dumb Animals—American Artists—also Sketches of Hon. Reverdy Johnson and T. S. Arthur, with portraits of the same. No. 2 opens with a fine portrait and interesting Sketch of the celebrated Alexander Dallas Bache—followed by Napoleon Bonaparte—a remarkable article on the Inner Senses—Rossini—Self Conquest, &c. Also an original and intensely interesting article on The Resurrection of the Body. There are many other valuable articles and fine illustrations which we have not the space to mention. The Journal is published monthly, and is devoted to Science, Literature, Ethnology, Phrenology, Physiology, Physiognomy, Psychology, Education, and to all those progressive measures calculated to reform, elevate and improve mankind.

Single copies $3; five copies, $12. Address S. R. Wells, 389 Broadway, N. Y.

The Manufacturer and Builder.—The first number of this new industrial journal has made its appearance upon our table. It consists of thirty-two large quarto pages, cut and stitched, with a tinted cover, artistically engraved. The typography and material of THE MANUFACTURER AND BUILDER are unexceptionable, and the engravings which accompany many of its articles harmonize well with its general character. In addition to the other attractions, the publishers announce that Rev. Henry Ward Beecher will contribute, every month, an article, written by him expressly for The Manufacturer and Builder, upon some subject of interest to working-men. The first of these will appear in the February number. Every manufacturer and builder—indeed, every skilled workman of every trade—should take this paper. It is published monthly by Messrs. Western & Co., 37 Park Row, New York City, at the very low price of $1.50 a year; clubs of twenty or more are supplied at $1 per copy. Specimen copy will be sent free upon application to the publishers.

Reports from the Brethren.

LOUISIANA, Mo. Jan. 28, 1869.

Bro. Wright. Bro. H. D. Clark of Pittsfield, Ill. and myself have just closed a meeting here of eleven days (preaching at night only) and have gained in all sixteen souls to the Lord’s side. We now number 223. We immersed in the Mississippi river. We have had occasion to trouble the “father of waters” frequently, of late. We are getting along finely. The Church here seems to be awakened to a deep sense of the great interests committed to her trust, and is putting on again the garments joy and zeal. The friends say that this Church seems to be more alive to the work of Christ than it has been for many months. A deep feeling of interest pervades the whole community. May it abound more and more, until as in old Samaria, “there shall be great joy in that city.” I am not disposed to despound under the circumstances, though much lukewarmness manifests itself in other parts of our county.

I rejoice that, notwithstanding all opposition from within and without, the church is destined to fill the whole earth, “as the waters cover the great deep,” conferring unspeakable blessings, power and glory upon its faithful adherents, and covering with confusion and dismay all its open and secret adversaries.

Your Brother,

CLAYTON KEITH.

COFFENVUBG, Mo. Jan. 28, 1869.

Bro. Wright. Brother J. S. Allen closed a meeting at this place, on last Lord’s day. He delivered some 10 or 11 very able discourses, without any additions, we believe that good has been effected by his discourses, we think the good word soon will sink deep into the hearts of the hearers and finally bring forth fruit to the honor of God. The brethren and sisters have been much edified and stirred up to a redoubling of their diligence. We have a large congregation at this place, and they were greatly rejoiced to meet with bro. Allen, who is an old Pioneer preacher.

Fraternally yours,

G. W. FLINT.

W. S. PATTERSON.

W. S. Patterson has changed his location from Frankfort, Ky., to Oshawa, Ontario, at which place correspondents are requested to address him.
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PROSPECTUS OF THE GOSPEL ADVOCATE.
VOLUME II.

The first Number of Volume Eleven of the Gospel Advocate will be issued by the first of January, 1869. The volume will consist of fifty numbers, each number containing 24 large double column pages of reading matter, with eight pages of advertisements, making a volume of 1400 pages—1200 of solid original matter—at $2.50 to each subscriber. To any one sending ten subscribers with the money, we will send an extra copy free, or we will send any book we sell amounting to the price of the Advocate, The Advocate will be published on good white paper, neatly stitched and trimmed. It is the only weekly periodical in the West so far as is our knowledge, devoted to the restoration of the Pure Primitive Religion of the Savior and the Ancient Order of Christian Worship.

It will, as heretofore, firmly maintain the sole authority of the Scriptures of Divine Truth in all things Spiritual. It will uphold the authority and virtue of God's appointments as alone efficacious in blessing and saving the human family from the thraldom of sin here, and its fearful consequences in the world to come. It will strive to cultivate and encourage purity of life, and singleness of purpose, in the worship of God. It will especially enforce the necessity of personal business, devotion and zeal in the service of the Most High. It will strive impress the true spirit of the Christian religion, both in example and precept.

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**Platte City Academy.**
The next scholastic year of this Institution will begin on
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For further information refer to Catalogue or address, F. G. GAYLORD, 29-68, Principal.

**BETHANY COLLEGE.**
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The College is located in Brook county, West Virginia, seven miles from Lagrange Station on the Lagrange Pittsburgh and Wheeling Railroad, whence it is easily reached by a daily stage. The situation is remarkably healthy and removed alike from the temptations and extravagance of city life. In anticipation of a large increase in the number of students, enlarged accommodations for boarding have been made, and several large class and Lecture rooms fitted up to afford additional facilities in the department of Natural Science. A full and Experienced Corps of Professors has been engaged, and the amplest provisions made for thorough instruction in every branch of study. We especially invite attention to our Catalogue, a copy of which will be sent by mail to any one. Apply to Prof. C. L. LOOS, Secretary of the Faculty, or to W. K. PENDLETON, Sept 9, President.

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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 a regular contributors the best writers of the Christian Church, and in every respect they may safely challenge comparison with any juvenile publications in America.

From the Standard.

THE OFFICES OF JESUS.

To my mind one fallacy consists in the effort to draw too closely the line of demarkation between God and Christ. There are many things in our religion, as in almost every thing else, which we are compelled to receive only by faith. That Jesus is God-with-us, and at the same time the man Christ Jesus, we all believe, but we do not comprehend. Isaiah says, He is "the Mighty God, the Father of the everlasting age, the Prince of Peace," and in the same verse says, "To us a child is born, to us a son is given." The Father says to the Son, "Thy throne, O God, is forever and ever—a scepter of righteousness is the scepter of thy kingdom." In Ps. xxxii. 7, 13, "Let them (the enemies of God) be confounded and troubled forever, yea, let them be put to shame and perish, that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." And again, Isaiah xlii. 8, "I am Jehovah, that is my name, and my glory will I not give to another." And yet, according to Isaiah xl. 3, this same name is applied to Jesus: "The voice of Him that crieth in the wilderness. Prepare ye the way of Jehovah, make straight a highway for our God." Jesus is called Jehovah, the Mighty God, God-with-us, Creator of all things. His absolute eternity and divinity are most clearly taught on the one hand, while on the other, He is the man Christ Jesus—a suffering, hungering, thirsting man, often at the mercy of his fellow-men, and what is stranger than all else, dying for the sins of the whole world. "How can these things be?" is a question which perhaps can not be answered by human intelligences. Yet we believe, because these are the lessons of Divine wisdom.

The Church, too, is called the Church of God and the Church of Christ. The kingdom is the kingdom of God and the kingdom of God's dear Son. Jesus sits with the Father on His throne, yet He has all authority in heaven and in earth. We approach the throne of grace through Jesus Christ, as the one Mediator, and in His name, yet all the angels of Heaven worship Him, and inspired men prayed to Him. The inspired writers do not seem to have been so precise in their distinctions, especially where such distinctions cannot well be comprehended. I do not think any one can fully comprehend these distinctions. Nor do I think we can, with all precision, draw the line between Jesus as Priest and Jesus as King. Yet we know by faith that He is Priest on His throne, as Zach. says, vi. 13, "He shall bear the glory; He shall sit and rule upon his throne; he shall be a priest upon his throne." It is not possible to reason away a plain declaration. We receive it in faith, whether we understand it fully or not. Earthly analogies avail nothing against the word of God, nor is it safe to take the details of earthly kingdoms as types of the heavenly.
Bro. Sheppard, seeming to take for granted that the hypothesis of bro. McDermid is correct, proceeds to confirm it by the following argument: "If Jesus ascended His throne, and was crowned king on or before the day of Pentecost, the apostles must have known it, for they had then received the promise of the Father, and were endowed with power from on high. * * * If they knew it, they would most assuredly have announced it, agreeably to the injunction given by Christ: 'But ye shall receive the power of the Holy Spirit coming upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea.'" This argument, in substance, is this: The apostles, as witnesses of Jesus, proclaimed all the offices of Jesus; they did not proclaim Him to be King: therefore the kingly office is not exercised by Him. Now it is conceded, on all hands, that any argument that proves too much proves nothing. The apostles did not on the day of Pentecost proclaim that Jesus is Priest, or Advocate, or Prophet: therefore, according to bro. S He is not our High Priest, or Advocate, or Prophet. They did not, in so many words, say He is our Redeemer, therefore He is not our Redeemer. I trust this is sufficient answer to the argument, and Bro. Sheppard can easily see that we can legitimately gather the testimony of other days as well as the day of Pentecost, and of other places as well Judea and Jerusalem. If you inquire whether He is a Prophet, we have but to turn to Acts iii. 22. Do we want to know whether He is our High Priest, we turn to what one of the witnesses says to the Hebrews. Do we want to know something of Him as our Advocate, we turn to the 1st epistle of John, who was another witness. But, it may be said, in answer, that the offices of Prophet and Priest are found in the word Christ, the enointed. Very true, but the kingly office is in this word as well.

Now let us inquire whether Bro. S. is right in his declaration that the kingly office of Jesus was not mentioned on the day of Pentecost. My readers are all aware that the national expectation, at this time, was that the kingdom—the literal kingdom—would be restored to Israel. The Apostles themselves, up to the day of ascension, were expecting Jesus to restore this kingdom. The last question they asked was, "Lord wilt you at this time restore the kingdom again to Israel?" He opened their understanding that they might understand what was written in the law of Moses, in the prophets, and in the Psalms concerning him; and said, "All authority is given to me in heaven and in earth. Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. Make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit—in my name preach repentance and remission of sins—teach the disciples all things whatsoever I have commanded, and he that believeth not shall be damned." They understood from all this that instead of being king over Palestine, He was king over the Universe, far above principality, and power, and might and dominion, and every name that is named not only in this world but in that which is to come, and that all things were under his feet. They understood that his reign was not to be confined to the people of one nation, and that the blessings of his kingdom were not temporal but spiritual and eternal. They saw that they had all along been mistaken concerning the
prophecies which speak of His sitting on the throne of David. But Peter under-
stood these prophecies when he spoke on the day of Pentecost. "Let me freely," said he speak to you of David, that he is both dead and buried, and that his sepulchre is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hades, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, &c. Exalted to what? Evidently to that for which he was "raised up," viz: to sit on the throne of David—not in a literal sense—not on his literal throne to rule over his commonwealth, but on a throne of which David's was a type—the throne of his spiritual kingdom, to rule over those who are the children of Abraham by faith, and to rule till all enemies are placed under his feet. "The Lord said unto my Lord, sit thou on my right hand till I make thy foes thy footstool." All these passages had been applied by the Jews to some coming prince; but Peter here applies them to Jesus. Jehovah said to him, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Here we have him on a throne with a sceptre of righteousness in his hand. ruling until all enemies are placed under his feet. Paul tells us that when he shall have put down all rule and all authority and pow-
er,—when he shall have reigned till the last enemy, death, shall have been de-
stroyed, then will come the end, when he shall deliver up the kingdom to God even the father. How any one can be on a throne, exercising all authority in Heaven and in earth, having a sceptre in his hand, ruling till he conquers all enemies, and then deliver up the king-
dom to the Father, and yet not be a king, is a puzzle for which I confess I have no solution. Then add to all this the fact that these apostles were perse-
cuted for preaching that "There is anoth-
er king, one Jesus," and that other stub-
born fact that the Colossian brethren were translated from the power of darkness into the kingdom of God's dear Son," and the theory of bro. S. is still more difficult of comprehension.

To my mind there are few things more clear, in all God's book, than that Jesus is now King, and that he will be till the last enemy shall have been de-
stroyed. There are other evidences to which attention might be called, but these are sufficient for the present.

R. MOFFET.

CHURCH FINANCES.—No. III.

The history, experience and observa-
tion of the best men that have lived for the last eighteen hundred years, attest that the gospel of Christ cannot be propa-
gated, cannot be maintained in the earth without the cost of human labor and sacrifice. Has the Lord made no provision for this? or has he left it all to chance? Can we suppose that he would so amply provide for the mainte-
nance of his worship adapted and confined to a single nation only, and make no provision for the perpetuity of his worship through his own son? No pro-
vision to perpetuate the glorious gov-
ernment of his only begotten Son—that government which he had promised for ages before its introduction, should sub-
due, overcome and break in pieces all the governments of earth, and bring
them into subjection to his Son, and himself stand forever? Surely not. He has provided, and most wisely too, for its perpetuity—its maintenance in the earth until it shall have accomplished the work he intended. He has formed a grand and glorious partnership, consisting of himself, his Son, the Holy Spirit, and red-emard men and women. This partnership is in the gospel of Christ for the conversion of the world. It is made self-sustaining, and self-perpetuating. But the Christian Quarterly, which is just to hand at this writing, has an article on this subject so very apropos that I beg leave to copy from it in lieu of further remarks of my own at present. The writer says:

"Every one coming into this partnership brings in with him all his capital, and invests it all in the common stock for the benefit of the firm."

"Every convert brings into the common treasury all that he owns. In this fellowship "no man lives to himself," it is written over the door of the entrance, "Ye are not your own." It is a mistake to suppose that having "all things common" was peculiar to the Church in Jerusalem. That particular form of bestowal and distribution evidently grew out of peculiar circumstances; but in principle and in essence, the religion is the same; and, although a change in circumstances may work a change in the incidents of giving, the duty of bringing our all and laying it down at the apostles' feet, to be appropriated under apostolic authority, is the same now as then—and the Ananias and Sapphiras who keep back part of the price will yet be carried out dead, as liars against the Spirit of God.

"We are aware that these are "hard sayings," and that many will ask, "Who, then, can be saved?" We can only reply, "With men these things are impossible, but with God all things are possible." It is time that all who are "at ease in Zion" had a "woe" rattled in their ears that may startle them from their false security. It is time to strip off the delusive idea that any acceptance of doctrine, or any formal observance of ordinances, can avail to save a soul that refuses entire consecration of all its powers to the great aims of the Church of God. It is especially due to the integrity of the Gospel and the purity of the Church, that the narrow and mean selfishness which gives to God its tidings of mint, and anise, and cumin, and reserves for the lusts of the flesh, the lust of the eye, and the pride of life, its wealth of devotion, service, and money, should be branded as an accursed thing, and banished without the camp.

"As individual stewards of God, we have a control of our means which others have not, and have a right to employ our resources, under a sense of our personal accountability to the Master, but as partners in this great scheme, we owe to the firm our just share of toil and of money, and of whatever we possess that the partnership needs. We speak not of money only nor chiefly, but of whatever we possess that the common cause requires. "Freely ye have received, freely give." "For we, being many, are one body in Christ, and every one members one of another."

"We have said that the ordinary basis of human distinction are ignored in this brotherhood. There is no aristocracy of wealth, nor of intellect, nor of blood. All these are perishable; but the heart may grow forever. Goodness is immortal. Love is more than all knowledge, all eloquence, all power. This brotherhood, therefore is based on character—on the possession of the love of God; for "lie that loveth is born of God and knoweth God."

"There is, however, a variety of gifts, and there must be wisdom and economy in their appropriation. While, then, all the members of this fellowship stand on a common platform of dignity as children of God, it does not follow that there shall be no official distinctions—no division of labor. God has wisely distributed his gifts so that every one shall have need of his brethren, and all his brethren shall have need of him. This mutual dependence makes society indispensable, and saves us from lawless invasions of the rights of others. But as equal partners in a mercantile firm, possessing different gifts, will make such a division of labor as will enable every one to work most successfully for the benefit of all—one acting as book-keeper, another as salesman, another attending to the purchases, another to collections, etc.—so here, wisdom demands that the variety of
CHURCH FINANCES.

3. Praying, singing, exhorting—gifts in these directions are not equally distributed. A wise division of labor in these departments is essential to the complete edification of the Church. It should be understood that none is at liberty to withhold the talents which could be employed for the general good; but that, under the direction of the competent authorities, every one shall bring in his capital into the fellowship.

4. Money-making is a gift. Some men are evidently sent into this world on purpose to make money; and, in spite of pulpit homilies and diatribes to the contrary, we hold that those whose gifts from God fit them for successful business life, may "buy and sell and get gain" as religiously as they can pray or sing, and as much "to the glory of God." In no paths of life are there better opportunities to glorify God than in the daily walks of business life, in perpetual contact with men, and amid phases of life and revelations of heart that show the surest avenues to the judgment and the conscience, for men's salvation. The error is not in making money, nor so much in bending one's energies to the task, for "whatever is worth doing is worth doing well;" but it is in failing to bring the gift into the Partnership. These money-makers must learn to "continue steadfastly in the fellowship;" and if they refuse to do so, they ought, after due admonition and patient effort to save them, to be dismissed from the firm. The man of wealth is under as sacred an obligation to bring his money into the Partnership, as is the orator to bring his gifts of speech, or the musician his gifts of song, or the ruler his ability to govern. Nor, if we have a multiplicity of gifts, can the appropriation of any of them be accepted in lieu of the others. If we combine wealth and the ability to rule, or the ability to preach, we can not make the bestowal of the gift of preaching a reason for withholding the gift of money, any more than the eyes can insist on rendering precisely equal service with the nose, or the hands with the feet. Every member of the body is under obligations to render all the service it can for the general weal; and whether that be much or little, all the other members are partakers of its benefits. The principle is still—true which is expressed in the Old Testament: "They that gathered much had nothing over; and they that gathered little had no lack;"

gifts shall be classified, and their possessors assigned to such departments of service as will render them most useful to the interests of the Partnership. To illustrate:

1. Here is one on whom is bestowed the "gift of tongues." He is an orator. He brings his treasures of eloquence and lays them down at the feet of the apostles. Now, he is under no more obligations to preach the Gospel than any other member of the Church, except as his gift lies in that direction. It is the business of the Partnership to preach the Gospel, but the law of the apostles—the directors of this enterprise—is, "As everyone has received the gift, so let him minister."

But, this brother says, "I have a family to support; the duty to provide for them is imperative; I can preach only subordinately to their maintenance." But other members of the Partnership come forward and say, "You can preach better than we; we can make money better than you. You attend to our preaching—we will see to your money-making. You preach—we will make money; and we will share. We will be partners in your preaching, and you shall be a partner in our money-making." This is "fellowship."

The preaching and the money-making are alike in the firm.

2. Here is one gifted to rule—a rare gift. It is all-important that it be made available for the general good; and if the general interests require that his whole time be given to this work, then the Partnership must see that while he attends to their interests, they attend to his. So of teachers, ministers, etc. If the Partnership demands all their time, or a considerable portion of it, they must be maintained by the Partnership. And then righteous-ness requires that, in the service of the Partnership, they religiously render service equivalent to that which they receive from it. If there must be an end to the selfishness and penury of the Church-members, there must also be an end to the indolence of preachers. The round of easy visits at favorite resorts—the daily snooze—the hours of idle gossip—the week-long loungings, fishings and recreations, must give place to hard study and hard work for those who are working for him; and, we opine, there will be less complaint of poorly paid preachers when they earn a fair title to compensation by incessant toil, such as other callings demand in order to success.
THE SIN OF PREACHERS.

"5. There are many other gifts which we will not take space to enumerate here, which a wise supervision of the interests, wants, and capacities of the Church will call into exercise. It may be safely laid down as a principle, that no member of the Partnership should remain unemployed."

This extract is to the point and full of interest. The perpetuity of the gospel is largely provided for, and it is time for a general waking up on this point. Satan, by covetousness and laziness, and indifference, has long blinded the minds of many otherwise good people. Self and selfishness must be unknown in the church, which is only another name for this great partnership, or fellowship, in which are being treasured up all the wealth, glory, honor and happiness in the universe. Outside of this firm, when its work on earth shall have been consummated, there will be neither contentment nor ease, wealth, honor nor peace in all existence. These will be ideas of the past, obsolete and without meaning. My brother, it behooves you and me to act well our part in this firm while God permits us. The day hastens when others will take our places! Time flies, with the speed of the Indian's arrow, and the swiftness of the eagle's flight, we pass away! God forgive the indolence of the past, and grant me strength for the measure of my days yet to come; that I may serve thee better, and comprehend more fully the relative duties between myself and others in this grand and glorious partnership of which thou hast most graciously permitted me to be a member.

Will the kind reader pardon me for the length of this article. D. T. W.

Bro. F. G. Gaylord, Principal of Platte city Academy, writes Jan. 29, 1869. "We have no regular preaching since bro. Patterson left, still we move harmoniously on. Our Sunday School, social meeting and weekly prayer-meetings are interesting."

THE SIN OF PREACHERS—NO. VI.

I propose a further consideration of my good bro. Trice's letter, as I did not have room to finish my remarks in the last number.

Whatever in the life of Campbell, Scott and Stone may be worthy of imitation, and I grant there is much, I am sure that if they opposed or willfully ignored the Lord's ordinance for the preacher's living, they are not, in that particular, worthy of imitation, nor will bro. Trice or any other scripturally informed brother say so. If they and others, their co-laborers, did this, or any one of them did so, it does not make it right. God has said it, and the practice of men cannot change it. Wesley, Calvin and Luther were great men, and yet they taught many things we dare not say is right. And just so we say of all men living and dead, what they did is not our rule of action, should not be, but the word of the Lord. We should seek after that, and follow that. Let God be true, though it make the practice of every man wrong. It matters but little what the fathers did if it was not what the Lord commanded. He is our Lawgiver, and to him we should all give heed. He has said for the preacher to give himself wholly to the work, and also ordained in the church that he shall have his living. Whoever opposes this, either by precept or example, opposes the ordinance of God to his own condemnation. "Whoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder."

We have no right to tempt the Lord, or to call in question his wisdom and goodness in the provision he has graciously made for his ministers, by supposing if they had depended on this, that such and such would have been the con-
sequences. As well might Abraham have said to the Lord, if I sacrifice my son Isaac, what will become of all thy promises?

That our young men from College always act with proper discretion I do not pretend to say, but I am sure but few of them are getting good fat salaries. In their places they are important. We have need of educated men, and if one who is educated acts improperly, it should not be attributed to his education; he might have acted just as improperly without it. We often mistake on this principle of decision. A neighbor belonging to an opposing party does something wrong, we attribute it to the party, as though there was something in the principles of the party disposing to that species of crime, whereas if the man had belonged to our side he might have done the same thing; it was in him, not the party. The lazy, lounging habit of the preacher is peculiar to the man, not his collegiate education.

Bro. Trice's defense for preaching at his own charges is an unfortunate one. He says that he thought he was both able and willing to preach at his own expense, and he wanted to set an example! The Lord had virtually said he should not do it; yet as he was both able and willing to do it, he wanted to set an example! an example to make void the ordinance of the Lord!! an example that would indulge the church in covetousness, and entail embarrassment on younger ministers, by depriving them of the Lord's support while they give themselves to the work!

There may be some preachers who are after the money rather than the good of the cause, but I must think the number is exceeding small. The church by faithful watching will always find out such men, and soon put them where they belong. But these money men, unfortunately for the church, seldom labor much at home; they keep on the wing; they can make more in that way. We have got to look into this itinerancy. We must inquire for the Lord's arrangement for that as well as for every thing else pertaining to the gospel. He is head over all things to the church, and his will as given in the inspired scriptures should be our rule of action. It will work right, we need have no fears, let us abide by that to the letter.

Our presuming upon the inefficiency of Lord's ordinance for the support of his ministers, and the sad consequences that would attend the cause by depending upon that, is the same in principle that has prompted every sect in christendom to mistrust the sufficiency of the Holy Scriptures alone as a perfect discipline for the church. They presume that the church will become corrupt, in the absence of articles of faith and rules of discipline additional to the scriptures, and hence they have them. It is founded in the presumption that the inspired scriptures are imperfect; and so with us, when we doubt the sufficiency of the Lord's arrangement to keep up the ministry in the church. More faith, more faith, brethren. We need more faith in the Lord and less in ourselves.

D. T. W.

GRANDMOTHERS.—What has become of all the grand-mothers? They used to wear lace caps, with their white hair combed smoothly back and tucked into the crowns of the caps. They wore dark dresses with cambric handkerchiefs crossed over their bosom, a black silk apron, and low Morocco shoes, completed the costume. A knitting quill, and shining, clicking needles were usually in attendance. Where, Oh, where are the grand-mothers now?
IS JESUS NOW A KING?

Bro. Errett: Is one wise above that which is written when he preaches that Jesus is King, as bro. Sheppard intimates in his article in the last number of the Standard? Let us see.

"Verily I say to you, there are some standing here that shall not taste of death, till they see the son of man coming in his kingdom." Matt. xvi: 28.

Jesus was talking to his disciples; they have all since that time tasted of death, before which time they certainly saw Him coming in His kingdom. Was it as King that they saw Him coming in His kingdom? So Paul and Silas understood it; for when they came to Thessalonica, the unbelieving Jews collected a mob, and set the city in an uproar, and having laid hands upon some of the disciples, (not being able to find Paul and Silas,) they brought them before the rulers. Now the accusation against Jason is, receiving into his house these men who have thrown the world into confusion, i.e., Paul and Silas. But what is the accusation against them? It is that they act in opposition to the decrees of Cæsar. In what respect? They say that there is another King, Jesus.

Now, I insist that here is a charge which these unbelieving Jews were utterly incapable of originating. Will some one tell me whence they could have obtained the idea of Jesus' kingship, if they did not get it from Paul or Silas? Besides, no attempt is made to deny this charge, here or anywhere else in the New Testament.

In Col. i: 18, Paul says that God has translated us into the kingdom of His beloved Son. How could this be done if Christ had not a kingdom, or in what sense can He be said to have a kingdom except as its King?

Peter upon Pentecost declared that God had made Jesus not only Lord (kurios) but also Christ (kristos), that is the "Anointed." Now, put together the general expectation of a king, who should restore the glory of Israel, which these people had to whom Peter was speaking, and the idea of a king, which had become to be the most prominent one in the word "Anointed," "Christ," "Messiah," and it becomes simply certain that Peter taught the multitudes on Pentecost that Jesus had been made a king.

Now, because Peter did not on Pentecost use the word Basileus, brother S. argues that Christ was not then a king. Well, let us see what comes of this logic. In a speech recorded in the fifth chapter of Acts, Peter tells to the Sanhedrin that God has exalted Jesus to be a Prince and a Savior, (arkagen kai sooteera,) He here says nothing about His being made either Lord or Christ. He uses neither kurios nor kristos. Therefore, according to this logic He was not at that time either Lord or Christ. The fallacy here is in supposing that Peter upon Pentecost, or upon any other occasion, gave Jesus all the titles which belong to Him. He says nothing about His being a Priest here. Is He, therefore, not a Priest?

B. J. RADFORD.

Niantic, Ill.—Christ. Standard.

SHORT ESSAY ON LONG PRAYERS.

In behalf of the prayer-meeting-going community, and in behalf of many who are prevented from going by the evil complained of, I enter my solemn protest against long prayers. Our prayer-meetings are too valuable, too important to be destroyed by the want of discretion on the part of some good brother.
1. Long prayers are not necessary. God is not honored nor man profited by them.

2. Long prayers are unscriptural. The longest in the Bible is that of Solomon, on a very extraordinary occasion, the dedication of the Temple; yet even this is not more than half the length of prayers that are sometimes inflicted on a small praying circle. The Lord’s prayer, a model after the manner of which we are to pray, may be uttered with all due solemnity, in less than one minute, not one twentieth of the time that is sometimes devoted to a prayer in a weekly prayer-meeting.

3. Long prayers are anti-Christian. The Savior speaks of them as Pharisaical and heathenish, as well as, it may be, as calamitous to his disciples against them. With strange inconsistency, it is usually acknowledged by those who sin most in this matter. How often do we hear a good brother, after spending twice the proper time in prayer, exclaim: “Lord! we know we are not heard for our much speaking,” and then as if flatly to contradict God and himself go on as if much speaking was his only hope.

4. Long prayers often prevent both saints and sinners from attending prayer-meeting. They are regarded, and very properly, as a kind of penance imposed upon the whole congregation. Many are unwilling to perform this penance and hence stay away. Many such instances have come under my observation. Will it be said that this is a mere excuse? Be it so. Is any Christian right in lending his influence to Satan so as to furnish such an excuse? Leave off the evil practice, and you will deprive such, of at least one plausible excuse for neglecting the prayer-meeting.

Do you say that we want the “spirit of prayer,” I answer that the prayer-meeting is not the place to seek it. Go rather to your closets, and there if need be, you may, like Jacob, wrestle all night, and nobody will complain. Having obtained the spirit of prayer alone in the closet, come to prayer-meeting, and with a few words, from an overflowing heart, carry all with you before a throne of Grace. C. K.

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Do you say that we want the “spirit of prayer,” I answer that the
this matter we will give the substance of the financial system which he suggests for raising means by which to carry on our missionary operations both at home and abroad,

J. M. L.

1. Let the officers of each church in estimating their years expenses put into the account, as a part of the annual outlay, whatever the congregation shall have decided to give for missionary purposes. Let this amount be what they propose to give for missions—no other collections for this purpose to be asked of them.

2. Let each church be requested to give 75 per cent of her missionary money for their state missions and 25 per cent of it for General Missions unless they may desire to make a different appointment. And then, whether they collect their funds in quarterly, monthly or weekly installments let them send to each treasury whatever may be due, every three months.

3. Let this arrangement become a permanent thing in each congregation, giving the same amount from year to year unless the sum shall be increased or diminished by the decision of the church. Then will we have a basis for Missionary operations constant and efficient and secured in a way free from objection and far more agreeable to all.

P. S. It may not be possible to manage the above financial plan in precisely the same way in every church. Some have no regular business habits in raising their own expenses. Such churches could either be induced to begin such habits and put the missionary expenses in with the rest or we could get them individually to say what they would do for this cause. The system might lead them into better habits in raising their own funds. It might be necessary in every state to have a state evangelist to pass round and induce all the churches to begin and keep up this work. Details however would be worked out by a little experience. The churches themselves would thus all be at work. No body cares for a society consisting of part of the churches if we can get the whole body to cooperate as one. If we intend to be aggressive upon all forms of error we must rise and send the gospel to the regions beyond.” May Heaven now lead us to unity, efficiency and holy ambition in this cause.

T. M.

THE FEMALE ORPHAN SCHOOL.

Several months have passed away since the committee made arrangements “to set this benevolent enterprise in motion.” We have heard nothing of it since that time. Is the great enterprise about which all felt so much interest in our meeting about to be abandoned? “Time is money,” and it seems to me that much time has been lost in this matter by not keeping it before the brethren, and agitating it while it was warm in their hearts. Let us hear from you, brethren, about Camden Point for we all want to do something in this enterprise. It has been suggested that all of our congregations hold what is called “Mite Societies,” and hold the proceeds as a fund towards the endowment. This is not intended as the means to raise an endowment, but as a means to help some. The suggestion is a good one. Action is what we want. Let the brethren who have this matter in charge bring it immediately before the brethren at large, and unless I am greatly mistaken, their purses will be liberally opened. We can not expect to reach many of the old sinners with the gospel and hence we should learn from even an enemy, and take hold of the children as the hope of the Church. Shall we not hear from you brethren, that when we assemble again in consultation, we may have done something in behalf of the orphans. Have we no hero among us who will give himself to the work and build for himself a monument more enduring than marble? The brethren look to the preachers to move in this matter. Let us begin, and begin now the work.
ENLARGING THE PIONEER.

Shall we hear from you, brother preachers or shall the work end in speeches? J. A. BERRY.

REMARKS. We should have kept this subject in the Pioneer before the brethren but have neglected it. We hope that it will be revived as the weather now opens, and that something will be done by the time of the September meeting at Macon City worthy the churches of Christ in Mo. Every congregation should take the subject under consideration, decide how much she is able to give for this noble enterprise, and make up the amount subject to the proper demand when needed. The future is wisely hidden from mortal sight and it should certainly be not among the least of our consolations in this frail and uncertain life, to know before we go hence, that in the midst of our brethren is a home and a school for educating our daughters after we are taken from them. We should bless God that the project has been sprung, and labor and pray with all our might for its speedy consummation.

Let us for God’s sake, and for our standing and approval before him, not depend upon “Mite Societies,” directly nor indirectly, no, not in the least for funds to build up this institution. I have an aversion to these “Mite Societies.” I want nothing to do with them; when the cause of Christ demands money we should cheerfully give it in the name of the Lord that he may receive the honor, and not through these little devices of “Mite Societies,” “church festivals,” “musical concerts,” and the like, all prompted by the devil to hide the sin of covetousness in the church. Let us, brethren, take hold of this matter in earnest and give God the honor and the glory by giving liberally and cheerfully, in the name of the Lord. Speak out and let us hear from you D. T. W.

ENLARGING THE PIONEER.

I would enlarge immediately but I lack the type, and I have not the money to buy them. Now let me make a suggestion. Among the readers of Pioneer are many brethren and sisters who can spare me each from ten to twenty dollars to make this purchase, and take it out in subscriptions to the paper, either themselves or by getting other subscriptions to the amount. What say you to this, brethren. If you will by return mail, send me from ten to twenty dollars a piece in this way, I pledge you the Pioneer in such taste and style as will make it compare favorably with any of our papers. I will immediately double its present size, and use the same quality paper that I am now using. Send the money either in a registered letter, Bank check, or post office order. If the amount received should be insufficient to make the purchase, I will faithfully return it. By promptness here the Pioneer can appear very soon in a new dress out and out, and twice as large as it is. Come, brethren, let us make the paper larger and more attractive, and do it now. As above said, I would not wait if I had the money, but would enlarge immediately without making this call; I haven’t it, I therefore ask for it. Will our preaching brethren now throughout the State renew their efforts to send in large lists of subscribers? The paper thus enlarged will be the cheapest periodical published anywhere by our brethren. Let all that can spare the money advance the amount as above mentioned immediately. Two or more can unite together to make ten or twenty dollars where they have it not to spare individually. If I fail to make the purchase, I will faithfully return each one his money. Let none hesitate to remit immediately, and the work will be done. D. T. W.
IN THE WAY.

In a former number we spoke very pointedly in answer to an inquiry about a case of discipline in church. There was no name, nor other marks of location given by which the locality of the case could be known by the reader, we supposed all that before publishing it. A brother in an entire different locality, and an opposite section of the country, and who, if we do not mistake him, could have had nothing to do with that case, has, however, mistaken it for one with which he was connected, and has written us on the subject. We say to this good bro. in all kindness that we know nothing of the case he refers to. It must have been an accidental shot that hit him. Get out of the way.

PLATTE CITY ACADEMY.—This institution advertised in our paper is, we are pleased to learn, in a flourishing condition. The terms are as liberal as any institution known to us in the State, or indeed any other State. As a people we must educate. We cannot adopt the language that "ignorance is bliss," nor believe that our Father offers an inducement to ignorance by abstract operations of His Spirit in impairing a knowledge of things ordinary or extraordinary. The mind must be trained and the heart cultivated by patient, assiduous labor. This we feel warranted in saying Prof. Gaylord is doing well. The Lord grant large success to the noble army of educators among us who are laboring in the schools and churches. D. T. W.

DEBATE.—We learn that bro. J. S. Sweeney and Mr. W. Curry, a Universalist preacher, of Danville, Ind., were to have a three days discussion at Millwood, Ohio, commencing on the 9th inst., on the following propositions:

1. Do the Scriptures teach that all mankind will become finally holy and happy?
2. Do the Scriptures teach that at a day of judgment yet future, the unrighteous shall be punished and that their punishment will be endless?

We presume the discussion came off with a fine result in favor of the truth.

Bro. Sweeney also held a debate about the 20th ult. at Dubuque, Iowa, with Miles Grant of Boston, a soul sleeper, on the following propositions:

1. There is in man a conscious entity, sometimes called a spirit, that remains conscious after death.
2. The punishment of the wicked will consist in the extinction of their conscious being. Bro. Sweeney afirmed the former and Mr. Grant the latter. The effort upon bro. Sweeney's part is said to have been a very successful one, and will do much towards checking that fatal and destructive doctrine in that community.

Bro. A. I. Hobbs held a debate at Fort Desmoins, Iowa, last June with W. W. King, a Universalist, on endless punishment. The discussion has just been published, and is said to posses more than usual interest, and will greatly subserve the cause of truth where circulated. Price $1.25, address, A. I. Hobbs, Fort Desmoins, Iowa. We have not received a copy, but hear it thus highly spoken of.

D. T. W.

Bro. W. H. Settle of New Franklin, Howard county, Mo., writes under date of Feb 1, 1859. "The cause of the Blessed Redeemer has prospered in our county during the past year, principally under the labors of Eld's. Peeler, Patterson, McCune, Bush and Johnson. Bro. N. B. Peeler preaches for us at Ashland; membership over one hundred."

Bro. W. S. Patterson writes as follows: OSHAWA, Ontario, Feb. 2, 1859.

Bro. WRIGHT. Please send the Pioneer to me, beginning where you left off. I am back with my old friends once more; for the past month or so have addressed fine audiences, and several additions. Publish my present address in some corner of the Pioneer. There is still much work to be done here as in the West. Love to all.

Sincerely,

W. S. PATTERTON.

Dr. W. D. JORDAN. This able and beloved brother who has for some time been preaching for the church in Palmyra, Mo., has recently bought property in this city with a view of making his permanent residence for the remainder of his days here. He is expecting to remove here with his family within a week or ten days, after which correspondents are requested to address him at Chillicothe, Mo., instead of Palmyra.

D. T. W.

OBITUARY.

DIED, near Breckinridge, Mo., Feb. 6, 1859, of Consumption, Mrs. Cynthia A. Langford, wife of Ivey Langford. She leaves two small children to mourn her loss. The deceased was a faithful and zealous member of the Christian Church for 10 years; she died in the triumphs of the faith.

Your bro. GEO. ASBERRY.

Hamilton, Mo. Feb. 8, 1859.
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STATE BANK BUILDING, 
CHILlicoTHE, MO.

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Loaning Money, Buying Notes and Bills, 
Buying and Selling Exchange, Government 
Securities of every description, Gold and Sil-
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paid for same when for a specified 
time. Being provided with the best Iron 
Vault, with chilled iron, double doors and Safe, it 
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S. MCWilliams, Cash'r. & Sec'y.

April 9-1y.

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THE GOSPEL ADVOCATE. 
VOLUME II.

The first Number of Volume Eleven of the 
Gospel Advocate will be issued by the first of 
January, 1869. The volume will consist of 
fifty numbers, each number containing 24 
large double column pages of reading matter, 
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volume of 140 pages—1200 of solid original 
reading matter—at $2.50 to each subscriber. 
To any one sending ten subscribers with the 
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It will, as heretofore, firmly maintain the 
sole authority of the Scriptures of Divine 
Truth in all things Spiritual. It will uphold 
the authority and virtue of God's appoint-
ments as alone efficacious in blessing and 
saving the human family from the thralLOm 
of sin here, and its fearful consequences in 
the world to come. It will strive to cultivate 
and encourage purity of life, and singleness of 
purpose, in the worship of God. It will es-
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holiness, devotions and zeal in the service of 
the Most High. It will strive impress the true 
spirit of the Christian religion, both in 
example and precept.

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DAVID LIPS COMB, 
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<td>arrive Macon 4:30 a.m. and 11:40 p.m.</td>
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<td>leave Macon 2:10 p.m. and 2:20 a.m.</td>
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<td>leave Centralia 4:20 p.m. and 4:30 a.m.</td>
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<td>arrive St. Louis 11:45 p.m. and 11:25 a.m.</td>
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To secure the above facilities, passengers are requested to see that their Tickets read, "via North Missouri Railroad," which can be obtained at all the railroad offices throughout the country. S. H. KNIGHT, Gen'l Ticket Agent.

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Arabesque, gilt edge | 1.40  12.90
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of the kingdom in the hearts of the chil-
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SELECT SCHOOL.
Mrs. E. V. Rice will open a Select School,
Monday, February 8, 1869, in the room over
the residence of Mr. Hunt, formerly occupied
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TERMS PER SESSION OF TWENTY WEEKS.
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Willie Ellis 2, P H Carson 2, W Davis 2, C
D Matherald 2, A A Ross 2, Gentryville,
Mo; Jas H Baker for Robert J Parish 2, Bunc-
ton Mo; Eld O P Davis for Etl P Adams 2,
Clarks, For. Mo; W H Wood 2, St Joseph
Mo; Eld H C Owen for Ambrose Nickle 2,
Lucy Southerland 2, Grantsville Mo; J C
Phillips 2, H Sweeney 2, Linneus Mo, Sebird
Rhea for W King 1, Leon, Iowa; Andrew
Shriver 2, Gallatin Mo; Mrs J T Johnson 2,
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PATRICK M'ARTHUR & CARSON,
PHYSICIANS & SURGEONS, Chillicothe,
Mo. Office over B. Davis’ Drug Store.
THE BAPTISTS IN TROUBLE.

NO. II.

In our last article we were considering the true issue between us and the Baptists on spiritual influence; they contending for regeneration by the direct power of the spirit, consequently without means; while we maintain that the spirit regenerates by the gospel as the means. Here is an issue, clear and tangible, one which all can understand. In the language of A. Campbell in his discussion with Rice on this subject, "any other issue than this is false, feigned and deceptive." Will the Baptist scribes meet us on this issue? We know the proof-texts on which they are accustomed to rely to prove this doctrine.

Will they now array before the public those texts? Or will they by their silence virtually concede that we are evangelical on this question of spiritual influence. This concession was virtually made by the representative men among the Baptists in Eastern Va., when in the Spring of 1866 they assembled in friendly conference with our leading preachers in that section. When called upon to present their platform of doctrine, they raised no issue on spiritual influence. During the sittings of this convention this question was not discussed; was not at any time made an issue. Why this silence on so vital and fundamental a point as this? Only one answer can be given; the Baptist men in this convention must have regarded our people as sound on this question.

But it seems that we hold to some false and pernicious theory of prayer. We were not aware that there had ever been any issue between us and the Baptist on the theory of prayer. We believe in prayer as a Christian duty, because it is the will of God that "men pray everywhere, lifting up holy hands, without wrath and doubting." Then there can be no issue on prayer as a duty, or on the importance and necessity of prayer. Out of our selection of hymns we sing:

Prayer is the Christian's native breath,
The Christian's native air;
His watchword at the gate of death;
He enters heaven by prayer.

Does this sound orthodox? But perhaps we will be told that our theory of prayer is false because we do not invite sinners; aliens, to come to the anxious seat where they may pray and be prayed for that they may at least get to feel that their sins are remitted. This custom we oppose as unscriptural and evil in its effects. Will any Baptist scribe undertake to defend this custom? Then there is no issue on the theory of prayer, but on its use and design.

The next specification is what is termed the mode of Justification. God has revealed in the Bible two modes or methods of Justification, and by a perfect obedience, as the meritorious ground of righteousness, the other by the perfect obedience of Christ. In Romans Paul shows that the first method is impossible because all men are sinners in the sight of God. Then, as the apostle shows, the true ground of our justifi-
cution is not found either in us, or in anything done by us; but is found alone in the perfect merits of Christ. Hence Paul’s argument in Romans was never designed to determine the conditions of justification, but the grounds of it. The only issue between him and his opponents on justification was simply with regard to the true ground by which we may be accounted righteous before God. The Jew maintained that this was to be found in the works of the law; while the apostle shows that it is the perfect merits of Christ. But is the issue between us and the Baptist the same that it was between Paul and the Jews? No; for we both believe that the true ground for our justification is not in us, but, in Christ; that it is found not in anything either in us, or done by us, but alone in the perfect work of Christ. Where, then, is the difference between us? It is about the conditions of justification, they maintaining that the sinner is justified by faith as the only condition, while we make repentance and baptism conditions with faith. Then the controversy between us on this point is virtually the same as the one on the design of baptism. Why make out a separate specification on this point? For no other purpose than to prejudice the minds of the Baptists, and to cause strife and alienation. “Blessed are the peace makers.” But do the Baptists go to Paul to prove that we are justified by faith alone as the only condition? Then we tell them that they are wresting the word of God out of its legitimate relations, out of its true hearing and scope, and making it prove what Paul never intended it should prove. So far as Paul’s argument is concerned justification may depend on one condition, on faith alone, or on a dozen conditions. When he had prayed in opposition to the Jewish theory of justification, that the true ground of our righteousness before God is nothing done by us, not by works of law, but is found alone in Christ, all was established that he set out to prove; the entire foundation on which his opponents were building their hopes of salvation was swept away. Then the apostle’s argument does not determine by how many conditions we are justified. Where shall we learn this? From the commission, “He that believes and is baptized shall be saved.” The last specification is that we are unwilling to avow in plain terms our belief as to the dignity and office-work of Christ. We are at a loss to know from what source our editorial friend has obtained his information as to what we do or do not believe. One thing we can say, and that is that his knowledge concerning us is very deficient, meager and incorrect. He ought to know, and if he does not know it, the time has come when he must know it, that there is no religious body in this land which ascribes to Christ greater honor and dignity than we do. We make him equal with the Father in all the attributes of divinity. Can we, or any others go farther than this? Can we make him greater than God himself? The time has come when this stale slander which would represent us as robbing Christ of his dignity must recoil upon the heads of those who give it currency. You may misrepresent on other points of our holy religion, you may stigmatize and nick name us, and we remain silent, but where you would represent us as endeavoring in any way to detract from the honor, dignity and glory of our Savior, you may expect to hear from us as long as we have a voice to speak, or a pen with which to write. As to the office-work of Christ we believe and teach that he mediates
between God and man as the Prophet, Priest and King, such have always been our clear and emphatic utterances on this vital and all-absorbing theme. Hence this last specification is nothing but a dream, a figment of the brain. But still it serves the editor’s purpose as one of the props with which to support his empty and meaningless charge of un-evangelical. We will close this paper by making a few plain statements which all may understand.

1. Between us and the better informed of the Baptists we do not believe that there is any important issue save the one point with regard to the design of baptism. This was found to be the only dividing issue between our people and the representative men among the Baptists in the convention before referred to.

2. The Baptists have at this time no settled theological system. Some of them, like the editor of the Western Recorder, are rank Calvinists, holding to an unconditional election, to a regeneration of the soul in the same way, by the same power, that quickened the dead body of Lazarus, a regeneration in which the sinner is as passive as when born into the world, a regeneration by the Spirit alone without means, and which precedes faith, etc. On the other hand, many of them repudiate this dogma, as is shown in the discussion carried on in the Western Recorder. On the design of baptism they are just as unsettled, as completely out at sea, as on regeneration.

3. They are evidently hard pressed on all sides. If they stand still the onward march of light will consume them; if they recede they will find every inch of ground occupied by the other sects; if they attempt to advance, that hated thing called Campbellism stands right in the path. If they attempt to advance even a little, like good brother Coulson, they run into the meshes of Campbellism; and all the artillery of a Baptist association must be fired off in order to frighten those venturesome spirits back into the old fold. A few of the Baptist preachers here of late show a disposition to act on the principle that fortune favors the brave; that thy flower of safety is to be plucked from the nettle of danger. This they do by coolly dashing forth and doing and saying things which seem quite novel to the old-fashioned Baptists who got converted at the mourner’s bench.

4. The practice of the Baptists in some particulars is as inconsistent as their theology is unsettled. They make immersion the true apostolic baptism, the door into the church; yet they acknowledge the Pedobaptists who in their estimation have never been baptized to be Christians in the Kingdom of Christ. They refuse to commune with any save those of the same faith and order with themselves, admit others to be Christians, and therefore virtually admit that they have a right to come to the Lord’s table, yet by their practice debar them from it. O Consistency! thou art a Jewel. Either the Pedobaptists are not Christians or else the Baptists are guilty of a great wrong in debaring them from the Lord’s table. Which of they positions will they take?

J. M. L.

CHURCH FINANCES. NO. IV.

The principle developed at Jerusalem in the organization of the church, having all things common, still maintains or should, in all the churches of Christ. No member of the church lives to himself, whether he lives or dies he is the Lord’s and all he has belongs to the
Church Finances.

Lord, and is held, or should be, in joint stock with that of every other member of the body for the general good of the body. It matters not what it be, whether of knowledge, ability, or money, all belong to the Lord and should be appropriated to the general good. This includes not only our possessions and attainments but even our souls and bodies. Each however is left by the apostles in the possession of his attainments and subject to his own acquiescence in the proper demand for its appropriation in whole or in part as the exigencies of the case demand. When called to lay his life down as a martyr for Christ, he can refuse at his own peril; when the circumstances require him to speak from the ability God has given him both in knowledge and the power of speech and eloquence, he can refuse but at his own peril; when the circumstances require his counsel and the exercise of his ability to rule or over-see in the church for the maintenance of order and the good of his brethren, he can refuse, but still at his own peril, when it is prudent and necessary for him to sing and pray in the church and in his family he may refuse but at his own peril; when a just and equitable proportion of his money or other perishable effects are needed for the interest of the cause, he may with hold, but at his own peril; for like Ananias and Sapphira, he will as certainly share the same fate, though the penalty be long delayed, as he does so. He will be carried out of the kingdom of God's dear son, as a dead man, as Ananias and his wife were from the feet of the apostles. The possession of property is the most dangerous possession we have in this world. We can occupy no relation with the gifts of God as connected with the church around which there has been so solemn and fearful a warning given to be just and true, as that of money! Incest was committed, the name of Christ blasphemed, and apostasies took place, and many other shameful and wicked things were done by those who had named the name of Christ, but none of them were visited with so fearful and terrible a curse as that which fell upon Ananias and his wife Sapphira over money! There is meaning in this. It was intended to stand as a perpetual warning in all after time to be honest in money matters in the church.

Money and its equivalents are fearful possessions if misapplied in the church, but faithfully appropriated lead to unspreakable honor and glory. “Come ye blessed of my Father, I was an hungry and ye fed me, naked and ye clothed me, sick and in prison and ye came and ministered unto me.” Then shall they answer and say, when saw we thee thus and so, and did these things unto thee? and he shall answer and say, insomuch as ye did it unto one of the least of these that believed on me, ye did it unto me. Around and about us are opportunities continually to do these things to the Lord. But the main point in the use of our money, around and over which this terrible warning in the case of Ananias stands, is that where the church has need of it: it is in our possession, the church needs a portion of it; what is that portion? The warning admonishes that if less be given, it may be in such way as to incur the penalty; if more, we endanger our strength to give again, as well as the temporal welfare of those depending upon us. What is the proportion each should give when money, whether much or little, is required? This is the great problem to be solved. What is the proportion that each should give. We say
BRO. W. WRIGHT ON PARDON.

Bro. Wright calls for an investigation of the matters presented in his article. I propose to give him the benefit of a limited investigation on my part. That I may get his article before the reader in order, I quote a statement or two.

1. “The term pardon was never used after baptism was instituted.”


If our brother means to say, that the word pardon does not occur in the common version of the English New Testament, then he is correct; but if he means that the original words, rendered pardon in the Old Bible, do not occur in the Greek Testament, then he is mistaken. I have examined three different words in the Septuagint, which are rendered pardon in the English Bible, and I find the same words in the Greek Testament, and applied there in the same sense in which they are applied in the Septuagint. I looked out but three of these words, and I doubt if there is a word in the Septuagint rendered pardon but can be found in the Greek Testament.

I take, at random, one of the words in the Septuagint rendered pardon in our version. “Pardon, I beseech thee, etc.” Numbers xiv: 19. Now the inflections of this Greek word (aphieemi) here rendered pardon, occur one hundred and forty-seven times in the Greek Testament. Our English version renders this word forgive, fifty-three times; other renderings are remit, remitted, etc. Now, the point I make is this: If this word (aphieemi) means pardon in the Old Bible, it means pardon in the New Testament. The same may be said of two other words found in the Septuagint, and rendered pardon, which origi-
Bro. W. Wright on Pardon.

Nal words are also found in the Greek Testament.

I now come to the statements of bro. W., and shall present them in order.

1. "Where, in God's word do we get authority to talk of baptism being a part of the law of pardon?"

For the information of bro. W. I answer, among other "authorities", the second chapter of Acts, 38th verse, may be quoted: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins," etc. Now, the Greek word here rendered remission (aphesin) is the same word rendered pardon, in Numbers xiv: 19; and this same Greek word has been rendered or translated, by the same translators, by the words remit, forgive, pardon. If things which are equal to the same thing are equal to each other, then have we here most positive "authority to talk of baptism being a part of the law of pardon."

2. "They (Old Bible writers) never used the term pardon in connection with the sacrifice under the law."

I call attention to Leviticus iv: 20, "And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this, and the priest shall make an atonement for them, and it shall be forgiven (aphtheesetai) them." Precisely this same inflection occurs in the epistle of James, and, being known, this is the identical Greek word translated pardon. I have other passages on this sacrifice question, but pass on.

3. "At death, all who are worthy of pardon will be pardoned."

From this I gather, that a person may not have his sins remitted or forgiven, in life, but can, or will, be pardoned when he is dead. Certain it is, that bro. W. affirms that no one is pardoned until he is dead! Let us see, "Be of good cheer, thy sins are forgiven (aphentai) thee." "That the Son of Man hath power on earth to forgive (aphienas) sins." "Man, thy sins are forgiven thee." "Whosoever sins ye remit (aphisteis) they are remitted (aphieintai)."

But why multiply passages. Now, to evade all this, bro. W. must deny that aphieintai, in Numbers xiv: 19, means pardon. If he does, will he select the Greek word in the Septuagint that does mean pardon. If so, I propose to find the same word in the Greek Testament as applicable to forgiveness of sin.

One expression I do not understand, as taken in connection with the main thought of his article. "At death, all who are worthy of pardon will be pardoned. Will the brother tell us what will constitute that worthiness, if it be not obedience to the law of pardon."

A word more. Bro. W. says, to be consistent, we must take his position, "when we concede that a paidobaptist can get to heaven without immersion, unless we admit they go there unpardoned." I will state my position unequivocally, and think I am consistent. I submit the following, as pertaining to the subjects of the Gospel—the Bible being the standard:

- No one is promised heaven whose sins are not remitted;
- Baptism is essential to the remission of sins;
- Therefore, no one is promised heaven without baptism.

I hope the above is sufficiently plain, and that I will, at least, have credit for plainness and consistency. Now, as bro. W. wishes to get the paidobaptists into heaven, not on remission or forgiveness of his sins, but on pardon in his death, I ask from him an admission.
or denial of my premises—If he admits them, what means his assertion "that many will be saved without baptism?" If he denies my premises, "I feel prepared to defend the proposition."

But why does bro. W. say "many" will be saved without baptism. If one will be saved without baptism, all will be. Let me understand him. If he means by "many", those who are subjects of, and have access to, the Bible, then I call upon him to enter at once upon his defence, for I most emphatically deny the proposition.

B. H. SMITH.

SIN OF PREACHERS.—No. VII.

Preachers should have their "hire," "wages," or "living," for so the scriptures direct. When the Savior sent the disciples to preach, he directed to take nothing with them; no purse nor scrip; nor even two coats a piece, and assigned as the reason for this scanty preparation, that the workman is worthy of his hire. And the apostle Paul as good as says that none of the preachers of his day labored with their hands but he and Barnabas. He says, have I only and Barnabas not power to forbear working? This implies that all the others had. Hear him further: "Who goeth a warfare any time at his own charges? or who feedeth a flock, and drinketh not of the milk of the flock? Say I these things a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; that he that thresheth should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ. Do ye not know that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers of the altar? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Can anything be plainer? It is no matter of astonishment that so little attention is paid to the preachers' living, when by their own course of conduct they make the commandment of God of none effect. As a just infliction for their contempt of the divine arrangement, the Lord permits them to stand in a business point before business men, in a low and in some instances contemptible attitude. But while this plain provision is made for the preacher's living, there is another provision equally plain; that he shall give himself wholly to the work. Hear the apostle on this subject: "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." "If thou put the brethren in remembrance of these things, thou shalt be a faithful minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." "Let
INFALLIBLE DIRECTIONS.

no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine, meditate on these things; give thyself wholly to them that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine, continue in them, for in doing this thou shalt save both thyself and them that hear thee.”

Such is but a sample of the work required of the preacher; and it is just as evident that he shall give heed to it as that he shall have his support. He is not to be supported in idleness. He must give himself wholly to the work of the ministry; and in speech, in spirit, in love, and in purity of life show himself an example of the believers.

How far short do many preachers come of this? Indeed how many of them at this day fill the bill. Just at this point the sin of preachers—of some preachers—looms up in idle gossippings, sitting on the corners of the streets, in stores, and in the market places, telling marvellous yarns and anecdotes, and discussing often with feeling, not the claims of the Savior, but the paltry, sickening and political subjects of the day, thus destroying their influence both in the church and out of it. No wonder they are not supported. No wonder the cause does not prosper under their ministry; but the wonder is that the Lord in his tender mercies over his people does not abandon them into the hands of the adversary at once.

D. T. W.

INFALLIBLE DIRECTIONS.—This the Catholic Church proposes to do; declaring that her voice is unerring; her faith her doctrine, her worship, infallibly correct. Now, if she can satisfy us that all this is true, we ask for nothing more. She essays to do so by assuring us, in the first place, that our private judgment is not to be relied upon; that we can not, without an infallible interpreter, understand the true sense of Holy Scripture.

And, immediately afterward, she directs us to certain passages of Scripture in proof that she is this infallible interpreter. In other words, she asks us to rely upon the correctness of our private interpretation to prove that such interpretation is not correct! Our private judgment must first decide that the texts she quotes in proof of her infallibility are correct! Our private authority do prove it, before such authority can be recognized. Hence, according to her own showing, her infallibility rests upon a fallible foundation.

If private judgment is reliable, we do not need an infallible authority distinct from it; and if it is not reliable, the existence of such authority can not be proved. But it must be either reliable or not; consequently, the Catholic claim to infallibility is either unsupported or unnecessary.—Christian Quarterly.

TAIING A SPIRITUAL INVENTORY.—Occasional retirement, self-inquiry, meditation, and secret communion with God are absolutely essential to a spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking and working public works, is unquestionably a sign of zeal not according to knowledge. It often leads to unwonted consequences. We must take time for sitting down and calmly looking within and examining how matters stand between our souls and Christ. The omission of this practice is the true account of many a backsliding, which shocks the church and gives occasion to the world to blaspheme.—Many could say, in the words of the Canticles, “They made me a keeper of the vineyards, but my own vineyard I have not kept.”
AMUSEMENTS ARE GOD'S OR-DINANCES.

So said, recently, the brilliant, erratic and semi-infidel Beecher! His great audience crowding Plymouth Church to its utmost capacity, responded with a thrilling amen, more intense by far, than when the expressions of self-denial fell from the lips of the gifted speaker. "Amusements are God's ordinances," and Beecher's audience left the Church to seek places of amusement without any compunctions of conscience whatever.

What are amusements? Those things which detain and please the mind, pastime; that which gives pleasurable occupation to the senses, or that which furnishes it, such dancing, sports or music; such is the polite definition of the term, softened and toned down by the Lexicographer so as not to grate too harshly on the refined ear.

But the world puts a broader meaning on "amusements." Revelry, the gratification of sensual desires, the banquet board, the billiard table (Beecher plays billiards), the theater, the midnight orgie—these and many more things of like character, and equally inimical to purity and holiness, constitute the sum of modern amusements.

An ordinance of God is something ordained by him. It is an appointment of Jehovah, a statute of divine power an established rite or ceremony of Heaven. Man has nothing to do with getting up an ordinance of God, his duty is to obey it properly, not as a source of amusement, but as an act of humble obedience to the commands and injunctions of high heaven. How depraved, then, this modern Sectarian Priest, who commends to the religious public the contrivances of the devil, under the name and guise of an ordinance of God. That the Christian man and woman need recreation and relaxation from continual mental and physical toil, is admitted by all. That the true Christian is the only happy man, is just as true, but his happiness does not arise from the worldly amusements recommended by Beecher. The heart of the merry Christian finds expression in singing Psalms, (James v. 13.) he frequents the house of the Lord, he is found at the prayer meeting, he is engaged in good works; here finds his amusements, his consolation, his relaxation, if you please. He has no use for theaters, balls, concerts, and all such wicked places of amusement. Beecher says "when it is impossible to have these amusements at home, we should go to places of amusement." Paul teaches us "to deny ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world!" How different are Paul and Beecher! Disciple of Christ, where do you stand? Are you with Paul and self denial? or with Beecher, and amusements? One road leads to Heaven, the other to hell, choose ye which you will take.

JESSE H. BERRY.
Boonsboro, Md., Feb. 2, 1869.

WORDS OF ENCOURAGEMENT.

[I take the liberty to copy from a letter to my little son Joseph who has recently and in his youth given himself to the Savior, confessed his name and bowed to his authority in the obedience required by the gospel. The letter is from my daughter Mrs. Ellen Long, to which bro. Long has himself appended some remarks also. They are words of cheer and good advice, and are applicable in the main to all young people who obey the gospel.—D. T. W.]

MACON, Mo. Feb. 15, 1869.

MY DEAR BROTHER JOSIE.—I am rejoiced to learn that you have nobly and manly confessed that Jesus is the Christ the Son of God. This confession, my brother, has been made by many great and good men before you.
QUESTION.

DEAR BROTHER: I wish to put a question, which has a practical bearing on the money problem which you are now writing about in the Pioneer.

1. Suppose one of the ablest members of a church, on whom his brethren rely largely for pecuniary help, moves to another point, is he morally bound to pay his proportionate part of the liabilities of the church which were incurred during the time of his membership, and with his consent and approbation?

2. Furthermore, if he should refuse to pay up his arrears, would it be right for the church to grant him a letter of endorsement and commendation? What course would you take in such a case?

3. Again, suppose said person had in council with the other members of the church, made arrangements which would make it necessary for the church to raise a certain amount of money for the year, would he, on moving to another point, be morally bound for what would be his proportionate part?

Please answer in the Pioneer.

M.

REMARKS.—The expenses of the church should be mutually met or paid by the members on the principle of equality, each giving as the Lord has prospered him, or according to what he is really worth, over and beyond all his liabilities. He that refuses this, in the face of a full understanding of it, is unworthy the fellowship of the brethren and it should be withdrawn from him. Justice and equity must be maintained between the members. To ignore this is to blaspheme the worthy name by which we are called. A change of location does not before Caesar's court exempt from the payment of liabilities previously made, much less should it in the Church of Christ.

D. T. W.

QUESTION.

DEAR BROTHER: It is pleasing to learn from your Pioneer that you are encouraged to continue its publication. The Lord of truth and of love be your helper.

At this date the cause of our heavenly Master in Canada advances very slowly within the family of disciples. During the year 1868, from a hundred to a hundred and twenty additions in several parts of our province were gained, and a number of the smaller churches were refreshed and strengthened.

Do you ask concerning the number of churches of Disciples in this province, now called Ontario? There are between fifty and sixty churches, a few of them respectably large, speaking after the manner of men, and
a majority of them comparatively small. More than a few of the teachers and active members are decidedly intelligent and worthy men.

At current date I am not laboring either by press or voice. My physician urges me to rest, and it is a necessity. Over labor in past years is the reason of my present feebleness, mingled with the cares and anxieties of a monthly for a period of more than twenty-one years.

Occasionally I may send you an item of news; and I doubt not you will send me all the public intelligence by your Pioneer. There are beloved disciples in Missouri with whom I am happily acquainted, and to these and to all who love our Lord in sincerity and in truth, I send a message of affection according to the grace of the gospel. Your brother in the hope.

D. OLIPAANT.

LITERARY NOTICES.


We have received the first number of this work. Our highest hopes of its excellency are fully realized by perusing it. We do most heartily wish that a copy of it could be read by every priest, clergyman and proclaimer of the gospel, in the whole country. In it the religious questions of the country and the age are candidly and fearlessly met. Protestantism in its divided, and consequently weakened condition, is pointed to the means of deliverance from its feebleness. Two articles on Romanism indicate the divine remedy for it, as a terrible religious malady that has so long afflicted the peoples and kingdom of Europe. It assumes an aggressive attitude now towards our country and its institutions, of which the warning voice is uttered in this number of the Christian Quarterly, that we fondly trust will continue to be echoed along the pages of its future numbers.

We are made glad, and feel greatly strengthened for our work in the Christian calling after reading this work. Its literature is excellent, and the publishers have done well in the style of their work.

Were we disposed to take exceptions to the work, so little room is afforded that we should feel almost afraid to undertake it. That one of the writers should use the word "devils" instead of demons, and the term Christian Church in place of Church of Christ, may have resulted from a little carelessness about things "indifferent."


The fifth article may seem to some a little objectionable. It will be difficult perhaps to fix the mind on a point in the article itself that is incorrect. The most plausible objection may be raised against the entire article. On the whole we can say we hope the Quarterly will have a large circulation. We think no serial published among us deserves so extensive a reading as this. The learning and piety of its editors are guarantees that the public may rely on them. May the Lord bless all such endeavors to make known His truth.

D. T. W.
score of leading articles, any one of which is worth the subscription price. Every preacher and literary man should take the Eclectic Publisher, 108 Fulton Street, N. Y.

Reports from the Brethren.

ELPASO, III. Feb. 11, 1869.

Bro. Wright. I have just returned from Litchfield where I have spent three weeks since I wrote you last. I had agreed to return and spend another month with them to aid in setting things in order. But before the month closed I was telegraphed to return home on account of my aged father's ill health. This brought our meeting to a close, but not in setting things in order. We labored just eight weeks, in this meeting; we had been engaged just five weeks when we were called home to witness the last illness, and death of our dear little Kate, which caused a break of one week, after which I returned and at the expiration of these weeks was called home as above stated—my father is now in his 76th year—has spent more than fifty years in contending earnestly for the truth as it is in Jesus, was associated with Stone, Johnson, Rogers, the Smiths, and the Creaths, in the introduction of the mightiest reformation that has been inaugurated since the apostasy; he still lives, thank God, and is much easier to day than he has been since he took sick, and I see no reason why he may not recover. Our meeting closed with fifteen more additions to the Church, in making all eighty members. May the Lord's name be praised for the success of the truth. The brethren of this county, have secured my labors for the present year. Wishing you great success in every good work, I subscribe myself as ever, your brother in the gospel of Christ.

J. C. LAWSON.

ST. JOSEPH, Feb. 15, 1869.

Dear Bro. Wright: Bro. A. Proctor commenced a series of discourses on the first Tuesday in January, and continued every night save one or two (that was omitted on account of the mud and bad weather) until about the 15th. The audiences were good, and the attention profound throughout the entire meeting—resulting in some 12 additions, 5 by confession and baptism; one from the old Christians or New Lights, 5 by letter and immersion. One of those immersed was formerly a Methodist, one of the immersed, an aged bro. of 45 winters, declared after his immersion that he had been a professor of religion for over 30 years and had never enjoyed the answer of a good conscience before. If some of the blessings of God are richer than others, may the faithful band of brothers and sisters meeting at White Cloud, be the recipient of the best.

During the year 1868, I have traveled in the State of Kansas and county of Doniphan about 800 miles, delivered about 120 discourses; courses, and have immered 112 persons, besides quite a large number have been added from other churches. May the Lord's name be praised for the success of the truth. The brethren of this county, have secured my labors for the present year. Wishing you great success in every good work, I subscribe myself as ever, your brother in the gospel of Christ.

J. C. LAWSON.

Dr. W. D. JOURDAN.

Dr. W. D. Jourdan requests all his correspondents to address him hereafter at Chillicothe, Mo.

OBITUARY.

Mrs. Maria M. DeBolt, wife of Judge R. A. DeBolt, of the Circuit Court, died at her residence in Trenton, Mo., on the 4th of Feb., 1869, after a long and painful Rheumatic affliction of 13 years, which she bore with remarkable fortitude and Christian patience. She leaves a devoted husband and five dutiful children, together with many friends, to mourn her death. She loved the Savior much, and was the means, no doubt, of her husband and three oldest children all obeying the gospel long before her death. The influence of a Christian mother in the family is one of the greatest blessings; and the loss of such a one is seriously felt not only in the family, but in the church and community. And much indeed is the case in the death of sister DeBolt. We tender our sympathies to our dear brother and the weeping children in this painful affliction. May God in his tender mercies comfort them, and keep them till they too shall cross the dark waters, and join with her in the enjoyment of happiness, honor and glory unending.

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29-08

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A New Book—The life of Eld. John Smith is being rapidly prepared for the press, by Prof. John Aug. Williams, and will be out during the coming summer. When ready for press the terms and style of this publication will be announced. It was remarked by Geo. D. Prentice, on reading a fine poem on the death of a young poet, that one might almost wish to die, if he knew that so beautiful a tribute to his memory as this would be written. Something like this may be said with regard to this forthcoming book. The worthy subject of this book has been most fortunate in finding one every way so well qualified to do justice to his memory. Elder John Smith, take him all, was one of the most remarkable men which this country has produced. Those accustomed to observe men closely, on being brought in contact with this remarkable individual, were struck with the rounded completeness of the man, both physical, mental and moral. In him all the powers of human nature in its good and lovely aspects seemed to be harmoniously and beautifully balanced and blended. We can truly say that he embodied in himself as much of the real true stuff of manhood as rarely falls to the lot of any of Adam’s fallen race. One of the highest marks of his finely balanced nature was the fact that he was always a great favorite with his preaching brethren. We hope his worthy biographer will elaborate this thought in his forthcoming book, that the young and rising ministry of the
church may take a lesson. With regard to the author of this book, we can say from a personal acquaintance that he has all the qualifications necessary for the successful accomplishment of the work he has undertaken. For the accomplishment of his task he brings a ripe and varied scholarship; a mind trained and polished until made sensitive to the slightest inaccuracies both of thought and expression, and a long and intimate acquaintance with the remarkable man whose life he proposes to write. With all these advantages in his favor the public will have a right to expect a book which will take rank among the very first of its class. We predict that the public will not be disappointed.

Where are the Baptists?—We heard Dr. Taft assert roundly the other night in a sermon, that we are not justified by faith only, but by faith perfected in obedience. The Dr.'s illustration was a good one; it was this: we live by eating, but not by eating only, but by the entire process of chewing, swallowing, and digestion. While this is the Bible doctrine of Justification, we must tell the Doctor that his Western Baptists will not receive it. Such meat is too strong for them. Without being informed we will venture to say that Dr. Taft is from the East, where the Baptists are considerably in advance of their brethren in the South and West. The reason of this difference is obvious. In the East the Baptists have not been hard pressed with the dreadful heresy of Campbellism. Hence the way has been open for them to keep pace with the increasing light. But in the Western States their way has been blocked up, and they have been compelled to remain where they were years ago. Dr. Taft comes out West, and advances certain views, as on the phrase "baptized into Christ," which are called in question by his Baptist brethren. He then becomes surprised that he is not standing on Baptist ground. This is all explained by the fact that Baptist ground is not in the East just what it is in the West. The only way that an independent thinker can advance among the Baptists, is to leave them behind; and take a bold and decided stand with those who are determined to stand on the true Apostolic ground. This we rejoice to know that some are doing, and that others will do it. Dr. Taft cannot remain where he is without suppressing his conscientious convictions of truth.

The Gradual Development of Divine Revelation.—Bro. McGarvey proposes to write a series of essays on the gradual development of the Christian Revelation. This, as he truly says, is a rich field of thought which has remained, hitherto, almost entirely unexplored. Dr. Shaff, in his History of the Apostolic Church, has, perhaps, done more than any one else to throw light on this side of the Christian idea. This idea, not apt at first to secure a ready assent, is in perfect harmony with all our views of propriety and the fitness of things. So far from this view weakening our faith in the divine origin of Christianity, it strengthens the thoughtful disciple, and arms him with a new argument against the enemies of the faith. Then the fulness of the Christian revelation did not appear at once, like Minerva, who was fabled to have leaped from the brain of Jupiter in full vigor and maturity. On the contrary it was a gradual growth, beginning with the earthly ministry of Christ, and closing with the Apostolic age. This age ended with John, the apostle of love; and who was, therefore, the type of completeness and
fullness. This view of the matter clears up some things which might otherwise seem difficult. Christ came from God to reveal to the human race a precise and definite amount of knowledge respecting the great plan of human redemption. This he could only reveal gradually, little by little, because of the weakness of the human intellect. Hence, he taught the people in parables, which were purposely designed to conceal a part of the truth for the time being, for the reason that his hearers moved in a low spiritual plain, and were not yet sufficiently advanced to receive the whole truth. He did not reveal in plain and literal language even to his chosen Apostles, the tragic end which awaited him, until the last year of his earthly ministry. Before this period the sorrowful decease which he was to accomplish at Jerusalem, had been hinted at and alluded to in figurative expressions. But when he came into the borders of Cesarea Philippi, where the great truth of his divinity was elicited, and firmly fixed in his Apostles, he then lay aside the language of metaphor and simile, and tells them plainly that he “must suffer many things of the elders, chief priests, and scribes, and be killed, and be raised again the third day.” From this time forth his teaching was designed to associate in the minds of his Apostles the suffering with the glory, the shame and the exaltation, the cross of Calvary and the throne of Heaven. This same progressive development which characterized Christ’s earthly ministry, is continued on through the apostolic age. Each Apostle is made the organ through which is revealed to the church a particular portion and phase of Christian doctrine; and this, by degrees, as she advances and has need of new light, Hence, it has been pointed out by the ablest theologians that there are in the New Testament, what may be termed three leading types of doctrine, the Petrine, the Pauline, and the Johannine. These types of doctrine follow and supplement each other in the regular order of time, receiving shape and distinctness of outline from the peculiar surroundings, mission and work of those three leading apostles. Though Christ gave to all his apostles the same commission, containing the same gospel, yet the interests of the church demanded that each one should be assigned to a particular sphere of labor. They had the same commission, but different missions. In connection with these three types of doctrine, we have three different centers of spiritual life and influence, Jerusalem, Antioch, and Ephesus; the first the sphere of Peter and James, the second of Paul, and the third of John, where he spent the latter part of his life, and through whom the Christian revelation reached its fullness and completeness, both with regard to the doctrine and discipline, or the internal organization of the church. Will any one argue that the organization of the Ephesian church was in all respects, at the beginning of the Apostolic period, what either it or that of other churches was at the close of the Apostolic period, what either it or that of other churches was at the beginning of the Apostolic age? We apprehend that any one in taking such a position would encounter very grave difficulties. It behooves evangelists to look well into this matter of church organization, because on them devolves the important and difficult task of making converts and organizing new churches. They should be careful to do all things according to the divine model shown in the mount. If they would learn what this is they should study closely in the light of both Bible
and history the constitution of the Episco-
pan church, as developed and trained un-
der the apostle John. Who was the
angel in this church to whom Christ
wrote an epistle through this aged ser-
vant? Then the sum of what we have
said is, that not only the doctrine, but
also the constitution of the apostolic
church was a growth, both finding their
completion under the ministry of the
apostle John. All this has a impor-
tant bearing on us as a people. Assum-
ing that the constitution of the church
was complete at first, then we will find
it impossible to justify by an appeal to
the New Testament, the arrangement
which we now find existing in all of our
best and most prosperous churches, and
which the exigencies of the times have
compelled us to adopt. This arrange-
ment finds its true model only in the
Ephesian church, at the close of the
apostolic period. All history is ever re-
pealing itself. Hence in the Apostolic
church, and during the Apostolic age,
we find the types of things which in all
subsequent times repeat themselves in
ever widening circles. How is it with
our religious movement? Are we not
developing our three types of doctrine,
corresponding to the Petrine, the Paul-
ine, and the Johannine types? What
has the Review, the Apostolic Times,
and the Christian Standard to say to
this? This may all be speculation; but
yet we think that it is wise to read
aright the signs of the times.

J. M. L.

WHAT DOES IT MEAN?

There seems at this time a general
dissatisfaction springing up among the
"Evangelicals and Orthodox" with their
religious systems. Religiously, those
perturbations cannot make things worse.
The Lord grant more light may shine
upon the people.

In a late number of the Christian Ad-
vocate of St. Louis, a writer, calling
himself Layman, denies total depravity.
He uses the following words; "But if
to repudiate, in whole or in part, logic-
ally, religiously and practically, the dog-
ma of ‘total depravity,’ as taught by Cal-
inists, makes one obnoxious to the epi-
thes ‘New School.’ please classify me
with the ‘New School,’ for if there is
one thing in morals which Christ and
his apostles insisted on more than any
other, it is just simply the fact that man
is not totally depraved."

Where Christ and his apostles insist-
ed that “man is not totally depraved”
Layman has not informed us. They
never said one word about total deprav-
ity, for it, or against it, directly. Such
a dogma was not taught till long after
the apostles were dead. Augustine is
perhaps the first that ever attempted to
mix that dogma with the gospel of
Christ. His teaching involved babes in
the awful original sin. This necessitated
infant baptism; so says a writer in
Chamber’s Encyclopedia. Does Layman
countenance the practice of Methodist
preachers in baptizing infants, that,
"they may be saved from God’s wrath
and eternal damnation? "If this dogma
of depravity were true, there could, log-
ically, be no reason to doubt that cruel
saying of the Calvinists which destroys
all the instincts of our humanity by de-
claring that there are infants in hell not
not a span long.” “All men after Ad-
am were, and are, the inheritors of his
fallen nature, depraved, but not totally
depraved, however; for whatever the
fallen nature of man is God incarnate
assumed that very nature, and if that
nature was totally depraved, then Jesus
was a devil, not a God! Ah! what hor-
rible blasphemy! And yet it is true,
if our nature is wholly depraved, in the
sense the Calvinists teach.”
Can it be possible that men holding sentiments so diametrically opposed as those expressed by Layman and Calvinism are Evangelical? Are not their professions of fraternity a grand cheat to the extent that they are regarded sincere in their professions of brotherly love? Calvinistic philosophy renders necessary a direct operation of the Holy Spirit, on the hearts of the elect, to bring them from "death in trespasses and sins," to an assurance of their eternal election in Christ. Methodism teaches that men are convicted and converted by a baptism of the hearts of sinners in the Holy Spirit. In the same number of the Advocate containing the above is this statement. "It pleased our gracious Redeemer to pour out his Spirit in the conviction and conversion of sinners."

If men are not totally depraved, what is the necessity for the frequent baptisms of the Holy Spirit, as reported by Methodists, and others?

One of the chief items that constitutes self-styled Evangelicalism is regeneration by the Holy Spirit. How this regeneration is effected by the Holy Spirit few of them pretend to know, and fewer still attempt to tell. More generally they suppose it to be like the blowing of the wind, of which they know nothing except by its effects, seen or felt. If a poor sinner asks them what he shall do to be saved? they cannot, or dare not give him a scriptural answer. They may say he must be born again, but of how he can be born again, he is as ignorant as may be. If the sinner is totally depraved, he cannot believe that doctrine, for that would be doing a good thing, and such an act is impossible to him. If he is not totally depraved, what can hinder his believing the gospel, to the saving of his soul, when it is declared to him? And if men will be justly condemned in judgment, for unbelief of the gospel of Christ, that has been preached by the Holy Spirit sent down from Heaven, where can Layman and his brethren, "Old School or New School," find any necessity for teaching that the Holy Spirit enters the hearts of sinners and convicts and converts them? Such an idea as that the Holy Spirit enters the hearts of sinners now, or ever did, is not once mentioned in all the precious Bible. A false philosophy that teaches such dogmas as total depravity, and infant damnation, renders necessary, to escape from its own evil consequences, the pernicious dogma of abstract spiritual operations on adults as well as infants in order to their salvation. We have called the dogma of abstract spiritual operations pernicious. Until the sinner supposes himself influenced in that way, he has an excuse for living in sin. The word of God never teaching such a notion, the man who believes he has been thus operated on is deceived, because such men do certainly think they have been thus influenced.

Men are influenced by the Holy Spirit through the gospel to forsake sin, and turn to Christ. Their faith in Christ is produced by the testimony of the Holy Spirit recorded on the pages of God's revelation. Let those who teach that it is produced in the abstract, mysterious way they say it is, show us their authority in the word of the Lord for such a dogma, that all may know where it is recorded. But if they do not do this, then let them not complain if they find Christians classifying that notion with total depravity.

J. M. H.

It matters not what a man loses, if he save his soul; but if he lose his soul, it matters not what he saves.
LET US POSSESS THE LAND.

The host of Israel were encamped at Kadesh, in the wilderness of Paran. The presence of Almighty God, in the pillow of cloud by day and in the pillow of fire by night, was still with them. The waters of the Red sea, the thunders of Sinai, with many more places of thrilling interest, were behind them, the shadows of the great wilderness were around them, and the Jordan, and the "promised land were yet in the unexplored advance. Chastised by the hand of God for their murmurings and rebellions; sore and weary from the accidents and fatigues of their long march, harassed by enemies without and sedition within; unknown to them the reception they would meet with at the fords of the Jordan, and the land of Canaan,—surrounded by these circumstances, and moved upon by their hopes and fears, they present a picture, then in the camp at Kadesh, worthy the pencil's finest touches, and the pen's most eloquent description.

It was at this junction that the Lord directed Moses to send men to "Spy out the land" that was to be their future home. Choice men were selected of every tribe of their fathers—every one a ruler among them; and they were enjoined to see the land, what it is, and the kind of people that dwell therein, whether they be strong or week, few or many.

A time, in duration equal to the temptation of the Savior, was consumed in search of the land, and the spies were ready to report. "We came unto the land whither thou sent us," said they, "and surely it floweth with milk and honey, and this is the fruit of it." And they exhibited the grapes, the pomegranates and figs, they had brought with them. "But the people be strong that dwell in the land, and the cities are walled, and very great, and moreover we saw the children of Anak there." Can these high walls be overthrown—these cities despoiled, and these giant and warlike Anakians be destroyed? Can the Amalekites be destroyed, and the Hittites, Jebusites and Amorites be dislodged from their mountain fortresses? These were unsolved problems; and who had the courage to attempt their solution? As to the land being a desirable one, the entire embassy agreed; as to their ability to occupy and possess it there was a division of sentiment. Ten of the number affirm—"We be not able to go up against the people for they are stronger than we," and in order to cover up their cowardice, they now bring an evil report of the land they were sent to search. But Caleb, the son of Jephunneh, having the countenance and sympathy of Joshua the son of Nun, stilied the people before Moses, and spake as follows, "Let us go up at once and possess it, for we are well able to overcome it." Brave words those! We honor the man, who, against such fearful odds, and in the presence of so many dangers, uttered the daring expression! That man was a host in himself. He looked upon the sinewy arms and muscular forms of the thousands of the fighting men of Israel, he felt the wild throbings of his own fearless heart, and more than all this, he trusted implicitly in the God of battles, whose presence was indicated by the miracle of the cloud and fire. "Let us go up at once and possess it." How this bold saying startled the surging multitude! How the murmurings of disapprobation ran along the serried ranks! "Would to God," said they "that we had died in the land of Egypt, would to God we had died in this wilderness." Their hearts were weak with
fear. They could not face the inhabitants of Canaan. “Let us make a captain, and let us return into Egypt” said they. Moses and Aaron fell on their faces to the ground, and Joshua and Caleb rend their clothes. It was an interesting and exciting hour. It makes the blood run in the veins, to contemplate it after the lapse of more than three thousand years!

Brave, bold, God-fearing men! They perished not in the plague that ensued, and though all that had been numbered from twenty years old and upwards, perished in the wilderness, these men lived to cross over Jordan and inherit the land. Forty five years after this event, and when some progress had been made in the conquest of the land, Caleb was enabled to come to Joshua, and remind him of what had happened at Kadesh, and of the promise which Moses made to him with an oath. Who can properly paint the scene that must have transpired at the meeting of these aged heroes! They were now in the promised land. They had fought the fight and won the victory; and together, no doubt they talked over the infinite love, and unlimited power of the God of their fathers!

In more respects than one our earth casts a dark shadow. Millions of heathens, Pagans, Catholics, Greeks, Infidels and Protestant Sectarians encumber it. The world is full of all kinds of religion, but the religion of Christ! There are erected all over the land, temples to Idols, temples to False Prophets, temples to the Sectarian gods; but comparatively, how few to the Christian’s God. Roman Monks, and Moslem priests, and sectarian leaders, fill the very air with their vain babblings! Not only in Pergamos does the Devil have his throne, but here and there, and almost everywhere, his power is supreme over the hearts of men. But his power is to be broken, his works destroyed. “For this purpose was the Son of God manifested that He might destroy the works of the Devil.”—“The kingdoms of this world are to become the kingdoms of the Lord and of His Christ, and He shall reign forever and ever.” The Anakians of sectarian bigotry are yet to fall: their systems are yet to vanish away. But who is to do it? Almighty God will do it by the gospel of the Lord Jesus Christ. He will use such human instruments—such “Earthen vessels”—as will be found worthy. Are not the disciples of Christ, as individuals and in their organized strength—“strong in the Lord and in the power of His might”—are not they instruments in the hands of Jehovah for the accomplishment of this great end? They stand on the eternal word of truth: they plead for the religion of Christ: they aim at the christianity of the New Testament: they “contend earnestly for the faith once delivered to the saints.” Fellow disciples of the glorious Redeemer, high and important trusts are committed to us. Of all people on the face of the earth, we alone stand up for primitive christianity. It devolves on us, by the help of Almighty God, to beat back the surging billows of religious error and Infidelity, that are sweeping over the land. Protestantism will never do it; protestantism is a failure! We must do it.

Let us go up then and possess the land, for with the help of the Lord of hosts, we are able to do it. Look at the mighty hosts that have been rallied to the standard of the cross during the last forty or fifty years. How many hundreds of eloquent tongues plead the masters cause! Our printing presses
are throwing off religious intelligence unceasingly. And more than this, "we are more than conquerors through him that loved us." Let us be true to the gospel, and true to ourselves, and we shall not fail. God will give us the victory. Sectarian fastness will fall before the omnipotent word. Every man to his post, and let every dollar that can be spared, be put into the Lord's treasury. Let us work while it is day.

And when the struggle is over, like Caleb and Joshua, we will strike glad hands in the heavenly Canaan above. We shall shine as the brightness of the firmament, and as the stars forever and ever."

"Fight on ye conquering souls, fight on
Until the conquest you have won!
Then palms of victory you shall bear,
And in his kingdom have a share,
And crowns of glory you shall wear
In endless day."

JESSE H. BERRY.
Booeboro, Md. Feb. 12, 1869.

CLERICAL HONESTY.

[From the American Christian Review.]

Some one has said that an "honest man is the noblest work of God." I am willing to say that a dishonest preacher is the meanest work of the Devil. A common thief who pilfers your money from your pocket or your safe is a gentlaman beside him who

"steals the livery of heaven to serve the Devil in."

By this, I mean one who makes honesty or apparent honesty, a cloak for dishonesty.

When men claim for infant baptism Scripture precedent, or command, they are most certainly ignorant or dishonest. I am perfectly aware that a charge of ignorance is a grave charge to make against distinguished men; but I am just as positive that it is often a too true one. I am also aware that it is a grave charge to make against any one that he is dishonest. But there is no middle ground; a man is either for or against. He is either ignorantly against, or dishonestly against. Ignorantly against is honestly against, as far as the individual is concerned. In the midst of this clerical ignorance and dishonesty it is refreshing to see a distinguished man come right out and be honest with himself and to others in a question of so much made importance, as infant baptism.

May 8, 1864, Henry Ward Beecher, who had several children before him to baptize, made the following remarks concerning the act: "When we dedicate our children to baptism, it is not designed to produce any direct effects on the subjects of it. Neither when they are grown up, nor when they are infants, does baptism produce any direct effect upon the subjects. Upon them the ordinance and act of baptism is simply declaratory. It declares an effect—that is all. It does not make a change, nor seek to make a change."

Now, probably, not one in a hundred of all the ambassadors (?) of Christ would be as honest in their statements. They would claim that it was an outward act representing some "inward grace," or something else equally mysterious.

Supposing that some would object to the act, Mr. Beecher says: "People object to the baptism of children, because children can not take any vows on them. They do not need to. All that baptism means is a divine work. But it is objected that the child can not understand the act. It does not need to. The work of God's Spirit on the human heart is not conditioned upon our understanding it. It is God's free gift. And though the child does not understand what is being done in the act of baptism, that
does not alter the fact that God's Spirit dwells in and moves upon the heart of the child. But it is still further objected that infant baptism is nowhere commanded in Scripture; that it is known to be of ecclesiastical origin; that it is founded on a theological doctrine which, now, all Protestant sects have repudiated; that the practice has become superstitious; and that it stands in the way of a scriptural manner of employing the ordinance. And it is claimed that for these reasons it is not obligatory, and should be discontinued."

I am certain that the above is about as strong a statement of the objections to infant baptism as can be given. I am convinced that they are made, too, for the purpose of presenting every objection in its strongest light. If all its advocates were equally honest in the statement of objections, and in meeting them by concession or argument, it would add much to the interest of the whole subject.

Mr. Beecher says, "I concede and I assert, first, that infant baptism is nowhere commanded in the New Testament. No man can find a passage that commands it; and if it can stand only on this ground, we may as well give it up at first as last. Secondly, I affirm that the cases where it is employed, as in the baptism of whole households, is by no means conclusive and without doubt; and that if there is no other basis for it than that, it is not safe to found it on the practice of apostles in the baptism of Christian families; therefore I give up that which has been injudiciously used as an argument for infant baptism. And, thirdly, I assert that the doctrine that, as a Christian ordinance, it is a substitute for the circumcision of the Jews, is a doctrine that is utterly untenable, to say nothing more. If there were no other argument than this for it, I should not blame those who rail at it and set it as naught. It is not commanded by Scripture; there is no well attested case of its administration in the New Testament; and it is not brought down as a substitute for circumcision."

The above words are strong words on this question. They have the ring of honesty about them. There is no odor of uncertainty about them certainly. There is a positiveness which is truly refreshing. There is no command for it, or example of it, or anything for which it is a substitute, in the Scriptures. Upon what ground can it be defended, then? Mr. Beecher continues: "Show me a thing which experience proves to be good, and I fall back on the liberty which is vouchsafed to every Christian, and which is set forth in the New Testament, and say—By this liberty I do it; there is my warrant, and there is my authority. The New Testament teaches that there is for man the largest freedom to go to God in any way he pleases. That is the character of Christian liberty. And if experience shows a certain ordinance to be good, it is your right to adopt that, whether Scripture points it out or not. I like to see a man out and out, whether he is on my side of a question or not. If he practices anything which is not in conformity to the New Testament, as a religious rite, I like to have him say—'I do this on my own authority. I know no scripture for it.' This relieves him, at least, from the charge of wresting the Scriptures."

But Mr. Beecher supposes some one to persist in demanding a Scripture text for this ordinance, and asks: "Where is your text for baptizing children?" I reply there is none. And if I am asked, 'Then why do you baptize them?' I say,
'Because it is found to be beneficial.' And if men say to me, 'Do you think the baptism of children a divine ordinance?' my reply is, that I believe an ox yoke is a divine ordinance. When men found out that shaping a piece of wood across the neck of the ox was the way to get the use of his strength, that piece of wood became a divine ordinance."

In this unique style does Mr. Beecher get rid of all the objections to his practice, in the absence of any Scripture in favor of it. 'To my mind he states the case exactly;—there is just as much scriptural authority for an ox yoke as there is for 'infant baptism.'" One is an invention of men, and so is the other.

Mr. Beecher also acknowledges that "when men say that it originated from a dogma that all Protestant Christendom set a side, it is true." From the Roman Catholic Church not only has infant baptism sprung, but sprinkling and pouring (or baptism) also. It is the harlot mother for a thousand abominations. I am glad to see men who mutter her mumneries, and obey her laws, honestly confess that they do so and claim for them no Scripture warrant. Mr. Beecher's sentences ring with honesty, however much we may differ from his conclusions.

F. M. GREEN.

AN INCIDENT IN ST. CLAIR COUNTY.

NEVADA CITY, Mo., Feb'y 17, 1869.

DEAR BRO. WRIGHT: I recently held a meeting on the Whitley Prairie, St. Clair County, Mo., of nine days, assisted by brother Frank Talmage, which resulted in 23 additions to the congregation at that place; 12 by confession and baptism, 1 from the Baptists, I reclaimed, and 9 by letter. The cause of Christ has met with violent opposition there from the sectarian organizations, but thanks to our kind Heavenly Father, notwithstanding the opposition manifested, the cause of the blessed Master is onward, and I think firmly established in that vicinity.

The Baptists have an organization there of considerable strength. There is also a small congregation of that branch of the sectarian family known as the M. E. Church, that exhibits an opposition to the truth, coupled with a wilful and persistent misrepresentation of the name, which I have never seen equaled in any country. From what I saw while among them, I feel compelled to the conclusion, that had they the power they would stop the mouths of all the preachers who would not advocate their views, politics and all.

I crave your indulgence, while I lay before the readers of the Pioneer an event which transpired during the meeting. On Lord's day I preached a discourse on Christian union, showing the sinfulness of the divisions, strife and schisms existing among Christians, and how these difficulties could be adjusted, if the people would throw aside their creeds and receive with meekness the engrafted word. The Methodist preacher in charge was out to hear me. On Thursday night he was present again and after I had dismissed the congregation, asked their attention for a moment. He then stated that he would reply to the discourse I delivered on Lord's day, taking no exceptions, however, only to my chronology. In the few remarks that he made, he stigmatized us as Campbellites, using anything but gentlemanly language. After he ceased, I told the audience that as I was not a Campbellite, I did not feel called upon to reply. The reason I did not reply was this: I saw no good would result from a controversy with him, as he had a half dozen men present to cheer him whenever he said anything about Campbellites. I however left word that if his "Elder" wanted to discuss the differences between us, I would accommodate him. Bro. Talmage then offered a few remarks, but was interrupted by a woman, professing to be a Methodist and a Christian, who, in a most vehement style, exhibiting all the characteristics of an excited virago, proceeded to vent her spleen upon Campbellites and rebels. As a specimen of her eloquence I present you her exordium.

"Glory to God, hallelujah, amen. My husband fought three years to put down rebels, and can do it again; yes, and he will do it; and I will let you know that I do not intend to be run over by Campbellites and rebels. You have waked up the wrong chicken this time?. At this point I informed her that it was the opinion of Paul that women ought to keep silence in the assembly, which raised her excitement to higher pitch than ever, and
USELESSNESS OF PROSELYTING THE HEATHEN.

Bro. Wright. Much is being done and said for missionary enterprises, what do you think of the following from the New York Day Book.

J. L. A.

The Macedonian and Home Mission Record, of December, 1868, says: "It is a humiliating fact that the number of our missionaries in Burmah is much less than it was twenty-five years ago. Place after place has been abandoned, and not one of the fields, which in our possession, is more than half sustained." What a humiliating confession of the utter uselessness of expending so many millions of dollars in missionary enterprises! Enough money is yearly sent out of our country for this purpose to feed and clothe and educate all the orphans and uncared-for children in the land, and yet it is an idle dream to imagine that any permanent good whatever has been done by all this vast outlay. In the February number of The Old Guard there is an article on this subject which proves beyond a doubt all such efforts are vain. Where missionarions have been working among the tribes of Africa for three or four hundred years, not the least impression has been made upon the typical darkness of negroidon. If anywhere there is the faintest ray of civilization glimmering upon those dark shores, it is an exotic, kept up by men and money from this country and Europe. There is not a single instance in the whole savage world which can be named as an exception to this terrible fact. If three or four hundred years of failure do not impress us with the uselessness of all our proselytings among savages, it must be because we are given over to the buffetings of an insecure delusion. Religious ideas, like all other ideas, depend upon the mental capacity and moral peculiarities of races. It is, after all, not that which is without so much as that which is within the man, that forms his religious character. And all experience has proved that we cannot alter the intellectual and moral qualities of the different races of men. On the whole, there is no doubt that all efforts in that direction have rather injured than benefited savage men.

Remarks.—There is undoubtedly a wrong somewhere, I may not be able to locate it, yet I am certain that it exists, and equally certain, too, that the writer of the above has not discovered it. It is not for the lack of intellect, that the heathen do not receive the gospel. It is adapted equally to the ignorant as well as the wise. Christ died for all, and the gospel should be preached to all. Whether I understand the trouble or not, I have all faith in the power of the gospel to convert the nations when correctly preached to them. In this age of sects and divisions, it is not at all unlikely, that the failure is in that direction. God will not bless labors directly in opposition to the prayer of his Son. Jesus prayed his Father, that all who believe on him through the apostles word should be one, that the world might believe. When those professing to be the followers of Christ, blaspheme this prayer by their divisions, it is not to be thought strange that failure is stamped upon their efforts to convert the heathen. These sects are engaged in a work the Lord never authorized them to do, hence their failure.

D. T. W.

QUESTIONS—ANSWERS.

Bro. Wright, I believe with you that they who preach the gospel should have their support, but when the brethren are weak, should they be deprived of preaching.

E. D. F.

Answer.—By no means. If all, both preacher and brethren, will do their duty faithfully, the arrangement will work well. It is the Lord's ordinance for this purpose. He certainly knew more about it than we do. Where there is a failure, we must look for the trouble elsewhere than in the Lord's provision. Idleness and imprudent conversation in the preacher, and covetousness among the members will work trouble in any church. If we stand by the Lord he will stand by us. We need have no fears as to that.

2. Shall we receive into the church immersed persons from the sectarian churches, or shall we immerse them again?

E. D. F.

Ans.—Where they have been properly im-
FERRED UPON A CONFESSI0N OF THEIR FAITH IN
Christ, they should be received into the church
of Christ without another immersion. In the
beginning they were first immersed, and after-
wards added to the church.

QUERY.—Where an elder has been charged
with criminal conduct, and refuses to go into
an investigation or even attempt to give satis-
faction to the church about it, should he have
a letter of commendation?

ANSWER.—No.

D. T. W.

LITERARY NOTICES.—REPORTS.

In a former issue of the Pioneer we aimed
to give a notice of all the papers professedly
devoted to the maintenance of the gospel—
nothing more nor nothing less—as found in
the inspired scriptures. And it was only af-
after we had finished printing our last number,
that we noticed the "Christian Herald, one
of our best periodicals, was left out of the
list we published. We, therefore, to make the
amende honorable, publish above the prospec-
tus of the Herald, and assure bro. Karr that
it was an unintentional oversight that it did
not appear with the others.

D. T. W.

LITERARY NOTICES.

The Christian Herald.—A neat and attrac-
tive Religious Magazine, devoted to the advoc-
cacy of Christianity, unmixed with the tradi-
tions, inversions, commandments or corrup-
tions of uninspired men. John W. Karr,
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special reference to the wants of the Chris-
tian Household. Printed in first class style,
and bound in near printed covers. Terms,
$1.50 per year. No club rates, but very lib-
eral premiums to energetic agents. Address
all communications to J ohn W. Karr,
Drawer 20, Eureka, Ill.

We have ordered new type for the Pioneer,
and at the instance of many good brethren
whose judgment should be respected, we have
concluded to drop the pamphlet form and pub-
lish in newspaper form. We have tried the
pamphlet going on nine years, and it has not
succeeded with the brethren generally as it
should. We have labored hard and sacri-
ficed much, but still it has not obtained the
general circulation it should. Possibly the
newspaper form may take better, and when
we receive our new type, we shall adopt that
in place of the pamphlet. For a while the
expenses will be double, as we shall give
more than twice the matter we do at present.
We shall hope for an increased circulation
immediately.

D. T. W.
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S. McWILLIAMS, Cash'r. & Sec'y.
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June 4, 1868, Stl.

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Express leave Bloomfield Iowa 8:00 a.m. leave St. Joseph 7:10 p.m. and 6:40 p.m. leave Kansas City 7:50 p.m. and 7:45 p.m. leave Macon 2:10 p.m. and 2:20 a.m. leave Moberly 3:15 p.m. and 3:20 a.m. leave Centralia 4:20 p.m. and 4:30 a.m. arrive St. Louis 11:05 p.m. and 11:25 a.m.

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P. B. GROAT, P. C. W. MEAD.
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John P. Herr for self 2, W. A. Stone 2, C. Kincheloe 2, A. Miller 2, and Sophia Proctor 2, Mayview Mo; Robert Sallee for Mrs. Nancy J. Sallee 2, Mexico Mo; Perry Maupin for self 2, D. Spindour 2, Miss Maggie Dawson 1, Winslow Baldwin 1, Grant’s Hill Mo; J. P. Kinsey 2, Cornith Miss; L. C. Wright for R. A. Wright 2, Furney Mo; J. P. East for C S East 2, Sanderford’s Store, Ky; J. M. Wright for Calvin Belcher 2, Trenton Mo; Mary L. Wilson for Robert Seaton 2, New Palestine Mo; J. P. Hatschken 2, Muddy Lane Mo; J. P. Lilley 2, Spring Hill Mo; D. Mcllvoy for F. H. Spring 2, F. H. Spring 2, Mrs. Risk 2, and R. Simpson 2, Nebraska City; John Stewart for Richard Batts 2, Madison Mo; J. Roper 2, Glasgow Mo; J. C. Risk for W. S. Death 2, F. G. Risk 2, J. C. Risk 2, Dr. J. W. Hawkins 2, Dr. Samuel Hatch 2, Henderson Davis 2, Canton Mo; Thos. McGowney 2, Kearney Mo; Eliz. W. Ford for self 2, T. Ford 2, W. J. Holmes 2, Hawkinsboro Mo; Dr. W. H. Williams for J. Brangton 2, Gallatin Mo; Eld S S Trice f (D. T. Jones 2, J. H. Trice 2, Sarah A. Young 2, John Halsey 2, Charles Young 2, Plattsburg Mo; J. S. Gorden 2, Lathrop Mo; E. C. Hale 2, Turney Mo; W. T. Doyal 2, Osborne Mo; George Moore for self 2, Samuel Richie 2, and Wilson L. Biggers 2, Plattsburg Mo; Eld Henry Thomas for J. P. Clark 2, St. Louis Mo; Dr. J. R. Bodine 2, Montgomery City Mo; W. W. Harris 2, Greenland, Mo.—Total, $88.

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HEBREW VI: 1-7

Those “Without”

Hebrews vi: 1-7

Church Finance, No. V

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no39-3m
CAMPBELLISM IN THE HIGH PLACES OF ORTHODOXY.

The "Bible-work" of John Peter Lange, D. D., is a grand enterprise. As I understand it, it is nothing less than an attempt at a commentary on the whole Bible by the ablest theologians, and ripest scholars of continental Europe. Dr. Lange himself, as the projector, naturally takes the lead in the work, and gives it his name. His associates are such men as Dr. Van Oosterzee, Prof. in ordinary of Theology in the University of Utrecht, Rev. Drs. Moll, Auberlin, Riggenbach, Kling, and others too numerous to be catalogued in this brief article, comprising in all, an array of talent and theological learning, as I suppose, far surpassing what was ever before employed in the preparation of any similar work. The translators are also men of the very highest reputation for scholarship, and second to none in this country as regards their attainments in biblical criticism, or in their apprehension and appreciation of all the essential elements of a true and genuine orthodoxy. Not one of them would think of giving encouragement or countenance in the least conceivable degree to even the most trivial error in the whole circle of the heresies. True, they differ somewhat among themselves, but differ only as Evangelical Christians ought to, touching the non-essentials, while in all the fundamentals they are, harmoniously and happily, members of a common churchdom.

I propose to give one extract now, and perhaps more at some other time, from this learned work, that the readers of the Pioneer may see how the orthodox doctors of European theology deliver themselves touching some matters that are supposed to have brought no little scandal to the Christian profession in this western world. I quote now from the commentary on Titus, by Rev. Dr. Van Oosterzee, translated by Geo. E. Day, Professor in Yale Theological Seminary.

"Titus iii: 5. By the laver of regeneration, &c.; a reference to baptism which might all the more easily be exhibited as a laver, loutron, since it was originally performed by the entire submersion of the person baptized. (Compare Eph. v: 26.) Baptism is styled 'laver of regeneration,' not because it obligates to regeneration, nor because it is the symbol of regeneration, but because it is really the means of regeneration, if truly desired and received in faith, (which is tacitly assumed in respect to those adult Christians who by their own free act were baptized.) Whoever with the desire of salvation, went down into the baptismal water with the confession of an honest faith came forth therefrom as one new-born, to live henceforth a new life; (compare Rom. vi: 4; Col. ii: 11, 12.) On this ground, Paul could say that God had saved them by (dia) the laver of regeneration; since as a general rule, the submission to the rite of baptism was necessarily, in the cases of those who
repeated the question of the Ethiopian Eunuch (Acts viii: 36) the decisive act, the great turning point in the history of their inner and outer life." Exegetical and critical notes.

Again in the "doctrinal note" on the same passage, he reiterates his former teaching in the following words:

"According to the express doctrine of the apostle in this passage, baptism (in the sense explained in the exegetical notes D,* ) is the means of regeneration and renewing of the Holy Ghost. It is evident, however, at a glance, that he is here speaking exclusively of adults who in the conscious and voluntary exercise of faith descend into the baptismal water. To children, who are not in a condition to believe or be converted, this expression can be applicable only cum grano salis, and accordingly we find here not the least authority for attributing to the baptismal water, in itself, a magical and mechanical efficacy, which would lead to the Romish idea of the efficacy of baptism ex opere operato. &c., &c."

The reader will notice the parenthetical clause in the doctrinal note, by the translator, Dr. Day, as indicative of a fear that some one might gather an idea not altogether consistent with our orthodox American Theology. The Dr. might have saved his labor, and with those who understand the issues of the present time in this country, his reputation for candor likewise, by maintaining a discreet silence. The teaching of Dr. Van Oosterzee, both in the exegetical and doctrinal notes, leaving out what relates to the baptism of infants, is, simply and unmistakably, what the orthodox Protestant theologians in our country are wont to stigmatize as Campbellism. No glossing by our American translator will save it. Go back, dear reader, and look over the above extract carefully once more, and let the matter be settled forever. That will do. When German Theologians are teaching baptism for remission of sins, and American scholars and publishers are giving circulation and virtual indorsement to their works throughout our own country, may we not fear that "the offence of the cross" is soon to cease. The good Lord hasten the triumph of his own truth over every false doctrine is my prayer.

GEO. W. LONGAN.

THOSE "WITHOUT."

Christ and his apostles recognize but two classes of persons in the world. "He that is not with me is against me; and he that gathereth not with me scattereth abroad," says the Savior. No third class, occupying neutral ground, is known to the Oracles of God. If a man is not for the Lord Jesus Christ, he need have no difficulty to determine his precise status. He is simply against the Redeemer of the world; and unless he becomes obedient to the faith, he will ultimately be punished with everlasting destruction from the face or the presence of the Lord, and from the glory of his power. This is a fearful truth, and should be pondered upon by all the rational creatures of God’s creation.

The great apostle to the Gentiles speaks of these two classes as follows: "For what have I to do to judge them also that are without? do not ye judge them that are within? (1 Cor. v. 12) Those without, and those within, include the whole human family; and from the two distinct classes in question. The line of separation between them is clearly marked, and stands out in bold

*The letter D is the initial of the translator, Dr. Day.
THOSE "WITHOUT."

relief, and need not be mistaken. The Church of the Lord Jesus Christ is regarded in the New Testament, as a vineyard, a field, a fold, a temple, a house. "In whom all the building fitly framed together, growth unto a holy temple in the Lord." Again: "But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The idea of an enclosure is still applied to the Church. "Pale of the Church." It is a structure like unto which is a door. Christ himself is the door. Those who pass through the door into the church are very properly said to be "within." All others are "without;" and besides these two classes there are none other. Hence the apostle, when he employed the terms under consideration, meant on the one hand, those in the Church; and on the other hand, those not in the Church. Of the two, those without form much the larger class. It makes the heart throb wildly to contemplate the vast number of ungodly and disobedient persons. How many teeming millions have never heard the gospel! What vast multitudes have heard it, but have refused to obey it! There are the Pagans, the Infidels, the nominal Christians, the moral persons, and the low, vile mean sinners—all of them without the fold; all of them on the broad road to ruin. There is no promise of Salvation for them while they remain without. The design of the gospel is to save men, by bringing them into Christ. They are invited to come into the Messiah's Kingdom here on earth, that they may finally enjoy that everlasting kingdom, spoken of by the apostle Peter.

A great question arises here. It is this: How should those who are with-

in act towards those who are without? The church is the pillar and ground of the truth; its great duty is to preach the gospel to a perishing world. "Go ye therefore, into all the world and preach the gospel to every creature" was the final command of the king to his apostles; and that commandment as applied to the church is in full force to-day. We send the minister of the gospel out into the world to proclaim the glad tidings of salvation. His mission is to those who are without; and the object of his mission is to induce them to come in to the "one body." He necessarily comes in contact with many who are not only not friendly to the gospel but bitterly and persistently oppose it. How is he to approach these persons? How is he to demean himself in their presence and inculcate the sentiments of the gospel into their hearts? This is the vital question; and the minister's success depends upon a proper solution of it.

Again, he has to meet and deal with the blinded and bigoted sectarian. He is a religionist, who claims to be a Christian, but who is wedded to a human system, and who bears the name and follows in the work of a human leader. The name of a Luther, a Wesley, or a John the Baptist is placed above the name of Christ; and the human creed is brought prominently to the foreground. He is allied to something pompously called "Orthodoxy." He is governed by his own blind passion, instead of the pure word of God, and proclaims to the world that "he knows he is right, because he feels so!" Now how is the minister of the Gospel to deal with this man, who is certainly "without" the fold of Christ? We might proceed and notice more of these different religious faiths and temperaments if it were neces-
sary, but those already mentioned will suffice our purpose—will illustrate the thought in our mind. But once more we ask, how are those within to conduct themselves towards those who are without, in order to win them to Christ? Let an inspired man give the answer.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. iv. 5, 6.) Here then is the divine answer, giving the divine rule by which the saints are to be governed in this important matter. It is brief, clear and to the point, and will bear the closest scrutiny, and the most severe analysis. "Walk in wisdom." There is to be no cowardly non-intercourse with the world; no shrinking of contact with sinners; none of the "let alone" policy to prevail. Truth is aggressive; and the champion of truth must contend earnestly for the faith once delivered to the saints. Panoplied in armor, furnished from the arsenal of Heaven itself, the soldier of the cross takes the sword of the spirit and enters the contest. His sturdy blows fall right and left, and error falls before him: but this is only when he walks in wisdom. "Beloved," say Christ to the twelve, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. Act with prudence; act promptly, but let wisdom govern you in all your actions. For a definition of the wisdom that is from above, consult the apostle James. "Redeeming the time!" Gaining or more literally, buying the time. The material of which eternity is made is time. It is a precious commodity with the christian. He should husband every moment. Sins are pardoned in this world, and lot in the next. Let the christian's walk with the sinner be such that not a moment be wasted, in bringing him to Christ. We have no time to waste on fruitless experiments with the sinner: we must act wisely towards him, and act now.

"Let your speech be always with grace, seasoned with salt." Let your words be full of favor and purity. Don't adopt the style of killers and trimmers." These latter make the gospel repulsive instead of attractive; and rouse all the base passions of the heart, instead of touching the latent chords of love, and causing it to burn in a lambent flame. Preach the Word—preach it boldly—preach it in its pristine purity and power, but preach it kindly.

Go to Mars Hill, and hear Paul address his splendid audience. The elite of that renowned city were around him. Senators, soldiers, philosophers, priests and poets gave him attention. The altars and temples erected in honor of the Grecian gods, were before him in all their architectural beauty. The city itself, glorious in its completeness—now splendid in its ruins—lay at his feet. The soft azure of the sky was above him. Surrounded by such circumstances, and in the presence of such an audience, stood the ambassador of the Lord Jesus Christ, to declare the gospel to men. All these were without, they were idolators. Their religion was false, and their hearts were desperately wicked. To these polished men, the "gospel was foolishness." But mark the wisdom of Paul: he preaches a positive gospel: he did not compromise the truth. Nor did he soothe them by admitting that any of their systems of religion were right. But he told the story of the cross in such a simple straightforward manner, and so impressively, that some said, we will hear thee
DEAR BRO. WRIGHT: Your correspondent from Lebanon, Mo., and your numerous readers, will please note the following explanation of Hebrews vi: 1-7. The writer is sorry that, at present, time will not allow him to send you any thing very elaborate, or exhaustive of the theme. He proposes only a brief sketch for the guidance of the enquiring and studious mind.

Verses 1 and 2 are an exhortation, and are closely connected with the concluding part of chapter v. This exhortation has two divisions, or commandments:

(1.) What the Hebrew Christians should do, viz: "Leaving the first principles of Christian doctrine," (Camps. Transl.,) they were to "go on to perfection,"—that is study to attain to higher and more perfect knowledge of Christian doctrine, and a fuller and purer development of the Christian life. The two admonitions, "leaving the principles," &c., and "not laying again the foundation," &c., are to be understood as commanding them, not to disturb the number, and order in which these 'first principles' had been given to the world by the apostles, as the terms of salvation, and the one foundation of the church of God. 1 Cor. iii: 9-12; Eph. ii: 20, and iv: 4-7.

(2.) What they are commanded to refrain from doing, namely, "Laying again the foundation of repentance from dead works,"—laying again the foundation of faith toward God,"—laying again the foundation "of the doctrine of immersions"—(see Levit. chap. xvi and xxi; Numbers chapter xix,)—laying again the foundation of the doctrine "of laying on of hands,"—laying again the foundation of the doctrine of "the resurrection of the dead,"—laying again.
the foundation of the doctrine "of eternal judgment." These six prohibitions of the Spirit have been disregarded by the sectarian world, and nearly all the superstitions, strife and divisions in religion, have arisen from laying a new foundation for some of the principles above described, and so changing their nature, or disturbing their harmony and design.

Verses 4 to 7 make a clear and unqualified statement concerning a well defined class of persons. It is likely, (I can here speak from experience,) that this to your correspondent, and many other readers, is found to be the most difficult part of the whole passage. Let us therefore approach it calmly, and examine it with care.

(1.) The privileges and the honors of the class mentioned. "They were once enlightened," &c., &c., and some five very important items are given enumerating and describing the gifts, graces and high honors they enjoyed. It is fair to put these five points in the analysis together, and consider them as specifying the strength, honors and joy,—indeed all things, that the Hebrew Christians desired from the gospel of Christ; as the full characteristics of men converted from Moses to Christ. But the whole tone of the Apostle's writing goes to show that he did not, at the date of his letter, suppose his Hebrew brethren to place as high value on the list of gospel privileges and joys as they once did. Hence his warning and revelation of the awful fate which awaited those who forsook Christ.

(2.) Their fate—"If they shall fall away," ("having fallen away," Camp and Mack. Transl.) "it is impossible to renew them again to repentance." There can scarcely be a doubt that 'falling away' here, means leaving the Christian faith and a saved state; and that 'renewing to repentance' means restoring back again to a saved state. Now into what was the once converted Jew in danger of falling when he relinquished the gospel? We know that when any disciple of Christ falls away from true religion he generally goes back to the vices, habits and false ideas he had, before his conversion. This was fully true in reference to the Hebrews addressed in this epistle. It meets the reader in every chapter, necessitates every argument adduced, the fact, that the Jew, who once had embraced Christianity, and suffered all things, with joy in doing so, was now voluntarily and deliberately returning to the law of Moses, seeking consolation in its ordinances, mingling them with Christianity, and forsaking Christ. They were evidently placing themselves 'under the law'; they felt religiously cold and dead, and in great need of 'renewing',—the apostle tells them, they could not be renewed by and through the means they were taking, viz. obedience to the Law given on Sinai. This law when first given had in it little foundation for repentance, and now since Christ had nailed it to His cross, and fulfilled it, it had none; it was effete and dead.

The Apostle does not say but, that if the Hebrew returned to the gospel and to Christ, he could be renewed (by the gospel) to gospel repentance unto life, and be fully established in his first love. This passage is not to be applied to ordinary "backsliders" in the present age. If I found a Jew, who had some years ago become a Christian, fell away, and who now told me—'I have gone back to Moses, and am now trying to be renewed by the law,' I could very properly apply it to him. The follow-
(1) This Epistle was all written to converted Jews. No such passage is found in any Epistle to a Gentile church (e.g., the Corinthian,) nor to a church composed of Jew and Gentile converts.

(2) If they followed out their course in leaving the gospel, they are said to "crucify the Son of God afresh"—that is, a second time,—"and put Him to an open shame."

It was the Jews (through their authorized agents, Pilate and the Roman soldiers) who crucified Christ once, or a first time, and put Him to an open shame, crying, "we have no king but Caesar;" we will not have this man to rule over us. Their refusal to have Him for legislator and Ruler, was a chief part of His shame in that day of sorrow. None but Jews could crucify Him a second time, by their returning to Moses, and thus saying in fact, He was put to death justly, and is not worthy to be our legislator and Lord, and so put Him to an open shame.

W. S. PATTERSON.

Oshawa, Ontario, Feb. 1869.

CHURCH FINANCES.—NO. V.

We have already shown that money or its equivalent in some material form is absolutely essential to the church's existence on earth, we say absolutely essential because it is just impossible to get along without it. Withhold this element from the church and it will die as certainly as it is done. By the church we mean that organization the Lord has placed here in this sinful world, through which to make known His manifold wisdom and grace by Jesus Christ, an organization of human beings, whose very existence in this world, we say, is largely depending upon money or its equivalent in some form or other. There is no question of more importance to the interest and success of the church than this money question. The Devil has some how taken the money all to himself, and persuaded religious people that it is wrong—a sin—to even think of money connected with religion, and much more to talk about it. Never was there a greater deception practiced. Under this wicked hallucination many religious people take offense if mention is made about money, and the poor preacher must study and labor and toil for the good of the church, preach here and there, ride many miles and continue meetings for many days all at his own expense, as though he was a kind of being different from our humanity, in that he could live with or without the necessaries of life; and his children, too, must be the best behaved, most intelligent, respectable and pious children in the community, or it will be surmised there is something wrong with the poor man! Yes, indeed there is something wrong, wofully wrong; brethren, you have withheld the wages from those who have reaped your harvests for you, and the cries of them and their children have entered heaven, and will be a swift witness against you. You have sinned, and sinned most egregiously too in keeping back the hire of those poor men. The nice conscious feeling you have of keeping money and religion separate, as though the former belonged to Satan and the latter to God, is all a wicked delusion. Since man was made religion was never enjoyed by him without money; neither true nor false religion can exist among men without money. It is a necessary element and must be had. And such rejoicings as we have some times had in thanking God that we "have had religion so many years, and that it has not cost us a single
cent; are but lies against the truth. Every man's religion does cost him money; indeed all his money as well as himself, as has been shown, is in the interest of his religion. And a little thought and common sense ought to suggest to him the nature and character of his religion, from whence it is, and whether it is carrying him, by the appropriation he makes of his money.—There is a religion of heaven and a religion not of heaven; one leading down to perdition and the other up to glory and honor. It is time, brethren, to awake fully to this matter. The condition of the churches all over the country speak to us in language not to be mistaken that we are wrong in our present practice. Nearly every church is in trouble about its money matters. Scarcely any amount however small, even to paying the sexton and keeping the meeting house in repair, can be raised without dissatisfaction among some of the members. And some churches actually bring discredit upon themselves and the cause by their continual complaining and quarreling about money to keep up the church expenses. This condition of affairs ought long since to have put a check to the general plan as observed in most of the churches in raising money, that is, in leaving it with each one to give just what he pleases, be it much or little. The first day of the week as the time of giving has been settled upon in many churches as of apostolic authority, and it is not my intention now to controvert this, but to call attention to the great principle of equality and justice underlying all giving in the church, and which has the apostolic authority for its observance as plainly as anything else taught in the inspired word. Giving should be done by equality,—a perfect equality,—says the apostle, so that some members shall not be burdened and others eased. The amount given should be from each member in strict proportion to what he has—to what he is worth as compared with what others are worth. The entire wealth of the church or particular congregation should be ascertained by the brethren whose duty it is to inform each of the amount he should give, and from that gross capital composed of what every member in the church is worth when freed from all embarrassments or debts, the amount required from time should be determined. This is the only possible way by which a perfect equality can be observed. As members enter the church, and leave the church, this gross capital should be revised by enlarging or diminishing according to the circumstances. This being done it will be an easy matter to raise money at anytime. There will be no need of a mammoth treasury in the church, like governments have on account of the extent of their boundaries, but the members all living in the discharge of their duties, meeting together every first day of the week to break bread, can each retain his means in his own hands, and have the use of it till it is needed. Then a short notice which can be given without inconvenience, of the amount he should pay on the principal of equality with all the other members of the congregation, is all that will be necessary. No brother who is honest to God and his brethren could object then to paying the amount, and we are satisfied no objection would be raised. But just as long as we continue under the practice as now generally obtains we shall have trouble. Churches will spring up and die out. All for the lack of system, and more particularly because the divine law of equality is ignored. We shall have
SIN OF PREACHERS.—REPLY.

Forest Home, Mo., Feb 20, 1869.

Dear Bro. Wright,—I received the Pioneer yesterday, containing my remarks on the sin of preachers, with your remarks on the same, which I read carefully over last night, and reflected on prayerfully, and have this morning gathered all your previous numbers on the subject, and read them carefully to ascertain whether I fully understand you; and while I find in them so many good things that I most heartily endorse, I actually regret to have to raise the smallest objection, lest I be misunderstood, or my motive be impugned. Yet I must admit there are some things in your articles that grate rather harshly on my ears. Now, my dear brother, let us try and understand each other fully and then strive to represent each other fairly, for I am quite certain that we both want the truth; now let us ascertain in what we do differ, we have no dispute on the honest faithful preacher, that he is entitled to a generous support, or living; the difference precisely, is this:—Is the man of God a rebel against God and his government, who preaches the entire Gospel, nothing more, nothing less, wherever God in his providence opens

competent preachers engaged in secular professions simply because their living in preaching the gospel is withheld from them, and to our chagrin, mortification, and shame we shall be afflicted with a class of vagrant and incompetent preachers, under whose labors no good can succeed. Every worthy and competent preacher should have the prayers, sympathy and support of his brethren. He should be upheld and supported by his brethren. He should be made to feel they respect him and will support him. The incompetent and unworthy should understand, too, the ministry of the gospel is not their calling. Every hindrance and drawback on the glorious cause of the divine Redeemer should be removed. And this money question, the finances of the church, is intimately connected with the first things in getting at this work. We would not be understood as discouraging that large and useful class of preachers on whose shoulders the church and the preaching of the gospel seems to rest. This class as a general thing are without education, or have but a limited one at least, and most of them in humble circumstances, and yet but for them where would the church and the blessed gospel be. They have preached Christ from house to house, and from neighborhood to neighborhood, and received scarcely anything for their labors. No lucrative profession has thwarted their purpose, but onward, have they moved in the glorious work through toils and sacrifices and great tribulations, and thank God they will form a brilliant and glorious constellation in the heaven of heavens forever and ever. Glorious assemblage! let me have but an humble place among them and I shall want no higher honor. No, far be it from me to speak discouragingly of this class, nor of the young brethren beginning to preach, all of these I wish to encourage and help, and will the Lord permitting. We have much to say upon this financial question, the Lord willing, we propose in a short time to drop the pamphlet form of the Pioneer and issue the paper on a respectable sized sheet of eight columns to the page, we shall then have more room to discuss this, as well as many other matters of interest to the church. We shall labor conscientiously to please God rather than men.

D. T. W.
SIN OF PREACHERS.—REPLY.

up a field for him, should he even do it at his individual expense. Now this is just what I have been trying to do for 33 years together with my old co-laborers many of them have gone to their reward and the balance will soon follow them. Now if we have been sinning all this time against any one but ourselves I want to be fully apprised of it before I go hence. Now my good bro. read very carefully my acknowledgement over again and your comment thereon and ascertain if you have fairly represented me therein, if so, I have conveyed an idea that I did not intend, and I think yet that my good bro. W. has placed a construction (unintentionally no doubt) upon my language that my words will not justify. Any man that fails to declare the entire revelation of God to his fellow man faithfully through ignorance or fear of his popularity or any thing else, smite him once and I will smite him twice, the sin of handling the word of God deceitful or suppressing the truth can never lie at my door, all that know me if they would speak and testify, know that my great fault is that I am rather blunt and outspoken for my popularity and even sometimes for the good of the cause. Now bro. I think that the brethren that have acted with me in good faith preaching all that they possibly could at their own charges, were and are entirely justifiable, and except convinced of an error I expect to continue so to act the balance of my days to the best of my ability that God may bless me, if I am wrong brethren set me right, I want to know the truth that I may enjoy it and that I may teach it to my fellow men, and I think that I am perfectly justifiable from the 8th of Acts from the entire Church except the apostles, where ever they went preaching the word—which I think is yet the duty of the entire brotherhood where ever the may go even in their dispersion by persecution, sword, or famine, or emigration even from necessity whenever or where ever an opportunity may offer, even if he labor with his own hand as Paul did at Corinth, Acts 18, and as he did again at Rome bound with a chain in his own hired house two whole years preaching the kingdom of God, and teaching those things concerning the Lord Jesus Christ with all confidence no man forbidding him. Let any of the brethren put me right that think me wide the mark.—Now with regard to my broad challenge and bro. W's. acceptance thereof and his proof thereto. I ask him to read again and see that his proof is not wide the proposition that I challenge the brotherhood to prove. My good and venerable bro. has done the very best that he or any one else can possibly do, and don't be startled, my dear bro. when I tell you plainly that you are squarely on my ground. God has ordained that he that preaches the gospel shall live of the gospel, I am satisfied with that arrangement and have not, nor do not intend to try to alter it. Now bro. Wright, if we are all willing to adopt the Lord's plan and go to work in good earnest preaching the word, we shall be able to give a better account of ourselves and the brethren generally than we have done in our former reports when we report so many failures to comply promptly with their contracts. I am down on this continual new contracting every year, it is the cause of our greatest troubles; religiously, here is the sin of preachers, every preacher nearly is wanting a fatter church or a richer place, and nearly every church is wanting a bigger preacher, hence all our shifting about, changing preachers and preachers changing their locations, seek-
and making new and better contracts, leaving old ones not finished because of a better if they accept at the time. Who says that we have not had as many or more failures on the part of preachers than congregations to fill their contracts? Now let every Bishop discharge his duty faithfully to his congregation, and if the church neglect their duty to him, then let him in faith and prayer refer the matter to the Judge of all the earth, who will do right. And if there can be a Bishop with a church, let him find one if he can, if not, let him go into the hedges and highways, and build one, and stay and take care of it, and eat the fruit of his labor; then all will be well, and thus the kingdom will be enlarged, and the truth will be established throughout the world. For the present, I am done. Bro. W., or any other brother besides, criticise my position as severely as you please, only do it in love.

SAM. S. TRICE.

REMARKS.—Bro. Patterson has written us direct in reference to bro. Colston, recommending him very highly. We therefore welcome him as a co-laborer in the work of the Lord, in this large and inviting field for the minister of Christ. There is no difficulty here in finding opportunities and places to preach the gospel. All over our broad and fertile State are people wanting to hear the word of life. Bro. Colston comes to this good work. We hope the brethren will help him, and that his labors may be largely rewarded, and his dear family made to feel truly at home, pleasant and happy.

D. T. W.

Reports from the Brethren.

ALBANY, Mo., Feb. 18, 1869.

D. WRIGHT, I take pleasure in announcing that we have had a glorious revival of religion at this place. The meeting lasted about two weeks, and great interest was manifested by the brethren on every occasion. Thirty souls united with the church on every occasion. Our brethren are preparing to build a fine church this spring, and from present indications will meet with success. We have already quite a sum of money subscribed, and will undoubtedly swell it to the required

LETTER FROM G. W. COLSTON.

SHELBINA, Feb. 23d, 1869.

Dear Bro. Wright, Although a stranger in the flesh, I presume to introduce myself to you, and through you to the brethren of Missouri, as a preacher of the primitive gospel of twenty-six years standing. I have left Canada for the purpose of finding a home in your State, and to be useful as a proclaimer, wherever my services may be required. I have a family of a wife and four children, and but limited means. I have a letter of commendation and introduction from W. S. Patterson, at present Pastor of the Church of Christ in Oshawa, Canada. Any suggestions from you would be thankfully received.

Yours in the one blessed hope.

GEO. W. COLSTON.

REMARKS.—We only have room for a remark or two. The preacher who has declared the whole counsel of God to his brethren, preached the gospel in full, nothing more nor less, as bro. Trice says, has not sinned. He has done his duty.

As to the filling of contracts, between the congregation and the preacher, we have labored long under a mistake, if the church has not been, a most invariably the defaulter. So far as my observation has extended and my memory now serves me, it has been the case. Few preachers would leave a congregation whose payments were made them promptly. I think I saw in some paper, the Review probably, a suggestion that no preacher contract with a church till he has evidence that she has paid up the last dollar to her former pastor. We feel like seconding this motion with a slight amendment, that no church employ a preacher, until she has evidence he has not left a contract unfinished, where he was receiving his pay promptly from the church, as per agreement.

Our article on the sin of preachers, is again crowded out. But bro. Trice's article as above must supply its place in this week's issue.
amount before the weather moderates sufficiently to commence building. Yours in Christ.

H. S. KLINE.

GRAHAM, Mo., Feb. 22, 1869.

DEAR BRO. WRIGHT, In accordance with an arrangement to meet in cooperation at Oregon, Holt Co., Mo., on the 12th day of February, 1869, as published in the Pioneer, a few brethren of the Oregon congregation and myself were in attendance, and waited for some time for reinforcements, but failing to come, we sang a hymn, prayed, and adjourned without any more arrangements for meeting in that capacity. The Oregon congregation is doing well, though they have had some heavy drawbacks lately. I have engaged to preach for them the present year.

JOHN W. TATE.

SHELDONVILLE, Mo., Feb. 24, 1869.

DEAR BRO. WRIGHT: I have just returned from a preaching tour. I began a meeting at Williamstown, Lewis Co., Mo., on Saturday the 12th of February, and continued until the 18th of the same month; Prayer meeting on Wednesday night, at which we study and adjourned without any more arrangements for meeting in that capacity. The Oregon congregation is doing well, though they have had some heavy drawbacks lately. I have engaged to preach for them the present year.

GEORGE MOORE, Elder.

Time Out.—This number closes the time of all our subscribers who began with with the first No. of last volume, except such as paid $2.50, they have 13 Nos. yet due them. Several have already renewed. Will all the balance please do so immediately? We are preparing for a grand change in the paper, and need all the help we can get. Please renew. We shall continue the paper to each till we make the change from the pamphlet to the sheet, and then stop unless he has renewed.

D. T. W.

Married.

At the residence of the bride's father, in Chillicothe, Mo., on the 24th ult., by Elder D. T. Wright, Mr. Thomas Kincaide to Miss Talithaum Supper.

OBITUARY.

DIED, in Kansas City, Mo., Feb. 13, 1869.

JOHN MILTON STONE, of St. Louis, aged 28 years, 10 months and 23 days. He was born in Lexington, Mo., March 20, 1849. To say he was good is not enough; he was a Christian, a Christian gentleman, the highest style of man. At about fourteen years of age he gave his heart to the Lord. It was his delight to do justly, love mercy, and walk humbly before God. Faithfully did he observe the apostolic teaching, “Honor your father and your mother, which is the first commandment with promise.” Having a cultivated mind and graceful manners, he made joyous the family and social circles. He was highly gifted with music and song. Long, long will the members of the Sunday School, the Prayer Meeting, and the Christian Church, with whom he was associated for many years, on the corner of 23d and Olive Streets, St. Louis, Mo., remember the praises of the Lord that went from his consecrated lips. With a dear mother and infant brother he will sing the sweet song of everlasting redemption, in the Paradise of God. By their side he was buried on the 20th, in the beautiful Cemetery near Lexington, Mo.

My noble son, it comes near breaking my heart to say, Farewell! Farewell! Farewell! No more on earth to look on your manly form; no more to hear the enchanting notes of your Harp; no more to listen to your sweet musical voice; no more to kneel with you around the altar of prayer.

In the Book of Inspiration we have these consoling words: “And I heard a voice from Heaven, saying: Write, blessed are the dead that die in the Lord from this time.” Yes, says the Spirit, “that they may rest from their labors, and their works do follow them.”

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J. K. ROGERS, Pref.

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thia Wilson • Mrs. Graham Odell • Chilli • Mrs. Maria Moore • Bella • John P. Har...Macy Moore • Ada • New Rice for Amplia Rice • Louisiana Mo; • W. Tapscott • S. M. Dodson • Loutre Mo; W. O. Williams • New Rice for self • W. O. Cook • Ore...ections, Special inducements on Pennsylvania School States. Agents for sale of CHRISTIAN HYMN BOOK, and "Harp of Columbia." When visiting our City call and examine our stock; quotations cheerfully given. Parties favoring us with their orders may rely on prompt attention and Lowest Market Rates. JOHN BURNS, Agent for PATTERSON & FITCH, Jan. 14, 69. 6m. St. Louis, Mo. CHRISTIAN SUNDAY SCHOOL PAPERS THE MORNING WATCH: A Sentinel on the Walls 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 competition with any juvenile publications in America. W. W. DOWLING & CO., Publishers, Journal Building, Indianapolis, Ind., and Rooms 14 & 15 No. 104 Madison St., Chicago, Illinois.
WHERE ARE THE BAPTISTS NOW?

Bro. Wright: So much has appeared on the pages of the Pioneer recently concerning the Baptists, that they cannot complain that you have forgotten them. I love to hear of their advocating the truth as several of them are doing. Coulson, Taft, Oliver, and recently Rev. J. M. C. Breaker, of St. Louis, and endorsed by Rev. G. W. Rogers, of Chillicothe, Mo., give signs of growth in grace and a knowledge of the truth as it is in Jesus.

Mr. Breaker lately preached a number of discourses in the first Baptist church of this city. He is recently from South Carolina, I am told, where he could not have had much opportunity to form personal acquaintance with the Church of Christ; hence, or for other good reasons, he preached a sermon while here on baptism, that some of our brethren heard, and pronounced as good as anything delivered from the Christian pulpit of this place, on that subject.

Mr. Rogers says: "Bro. Breaker is certainly one of our best preachers, and is certainly sound in doctrine, as his last two sermons on baptism and communion evinced." Mr. B. said for, in Acts ii: 38, means in order to. If that statement is "doctrine," brother Rogers says it is "certainly sound."

For saying the same thing as the above, we have been called "believers in water salvation," and that by Baptists too. Thank God there are some along the line of Baptist history who are faithful to the whole truth, as the following from John Taylor's history of "Ten Churches" will show. He went from Virginia to Kentucky in the early settlement of the latter State.

J. M. H.

"Arise and be baptized and wash away thy sins." This text is recorded in Acts xxii: 16, on which a very short comment will be given. Saul's conversion is stated three times in this book, as in the 9th and 26th chapters, so also in this. The malice of this mighty sinner is fully expressed in first of the 9th chapter, for while breathing out threatenings against the disciples Christ, being exceedingly mad, he goes with great eagerness to the high priest, desiring letters of commission from him to go to Damascus, a distant city, and drag to Jerusalem both men and women (who called on the Lord Jesus) and treat them as he had done Stephen a little before.

The whole circumstance of his conversion and call to the ministry is made explicit in these three chapters, when he literally saw the just one (the glorified humanity of the Son of God). The brightness was so great it took away his natural eyesight for a season—he trembling on the ground inquired "Lord, what wilt thou have me to do?" The answer was, "Arise, go into the city, and it shall be told thee what thou must do." That Saul was converted before he rose from the ground, or went to the city, we have no doubt, and we have as little doubt that the guilt of his sin was
WHERE ARE THE BAPTISTS NOW?

not removed till he was baptized. I have heard many questions, and answers, and preachings on the meaning of the above text. I think I have seen one printed sermon on the text, and the construction of the whole has been, that the sins of omission were washed away; and though Dr. Gill somewhat differs from the above meaning, I have been still left in the dark. How could Saul omit a duty till he was commanded to do it? Where no lay is, there can be no transgression. Moreover it is not sin in the singular, but sins in the plural that are said to be washed away. The Lord's own time is the right time to do his own work. When Saul asks what wilt thou have me to do, why did not the Lord tell him to be baptized, for he was as worthy of it then as he was three days afterwards? But God chose he should labor under a sense of his guilt, till the moment he was first under the water (for I presume he was buried with Christ in baptism). If sprinkling or pouring would have done, he might have sat or lay where he was. Though his eyes were miraculously opened that he should see his way to go to the water, his guilt was not removed till he was baptized. Neither did he partake of any sustenance till after he was baptized, though he had neither eat nor drank, or seen one object with his natural eyes for three days, continuing in incessant prayer, till Ananias came to him. Nor is this the only instance in which great things (under God) have been done by gospel baptism; as in case of John's baptism in the third chapter of Matthew (for this I call gospel baptism, since they were baptized of him in Jordan confessing their sins). This is all they know of, that they did say, though he did say to them (in nineteenth chapter of Acts) that they should believe on Him that should come after him. So also on the day of Pentecost (2d of Acts) when they cry out, "Men and brethren what shall we do?" Peter's answer was, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." Though we believe nothing can radically remove the guilt of a man's soul, but the blood of Christ, yet this blood may be applied by the instrumentality of baptism, through which the comforts of the Holy Ghost may and often do flow. Should it be said this is placing a little too much stress on baptism, the answer would be, God has connected salvation with baptism, as also with prayer, so that for a person to profess hope in Christ and be indifferent about baptism, is to me a very dark mark of his discipleship. I consider it the first and greatest duty of a believer in Christ, hence we can account for three thousand being added by baptism to the church in one day—and that the first day they believed. The relation of their experiences must have been very short, perhaps, only to confess their sins, and say baptize us in the name of Jesus Christ for the remission of them, that we may receive the comforts of the Holy Ghost; or as the blessed Eunuch says, "Here is water, O do not hinder me from being baptized." See what a heavenly hurry Saul was in, though weakened down by a distressing fast; behold him with great weakness of body and load of his guilt staggering along to the water. I almost fancy that I can see the dear little man (he was afterwards called Paul, which signifies little) hanging on the shoulder of Ananias, and hurrying him up, with his right arm around him, and as they walked on, saying, "Be of good cheer,
brother Saul, when you are baptized your sins, or the guilt of them, shall be washed away." And it may be that the Lord Jesus, in his all-governing providence directed him to the street, and to the house of Judas—water being at hand there. I am far from believing that water (even instrumentally) is made subservient to the washing away of sins, or the removal of guilt, only under God's own arrangement, and never without regard to the blood of Christ. Saul's was a very peculiar case—and yet I have known baptism, in many cases, marvelously efficacious in the comfort of poor limited believers in Christ." * * * *

THE PIONEER.

DEAR BRO. WRIGHT: Although I have not been able to write for the Pioneer as I have desired, still I trust you may succeed. I believe as ever that we need a paper in Missouri as a home Organ. You have passed many dark days in your experience as an Editor, during the past 7 or 8 years. You have passed the fiery ordeal without a smell of fire being on a hem of your garment, so far as known to me. That the Pioneer needs enlarging, no one denies—that it ought to be a better paper, you have yourself stated—that it can be when the number of subscribers is doubled, you have also frequently published. In these remarks I have no wish to beg—not at all—I merely desire to state to the readers of the Pioneer, that all who are prospering in the things of this world can contribute $10, without feeling any loss whatever. Provided only twenty persons send in $10, this will enable you to enlarge or in some degree improve the Pioneer, and commend it to the brotherhood generally. Brethren, what say you? Answer by sending the money directly to bro. D. T. Wright, Chillicothe, Mo. I know one brother with a $10 bill ready to send at once.

There never was greater need than just now for periodicals, fashioned after the old style of the Harbinger, Messenger, and Evangelist. It may be said the day is passed when the weapons they used should be wielded. This is not so. We live among the same people—are surrounded with the same circumstances—are walled in by the same inflated sectarianism—and need nothing better for the conversion of the world than the primitive gospel. Would that the voice of such men as Campbell and Stone, of Scott and Church, of Johnson and Creath, and many others who have gone to rest, could be heard calling the good of all parties to one common ground of union and communion. Would that the same battles fought by them might be fought over again—that the present generation might hear their high arguments—that the sects standing as they seem to be, on their last legs, might fall prostrate forever—that the churches, dreaming as they are, stagnant, as many are, might be aroused as by the midnight cry, and put on their strength, bright as the sun, fair as the moon, and terrible as an army with banners. Fear not, bro. Wright, to speak of faith, of repentance, of confession, of baptism, of the way into Christ. Some glory in the fact that they never speak of these points. I grant you can never build up a church with these and nothing more; still so long as men and women inquire the way into the kingdom, so long must these points be labored occasionally. Let us beware lest we are wise above what is written, when we set aside these questions so often presented in the Living Word.
This is a day of Infidelity—a day of Rationalism—a day when the world seems to call for a liberal Christianity, and a day in which sectarianism is catering to the demands of this licentious age. Let us be on our guard lest we be drawn into the same fearful whirlpool in which the sects are now circling, and must finally disappear. The gospel, the whole gospel, and nothing but the gospel, will suffice for the age in which we live. If that fail, then nothing can effect any good. My paper is full. God be with you and help you to publish the truth as revealed by Christ and his apostles.

W. C. ROGERS.

St. Joseph, Mo.

REMARKS.—I feel very grateful to our beloved brother Rogers for the favorable mention he has made of myself and the Pioneer. How thankful indeed would I be, just at this time, if many brethren like the one of whom he speaks, would send me ten dollars. I have already ordered new type and fixtures, with a view of changing the Pioneer from the pamphlet form to a respectable sized sheet of eight columns to the page, and am in urgent need of money to pay for them. I am looking for them every day. Still I shall not be able to lift them when they come till my finances increase. Last fall several brethren thought that the means could and would be furnished me upon a little effort, to buy new type for the paper. But nothing was done then. The matter lay still until within the last few weeks, when I determined to greatly improve the paper, by enlarging it and getting new type for it. Since that became known, several brethren have already sent me ten dollars to help me make this improvement, but I am still lacking some yet. Hence I say how glad and thankful I would be, if this good brother of whom bro. Rogers speaks, and many more, would send me ten dollars. I promise that every dollar thus sent or given me, directly or indirectly, shall be faithfully invested in an improvement of the paper. I shall manage to pay for the type, &c, on their arrival, and pray the Lord to dispose the hearts of the brethren to relieve me of any embarrassment I may incur in so doing. The Pioneer will soon appear in a new dress, the Lord willing, and possibly in a much more acceptable form to the brethren generally. However many papers we may have abroad, we need one at home, in which we can defend the truth, and our efficiency in its advocacy, against the misrepresentations of the opponents. We need a home organ and a medium of direct communication between the churches and between the brethren,—a paper, as it were, published at our own doors, in which we can talk to each other in the common interests of the great cause for which the Savior gave his life. Such a paper we wish to, and will, under the blessing of God, and the cooperation of the brethren, make the Pioneer.

D. T. W.

WHERE IS THE WRONG?

Bro. Wright: In your paper of 14th Jan. last, you have a good article entitled “The Sin of Preachers,” and another good piece headed “Money.” And I desire to keep the subjects treated before your readers.

That failing to teach Christians to support preachers is a sin, a great sin, is, I think, clear enough. But if we say it is the sin of preachers, we may be understood to mean either that this is their greatest sin, or that it is not the duty of others to teach this. It does not seem clear to me, that preachers are
the only, if they are the most natural and appropriate teachers of this duty. It must be regarded as a delicate task; and as the Bishops are to be teachers, I do not see why they might not teach this lesson. Still the preachers could prompt them, and do much towards having them do it. Our papers could, also do more than they are doing of this work, in aid both of the preachers and the cause they advocate.

There has, I apprehend, never been too many preachers, in proportion to the members, for the carrying out of this divine provision; and there has never been too "hard times," or too much poverty. For the preacher can and ought to suffer with the sufferers, and be content with such as the majority of their brethren have. They are not lords, and have no right to live as lords. Let me note a few items, as

1. All who are really worthy of being preachers, are worthy of being supported by the church while they preach, and to the extent of their labors.

2. Churches should be very careful not to ordain to the holy work one who is unworthy.

3. They should, also, be very careful to watch over them, and see that they labor worthily. If they do not do enough work, or err in other matters, let them understand that there is a tribunal at hand to hold them to a strict account. As examples to the believers their work is exceedingly important. Let the churches see that they do it well in all respects.

4. Let there be a good and clear understanding as to the duties of the church and the duties of the Evangelist. Let not the church require the Evangelist to do for it what it can better do for itself. If he labor in a church, or with a church, let it be to "set it in order," and then let him go out to do the same for other churches, or to establish new ones.

5. In disregard of this, the only condition on which some churches will support preachers is, that they "preach for us." This is calling in, not sending out the gospel.

6. Let no Christian feel innocent unless he gives to this work in proportion as God gives to him. Many church members are doing nothing because their churches are doing nothing. Remember, this is an individual matter. The church may act; if it does not, the individual member must, or be guilty as an unfaithful steward. Every Jew had to see to the giving of the tenth of all his increase. However he might receive the Priest, and however others might act, he was guilty if he did not. So will we be now.

7. As this is a matter of very great importance, let us all give the closest attention; and let us be especially careful to do nothing that can hinder it. For if the preachers are not sustained, the gospel will not be preached—to the same extent; and if the gospel is not preached, it will not prove "the power of God to salvation," souls will not be saved, and the cause will be the failure to support the preachers.

A Confession.—Brother Wright confesses, and bro. Bullard confesses to great error in not teaching and encouraging the support of preachers, by receiving support and requiring it. I have always thought that the example of Father Campbell, in this respect, had done much harm. There was some special reason for his course, however. Still, the force of the example is bad. And with this before me, I have done the same thing. I thought I could live without, and that I could do more.
causing others to be supported. But there is the force of the example. The ancient Priests did not excuse the people, or refuse to receive their tenth because they could, occasionally, live without it.

Before, and during the war, I did travel and preach much; and I did something towards having others sustained. But then I have left the force of example; and now I receive letters literally demanding my labors, without the slightest thought of compensation or support, and I am not able to go at all except as I am sustained. Last summer I rode thirty miles, going and coming, to preach to a very small bunch of people on Saturday, and had to pay one dollar and furnish a horse to have a letter carried next day, explaining why I was unable to attend. Besides the labor and danger in the hot sun, I lost some $20 of practice, and the church, I think, never thought of the slightest compensation; they were, indeed, generally too busy to attend on Saturday. I was told, "every body will come Sunday." I was recently applied to for a subscription to build a meeting house in that neighborhood, and sent them this visit, as the best and all I could do.

Perhaps more as the result of my own error than of all other causes, I am now confined to business, very deeply to my regret. My days are fast passing away, and will soon be gone, and I would labor in the ministry, but, in justice to my family, I cannot go out far. If I suffer, and if others suffer by my example, let me hope some may profit by this confession.

I am not in favor of the course taken by some, viz: to refuse to preach except as they are sustained. We can preach some—especially on Lord's day; and it becomes us to do what we can, whatever others may do. We ought to be willing to set an example in sacrifices, as well as in other things. And I desire to have this well understood, that if I do not preach more, it will be the fault of others in the future.

This course of the church, and this condition of the present preachers, goes far, very far, towards hindering young men from becoming preachers. They are studying professions, trades, &c., as a part of their preparation for becoming preachers. Consequently, some will never enter the work, and those who do will be far less useful than they might be.

Now, who is to be at fault in the future? The Lord help me, that I may not be! And let each reader of this article decide the case for himself and himself as before the judgment seat of Christ!

C. KENDRICK.

Bastrop, Texas, Feb. 14, 1859.

REMARKS.—We are glad bro. Kendrick has given us his mind upon this subject. We ask for his excellent article a careful and considerate reading. I should like to hear from other brethren yet, upon this subject. Just as long as preachers will preach without compensation, so long will the churches receive it and expect it. The practice will discourage young brethren from the ministry, and increase covetousness in the church, and tend, in its general bearing, to paralyze every effort to spread the gospel. In the command ordained for the preacher's living, is a prohibition to his preaching without it. Weigh the matter carefully before God, and in view of the great cause for which the Savior died. A positive command contains a prohibition of its neglect. All worthy preachers of the gospel should have their living provided for them that they may give themselves wholly to the ministry. Brethren who
can afford to preach at their own expense, as we have before said, cannot do so with impunity. There is no exception, the ordinance declaring that they who preach the gospel shall live of the gospel, is positive, and can not, we maintain, be violated with impunity. We must come to the book, to the plain thus saith the Lord on this subject, as well as on that of faith, repentance, and baptism. We must try at least to get right on every thing the Lord has commanded.

D. T. W.

For the Pioneer,

PARDON.

Bro. Wright: I have seen a short article from Bro. Smith complaining some of the obscurity and heresy of my views of Pardon, if he understands them. I do not think he has fully understood me, and it may be that in some instances I was infelicitous in the choice of terms in expressing my views. I am as conscious as I can be of anything on earth, that my views are right, and nothing short of a thorough investigation and clear development of facts in the contrary, can convince me that any one can go to Heaven without pardon, or that all who die without being immersed on a profession of their faith will be forever lost. This is the only point at issue.

The great principles enunciated by our Lord, and reiterated by his ambassadors, lead me to the conclusions I have come to. In regard to the law of remission of past and present sins, I have no controversy—it is the use of the term pardon as the equivalent of remission that I object to.

I am glad to see Bro. Smith want to defend the truth. He has the advantage of many of our scribes; he understands the Greek and Hebrew, and has the Hebrew Bible and the Greek version of the Old Testament. Let him show that the same word in the Hebrew rendered pardon in the common version, was rendered forgive in the common version, and that the same identical word in the Greek version of the Old Testament, that is rendered pardon in the English, is the same word invariably used in the New Testament, and rendered remit, remission, &c., and I will no longer contend for a distinction.

The Pioneer is too small (till its size is doubled) and I have not time at present to give a full answer to his article. Yours, as ever, W. Wright.

BE HOPEFUL.

A good sister remarked to me not long since, that at times she was filled with fearful forebodings. She heard at church so much about "work!" "work!" and felt that she did so little, that she might at last come short of everlasting life. She did some "service," but then she might, because it was so feebly and imperfectly done, fail to secure the eternal reward. I asked her if she was not kind to the poor that came to her gate, she answered she was, but that she could not often go out to hunt them up. I asked her if she was not tender of her children, and if she did not pray for them, and labor with them, that they might grow up in the nurture of the Lord. She answered, "Yes, but that is selfishness."

Now, while it is well not to overestimate "our service," it is not well to underestimate it; it is well to consider it justly. While we are unprofitable servants at best, yet we are graciously received if only we love to do what Jesus bids.

A little girl for a long time had been saving her pennies, dropping them into
a child’s savings bank. Her mother having left home, with the aid of the nurse the child opened the box, and taking her little fortune to a neighboring store, she purchased a piece of goods, out of which to make her mother an apron. The little hands worked diligently, and when the mother came home, she was surprised with the gift. The stitches were long and uneven, and the apron a little misshapen, but the mother had no heart to criticise the work; it was very precious to her, because it was the work of love. The child did what she could.

So, in the fabric of our lives, there may be long stitches and uneven, yet the merciful Father will pardon our blunders and mistakes, if only we love Him and seek in our life to please Him.

Our obedience is all imperfect, and if the condition of our present life is perfect, intelligent obedience, then it were better for us all that, as a hidden, untimey birth, we had not been, as infants which never saw the light.

But do we strive to know the will of God? Do we hunger and thirst after righteousness? Are our hearts pure? If so, we are blessed.

Paul said he counted not that he was perfect, but one thing he did: forgetting the things that were behind, he pressed forward toward the mark for the prize of the high calling of God in Christ Jesus. “Let us, therefore, as many as would be perfect, be thus minded.”

Sister, the love and care of your husband and your children is a part of your religion. Your toils and anxieties at home will not be unrewarded. Your secret prayers will not be unanswered.

If a husband and wife, without children, were to take two little orphans to raise, it would be considered a holy work; it is just as holy to rear up for God and heaven one’s own children, as another’s.

I heard Gough, the great Temperance orator, one night, tell the following story. He said he was riding once in the country with a city exquisit, and, as they drove along, his companion remarked:

“Ah, Mr. Gough, this life in the country is not life, it is vegetation; it takes the air and ambition and excitement of a city to constitute life.”

“What do you mean?” said Gough.

“Why,” said the man, “you see that old lady sitting on that farm porch knitting. She has, probably, never been out of sight of the smoke of her own chimney. It has been eat and drink, work and sleep—eat and drink, and work and sleep, for many a year; and now it is eat and drink, and knit, and sleep. That I call vegetation.”

“Well,” said Gough, “I know what you mean, and I know that old lady. She has two daughters, who are teachers. She has two sons, Missionaries of the Cross. She has one son under the soil of Gettysburg, and another following the flag of his regiment to victory. If that is vegetation, I pray God to multiply its growth on the earth.”

Your life, my sister, may seem to you poor and empty; but, if it be life of faith in God, it can not but be rich, and full, and blessed.

Your duties are largely around your own fireside. The poor of your own neighborhood you must visit. The stranger you must not turn aside. The public worship you must not neglect; but it is important, beyond measure, if you desire to accomplish good, that you shall make your home a Christian home; the school of virtue, the nursery of true men and women, the center of cheerfulness—place for tender and holy memo-
eries with your children when your body shall sleep beneath the willow, and the violets shall grow on your grave.—Independent Monthly.

DECEITFULNESS OF SIN.—The following most beautifully expressed truth in reference to consumptives, is equally true in all its force of the sinner, and the wayward Christian. They know not how soon their change will come and Satan persuades them all is well, and there is time enough yet to make the great preparation. "Poor, weary ones!" may they awake from this deceptive illusion ere it be too late!

"Few sick people are willing to hear the worst." I have sat by the bedside of consumptives on whose cheeks the hectic fever glowed, and whose wildly lustrous eyes and hollow cough, justified expectation of almost immediate dissolution, and heard them tell their plans for the future. "They had some cough, to be sure, but then they had taken cold recently, and would be better when that passed off; or when the spring should come with its birds and flowers; or when the hot summer was over, and the beautiful autumn weather came on." Poor, weary ones! may Christ be your salvation; for the time of the singing of birds will come to you no more in this world forever, and the winds of the next autumn will pile the yellow leaves about your graves.—Independent Monthly.

AN INEXHAUSTIBLE FOUNTAIN

At all times and seasons faith and prayer find fulness of mercy and pardon and of grace to sanctify, in Jesus Christ. The supply is inexhaustible. Mountains have been exhausted of their gold, mines of their diamonds, and the depths of the ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miners hammer; nor is the song of the pearl fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those that follow us whom they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

HEAVEN.

How charming is that word heaven!—where no tear will ever fall, no groan be heard, no sorrow be seen; where no sin will mar the perfect joy, no death bring it to an end. Oh weary heart there is rest for you. Oh, burdened heart, there is full pardon and holiness for you. Do sickness and pain make life a burden? Sickness and pain never enter there. Do sinners vex you? None but the holy are there. Do you wish perfect holiness and perfect bliss? You will find them there. BLESSED Jesus! in thy name, relying on thy merits, I humbly hope for heaven. That which thou hast bought with thy blood shall be my eternal possession. Redeemed, purified, saved, I will there praise thee forever.

Rev.Samuel Fasig, whom the readers of the PIONEER will remember is a regular Baptist, and who is attempting to lead his church in Ohio into the camp of the Winebrenarians, is making some progress. The organ of the latter party announces with evident satisfaction, the fact that the "Rev. Samuel Fasig's daughter Ellen, was converted last night!" to the faith of John Winebrenner! To your tents, Oh Baptists!
FROM HEAVEN OR EARTH?

The "Church Advocate"—organ of the self-styled "Church of God" party—is before me. In it I find some strange things. R. H. Bolton says, "A good work of grace is now in progress at Salem Center, Michigan. I was there one week—left this morning. Last night 18 mourners were forward for prayers: 5 claimed to be blessed. Over a dozen have been professedly converted, and several have been baptized."

This is not New Testament language. Of the 18 mourners forward for prayers, only 3 of them claim to be blessed. What evidence had they to support this claim? Does the word of God promise "blessings" to sinners on the condition that they go to the mourner's bench? To be "blessed" and to be converted are synonymous terms with this Ashdod party. But what of the remaining 13 mourners? Did the Holy Spirit act arbitrarily and "bless" 5 persons, and at the same time, surrounded by the same circumstances, refuse to bless the 13? Whose fault was it that the entire 18 persons were not blessed? I trust the "Advocate," or bro. Bolton will answer. But how unlike the examples given in the Acts of the Apostles. I affirm that the Apostles of the Lord Jesus Christ never left a penitent be

... query...

BRO. WRIGHT. Is there authority in the Word of God to justify a Christian man to leave a pool of "Ambier" at his feet in the house of the Lord?

ANS.—No. Yes, we repeat it; NO. There is no authority for so filthy and nauseating a thing. No Gentleman would do the like in his own house, nor that of his friends; how much less should be in the house of the Lord! Purity requires cleanliness, and in the absence of the latter, it may be presumed the former does not exist.

TWO UNWORTHY PREACHERS.

We, the undersigned Elders of the Church of Christ in Oregon, Holt County, Missouri, are compelled from evidence in our possession, and from personal knowledge, to say to the brotherhood at large, that a man named GEORGE T. WEBSTER, who has been preaching in North-west Mo., is unworthy the confidence of the brethren, and should not be allowed to preach. He has done us great harm by lying, and when upbraided treats all of the brethren with the utmost contempt.

We would further state, from personal knowledge, that JESSE GOODWIN, who has been preaching in the Counties of Holt and Atchison, Mo., is in the habit of getting drunk, and is hereby published that he may not impose on the brethren.

JAMES CURTIS, Sr., WM. BASKINS,
Elders of the Church of Christ,
Oregon, Mo.

ELD. WESLEY WRIGHT.—This brother passed through Macon, Mo, on his way to Canton, in the North Eastern part of this State. He had been at Columbia holding a meeting, and reported four additions by letter. He states that the School at that place under the management of bro. J. K. Rogers is in a very flourishing condition. There are in this school 160 pupils, of these 80 are regular boarders in the institutions, and who hail from various parts of the country.

J. M. L.
LITERARY NOTICES.—REPORTS.

ELD. JAMES A. BERRY.—We learn that bro. James A. Berry of Jacksonville, Randolph Co., Mo., has engaged to preach for the Church at Palmyra, and may possibly be there at this writing. Why does he not write us?—We and our readers will be pleased to hear from him often. We congratulate the brethren of Palmyra, in obtaining the labors of this able and pious brother. May God bless him in his new field of labor, and make him abundantly useful to the brethren. D. T. W.


These are entertaining and beautiful little books for children to read. They are printed on the best of white paper, and from large and clear type, and handsomely bound. We have looked through them hastily, but with delight, and take pleasure in commending them as worthy a place in our Sunday School and family libraries for the little folks.

Zell's Popular Encyclopedia and Universal Dictionary.—We have noticed this valuable work several times, as eminently worthy a place in every man's library. We have missed No.'s 6, 7, 8, should like much if the enterprising publisher would supply them, as we value the work highly, and would like to keep the numbers complete. It is published in serial numbers of 16 large three-columned pages weekly, at 10 cents per number, free of postage. Monthly numbers consisting of 40 pages each will be sent free of postage, for 40 cents.

The Plymouth Pulpit, containing the sermons of Henry Ward Beecher, in book form suitable for binding comes to our office regularly. The sermons as delivered each Lord's day to the large audiences that attend to hear him, are reported by a competent Stenographer and published weekly as stated above, at $3.00 per annum.

PETER'S MUSICAL MONTHLY for March is to hand, and contains some twenty-four pages of choice new music, giving selections from the most popular writers, and variety enough to suit the most fastidious. The second piece of a sacred song by George Leach, entitled, "The Lord will Provide," we pronounce good, the words of which run as follows:

"Though troubles assail, and dangers affright;
Though friends may all fail, and foes all unite;
Yet one thing secures us, whatever betide;
The Scriptures assures us—the Lord will "provide."

In addition to the Music, Mr. Peters gives fifteen pages of choice family Reading, and all for the moderate sum of 30 cents, or $3.00 per year—over $3 worth of New Music appearing in each number. These of our musical friends who do not subscribe are certainly losing a rich treat, as $40 worth of choice music cannot be bought for so small a sum.

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Reports from the Brethren.

GRANT'S HILL, Worth Co., Mo. BRO. WRIGHT: I see you request some one to give you the address of our preaching brethren. We have but one in this county, bro. M. Osborne, and his Postoffice address is Grant City, Worth Co., Mo. He has been our regular preacher for four years, and has done a good work here. When he commenced preaching for us there was no church here. He organized a church of 15 members at his first meeting, and we now number 167, all in peace and good working order. We have prayer meeting twice a week, and meet every Lord's day to break bread. That you may know how we are progressing, I will give you the result of the last six months labor with us of different brethren. The first Lord's day in Sept. we had seven additions, the 1st of Oct., seven, and the first of Nov. 7, under the labors of bro. Osborne, our regular preacher; the first of December bro. Hand and bro. Dr. Williams were with us, and we had six additions. Bro. Hand reported the meeting in th
Pioneer. Bro. Harlin, of Iowa, is conducting a meeting here now, and has had nine additions up to this time. Thirty-six in all; so you see we have not been asleep. We have three Elders and five Deacons, viz: Daniel Spainsbury, S. C. B. Williams and Perry Maupin, Elders; James Wommack, S.W. Stewart, Enoch Williams, Amon Brumfield and Amon Maning Deacons. Bro. Osborn's time is up with us the first Lord's day in March, and we wish to engage the labors of some good brother for the coming year. I think we have about 300 members in the county. Year bro. in hope of eternal life.

PERRY MAUPIN.

BETHANY, Mo., Feb. 20, 1869.

Bro. Wright: Bro. Porter, of Leon, Iowa, has just closed a very interesting meeting at this place. Notwithstanding the roads were almost impassable, the attendance was good during the time, and fourteen were added to the church; two from the Dunkards, one from the Methodists, one from the Presbyterians, and the balance from the world. For this, another triumph of the truth, we thank God and take courage. Yours in the one hope.

W. M. A. TEMPLEMAN.

EAGLEVILLE, Harrison Co. Mo., Feb. 21, 1869.

Bro. Wright: I commenced visiting bro. Downey's neighborhood sometime last fall where there was no congregation, (his membership and family being at Taylor grove,) and have visited them monthly since, and have organized a congregation of about 45 members. I had the assistance of brethren Downey, Oxford, Hook, and Moore.

Your bro. in Christ, W. W. QUILLEN.

Sangamon Co. Ill.

Bro. Wright: The Pioneer is still making its weekly visits, for which I am truly thankful. I am always pleased to hear that the good cause is triumphing so gloriously in Mo. Two of the happiest years of my life were spent there. After a plain earnest gospel discourse from the lamented A. Wilson, I confessed my faith in the Lord and was buried with him in the waters of Salt Creek, by good old uncle Jacob Coons. It was in Missouri, when quite a number of preachers were assembled in a county town, among them John Smith, who has gone hence, after the relation of whose experience, I resolved, by the help of the Lord, to publicly advocate his claims and present his truth to the world. In Mo., at a neighborhood prayer-meeting, composed of Baptists and disciples, I offered my first public prayer. Circumstances have made my home in Illinois, and I love the brethren here, yet my inclinations are Missouriward. In this section the cause is steadily advancing. Springfield the State and county capital is blessed with a good, working church. Bro. T. T. Holton is their preacher, and an earnest laborer he is. Recently 12 or 16 were added there, during a meeting held by him. The churches of this county support Bro. John Wilson as county Evangelist. His labors have been very successful, though I have forgotten the number added. He recently besieged Pleasant Plains, the home of the Peter Carrwright, and succeeded in bringing a few brethren together and adding a few to their number. Reports good prospects for a meeting house, and a Methodist preacher in the town as near as I can get the information. Bro. Mat Brown, during the month of January immersed 45 or 50, in a neighborhood several miles North East of Springfield. At Niantic, four miles East of this, in Macon Co., during a meeting held by the writer, in Jan. 16 were added to the church. At the Same time bros. Maupin and Brooks added 16 to the church at Harriestown 4 miles further East, same Co. Since locating here in Dec. 15 have been added. I am just home from Bethel, Morgan County, where we had a good meeting, 2 were added, and arrangements almost perfected to unite the hitherto warring elements of a once prosperous church. I consider this a good work, and expect in a month or so, to report great success as a result. The Sunday school cause is receiving more attention now than ever before, and religious periodicals more extensively read. More anon.

JUICEAN.

OBITUARY.

Died, Henry Clay Jourdan, son of Dr. W. D. Jourdan, of consumption on the 7th of March 1869, in the 21st year of his age.

He had been confined some 6 months, suffering more or less all the time, still entertaining hope, as most persons in that dreadful and decisive disease. Being under the direct and special care of his father, assisted by the skill and advice of several other physicians—but all in vain. A few days before his death, being better, he visited his brother and sister in Plattsburgh, Mo., but was taken worse on the 5th inst, and died at the residence of his brother in the presence of his father, relatives and friends. Seeing the end was near, he turned his mind to his condition, engaging frequently in prayer for himself and friends, seeing and feeling the necessity of reconciliaion to God, and of throwing himself into the arms of mercy, which he apprehend to do, pleading for life through the blood of Christ. He has left a most devoted and affectionate wife, who stood by him ready to administer to his wants, and to answer his many calls by day and by night, which she did, most faithfully during his protracted illness. This notice will call the attention of serious relations and friends wherever they may be, and ask of them the tear of grief, over his early and unexpected death.

A FRIEND.

We sympathize with our dear bro. Jourdan in the loss of his affectionate son; and tender our sympathies to his bereaved companion, in this most painful and afflicted bereavement.

Truly it has been said, "in the midst of life we are in death."

D. T. W.
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Apr29-1868.

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June 4, 1868.-ff.

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Condensed Time Table:

**GOING WEST.**

Exp. leave St. Louis 7:00 a.m. and 3:00 p.m. arrive Centralia 1:55 a.m. and 9:30 p.m. arrive Moberly 3:00 a.m. and 10:25 p.m. arrive Macon 4:30 a.m. and 11:40 p.m. arrive Kansas City 10:00 a.m. and 6:50 a.m. arrive St. Joseph 6:40 a.m. arrive Bloomfield Iowa 10:30 p.m.

**GOING EAST.**

Express leave Bloomfield Iowa 8:00 a.m. leave St. Joseph 7:10 p.m. and 6:40 p.m. leave Kansas City 7:55 p.m. and 7:45 p.m. leave Macon 2:10 p.m. and 2:20 a.m. leave Moberly 3:15 p.m. and 3:26 a.m. leave Centralia 4:20 p.m. and 4:30 a.m. arrive St. Louis 11:05 p.m. and 11:25 a.m.

To secure the above facilities, passengers are requested to see that their Tickets read, "via North Missouri Railroad," which can be obtained at all the railroad offices throughout the country

S. H. KNIGHT, Gen'l Supt.

A. W. MILLSPOUGH, Gen'l Ticket Agent.

J. MEREDITH DAVIES, Gen'l Advertising Agent, St. Louis, Mo.

febr 69.

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**CHILLICOthe SAVINGS ASSOCIATION.**

Chillicothe, Missouri.

Banking Business of every description transacted on the most liberal terms.

J. B. BELL, Pres't.

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**THE OLD RELIABLE.**

HANNIBAL AND ST. JOSEPH R. R.

It's the best short route East, North, or South.

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At Macon, with North Missouri Railroad, for St. Louis, and via St. Louis to all points East, or South. Buy through tickets by this popular line and save time and money. Through Tickets for sale at the Depot Chillicothe, and at all principal Ticket Offices of the Union Pacific R. R., and at the Ticket Offices of the H. & St. Jo. R. R., in Lawrence, Kansas City, Leavenworth, Atchison, St. Joseph, &c.

B. GROAT, C. W. MEAD.

Gen'l Ticket Agent. Gen'l Sup.

---

**Platte City Academy.**

The next scholastic year of this Institution will begin on

MONDAY, SEPTEMBER the 14th,

and close on Thursday, the 23d of the following June. It will be divided into two sessions of twenty weeks each, which regulate the financial terms of the school.

**CHARGES FOR BOARDING,**

Boarding, fuel and lights, per session, $80.00

**TUITION,**

Primary Department, per session, $10.00

Sub-Preparatory deptn't, per session, $10.00

Preparatory Department, $15.00

Collegiate Department, $20.00

Music on Piano or Guitar, $25.00

Use of Piano (1 hour per day) $5.00

Ornamental Branches, at Teachers prices.

Washing, per dozen, $0.60

All bills for the current session must be paid (or an equivalent arrangement made) on the day of admission.

Pupils will be charged from date of entrance until the close of the session. No deduction for absence except in cases of protracted sickness. For further information refer to Catalogue or address, F. C. GAYLORD.

29-28

Principal.

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**Str. James, Real Estate Agent, WARRENSBURG, MO.**

Will take particular pains in locating Christian Brethren and friends in this part of Missouri. Have Farms for Sale ranging from 40 to 1,000 acres, improved and unimproved.

Oct. 30th.

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**Dr. E. S. POINDEXTER,**

Physician and Surgeon, Chillicothe, Mo. Office at Poindexter's Drug Store.

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RECEIPTS.

A F. McCormick, 2, Chillicothe Mo; W W Walker for John C Lee 2, Wm L Thompson 2 and James E Harvey 2, Roanoke Mo; J H Ellis for George M Allen 2, Middlegrove Mo; Martha Williams for self 2, Fayette Mo; Jesse H Davis for G L Ballinger 2, F M Taylor 2, Gallatin Mo; E A Terry 1.50, Spring Hill Mo; W R Hobbs 1.50, Breckenridge Mo; A L Martin 2, Gallatin Mo; Silas Moreland for self 2, Haynesville Mo; Eld J A Berry for Josiah Huntsman 2, Jacksonville Mo; Eld H C Owen for E M Crockett 2, Milar, Sebastian Co; Ark; H C Palu 2, H B Shipp 2, Brunswick Mo; and for E J Owen 1, Tamaroa Ill, James R Keithly 1, Linneus Mo; Mrs J F Hackley 2, Fayette Mo; Eld T M Allen 2, Columbia Mo; D Hobbs 1, Linderville Mo. Total, $38.

In the receipts a few No.'s back, Sallie Robertson, at Roanoke Mo, is recorded; it should have been Sallie richardson. The money was sent by bro. W. W. Walker.

SELECT SCHOOL.

Mrs. E. V. Rice will open a Select School, Monday, February 8, 1869, in the room over the residence of Mr. Hunt, formerly occupied by Miss Henry.

TERMS PER SESSION OF TWENTY WEEKS.

Primary studies, $15.00.
Grammar, Arithmetic & higher branches $21.00.
French without extra charge.

One half the tuition due at beginning and balance at the middle of the Session.

Only 25 students received and none admitted for less than full session.

Apply to Mrs. Rice, or at the New Drug Store, S. E. corner public square.

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To single subscribers, per annum, 40 cts.
To clubs of ten or more, 30 cts.
Send for specimen copy.

T. P. HALEY,
Louisville, Ky.

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we have all weights and qualities of Cap, Letter, Note, Legal and Bill Cap, together with a full line of Drawing Papers, Wall Paper, Wrapping Papers and Paper Window Shades. Our stock of

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comprises everything from a Pass Book to a Court Record. In

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we keep all the popular series now in use, and of latest editions. Special inducements on Pennsylvania School States. Agents for sale of

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JOHN BURNS, Agent for
PATTERSON & FITCH,
Jan 17th 6 m.
St. Louis, Mo.

CHRISTIAN SUNDAY SCHOOL PAPERS

THE MORNING WATCH: A Sentinel on the Walls 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.

BAPTIST EXCERPTS.

There may be a cause for seeming antagonism between religious bodies nearly alike. What the philosophy of that antipathy is, is not clear to my mind. Such however seems to be a fact. This is true of the Baptists toward the Church of Christ. They stand more nearly related to us in religious sentiment and practice than any of the denominations, and yet from none of them do we receive more unkind treatment. Would to God it were otherwise. But, alas! it is not. Many of their chief writers, editors included, persist in calling us Campbellites, a term which many of them know to be offensive to us. Why do they continue thus to stigmatize us? When we call their attention to misrepresentations of us, and of the truth as it is in Jesus, they complain that we seek controversy, and thereby sin ourselves out of kindly notice or attention.

Scarcely a Baptist paper in the West but speaks of us as Campbellites, and the Church of Christ as the Campbellite church, and the gospel as Campbellism. One reason for this procedure may be in the fact, felt by them, that to admit us to be Christians, and what we preach to be the gospel, and the church to be the Church of Christ, is to confess themselves not Christians, their church not the Church of Christ, and their preaching not the gospel of Christ. To admit themselves wrong in their name, faith, and manners, is a task about equivalent to conceding that for which we contend, and to abandon their denominational character.

They say we deny regeneration by the Holy Spirit. When have they shown us in error on this point? It is true we do not believe in what they teach as to the manner of the Holy Spirit’s operation. But when have they convicted us of departure from the Holy Spirit’s teaching on this subject? Not in these days.

They accuse us of teaching regeneration by immersion, independent of any preparation of heart or life, by faith in Christ, and repentance toward God. On this they fail to convince us, as in reference to the Holy Spirit’s operations. They charge us with denying the divinity of Christ. We deny Trinitarianism, as well as Unitarianism. The word of God requires no man to believe either of these philosophical dogmas. We teach all that we can, of what the Bible says. We propose to teach nothing else. Are Baptists afraid of what the Book says? If they are not, why do they persistently refuse to show us our errors, and learn their own, in fraternal examinations of the grounds of difference between us? We feel grieved that they should indulge in opprobrious epithets, not for any harm done to us thereby, but because such a course embitters their own hearts towards those who desire their good, and would labor
with them according to the gospel of Christ, and in harmony with his prayer for the union of all who believe on him, through the word of his apostles.

Baptists may think this language designed to manifest a spirit of bravado. Those who are more partisans are welcome to do so if they will, but let all who profess godliness remember all must appear before the judgment-seat of Christ to give an account for divisions contrary to the doctrine of Christ.

The foregoing thoughts have been suggested by some remarks of Rev. J. M. C. Breaker, in a recent number of the "Central Baptist," concerning a meeting held in Chillicothe, Mo.

He says, in giving the names of churches in the place, that there is a Campbellite church. This bad name he learned from others, for his personal opportunities have perhaps been too limited to know anything to justify such a term. He says of division among the Baptists here very appropriately: "Let all sectional matters, past and present, be lost sight of, or swallowed up there and everywhere in the one grand desire and effort to vanquish sin, and win the world to Christ and the Baptist faith. Thank God, that the general feeling and tendency amongst us as a denomination, are in this direction."

According to the above, union is to be Baptist union. To win the world to Christ is one thing, and to the Baptist faith another thing. Mr. Breaker very properly makes a distinction between the two things. May not a man be all that he can be acceptably to God in being won to Christ, without being won to the Baptist faith? Cannot a man be a Christian without being a Baptist? If he can, then what need of winning him to the Baptist faith? These questions are not to be set aside innocently by

the present generation of professors. Men may assume party pride, and regard with contempt the efforts to restore the supreme authority of Christ among his professed friends, and the union of all who love him supremely. Meantime eternity draws near, and denominations will be condemned in the presence of an assembled universe. Sinners are perishing all around us, and divisions, party rancor, and sectarian jealousy paralyze the efforts of those who should be one, to withstand the swelling tide of Romanism, Infidelity, and sin of all kinds. "How long, Oh Lord! How long?"

J. M. HENRY.

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CHURCH FINANCES.—No. VI.

The aggregate capital or wealth of each congregation should be ascertained, and it will then be an easy matter to come at the amount of money each one should give in any and every emergency in the church. Whatever each member has independently of all his liabilities, will at once indicate the amount the Lord requires him to give. He is to give no more than any other member unless the Lord has given him more than other members. This can be ascertained only by collecting statistically, in figures, the aggregate capital of the whole church, by adding together the several amounts each member has over and beyond all his indebtedness. This will show accurately how much the Lord has prospered the whole church. Then to this capital there should be added another and additional amount, which at the ordinary rates of interest would bring a sum equal to the value of his labor. For instance, suppose a young man, able bodied and stout, has, after paying all his debts, a clear capital either in cash or property, of three thousand dollars; this, at
ten per cent. interest, will bring him three hundred dollars a year. And then his labor as a band will bring him three hundred dollars more. Now, in this supposed case, which we have instanced for the sake of an illustration, that the reader may fully understand us, the young man's capital of three thousand dollars and his labor equal each other; each bringing him annually three hundred dollars. He receives for his labor $300, and he receives from the banker, as interest on his capital, $300. Then his entire worth according to what the Lord has given him, is six thousand dollars. And in this way should the estimate be taken of every member in the church. First ascertain what he is worth in dollars and cents, when all his embarrassments are paid off, then ascertain what his labor is worth, and find the sum which at interest would bring that amount, and add the two together. If it be a sister, and her labor should be worth only twenty dollars a year, the sum of two hundred dollars will bring that at ten per cent. interest; or if it be a brother whose time and labor at a fair valuation are worth two thousand dollars a year, then in his case there should be added to his capital twenty thousand dollars, as that sum at ten per cent. interest would bring the $2,000 a year. These illustrations are, we hope, sufficient to give a fair understanding of our view of the matter. True, we do not find such minuteness given in detail as we have here, by any apostle or inspired writer; but we find the inspired writer directing positively that the giving shall be according to what a man has, and not according to what he has not; as the Lord has prospered him, so the Lord requires him to give, just in that proportion and no other. This point is settled beyond all dispute, there is no evading it, it stands there and we can not deny it. Hence the necessity of ascertaining how much the Lord has given each member. Idleness is not to be indulged in the church, every one is required to do something, and his time should be counted as capital in the way we have shown; this is fair, honorable and just. So far, we have an unquestionable divine warrant. But when we add to this another positive command equally binding, that the giving shall be done upon the principle of equality—a perfect equality—and the reason given for this, that some shall not be burdened and others eased, all our minuteness in detail as above is fully sustained. There is no way of meeting these two divine requirements except as we have shown. The cheerful giver is the one who gives willingly, according to this arrangement. This is he whom the Lord loves. What a mistaken view obtains generally as to the cheerful giver; that it is the one who gives most. When a member gives more than his pro-rata part, his equal part according to what he has, he does more than his duty. The Lord requires him to give only a certain amount, and that is to be by equality with all the other members, according to what each has, and not according to what he has not. We are not required to pay largely at one time, but gradually and regularly as the demands occur from week to week. On every first day of the week let each one lay by in store,—pay into the treasury of the church, his proportionate amount according to what he has, or as the Lord has prospered him. Our goods and money are perishable; what we have this week we may not have next week; and so of our health and strength, and life itself;
DUTY OF THE CHURCH TO YOUNG CHRISTIANS.

"Is the Church training the young Christians for service in the Lord's vineyard?"

I do not solicit a speedy answer, whether a reckless affirmation or an indifferent and superficial negative.

Pause, ponder and weigh the whole matter, for a lion is in the path, victims are strewn everywhere—your own children may yet be devoured, and their blood stain a parent's garments.

Ah! somebody's child is dying every day, killed (or rather, we might say, allowed to die) by the church, which assured to it not only present security and happiness, but life and blessedness forevermore.

Henry had listened fervently to the proclamation of the truth, and when convinced that he ought to be a Christian, he made the good confession calmly and boldly. He accepted the salvation of God and the outstretched hand of the church in the fullest assurance of faith and with the brightest hopes and gravest considerations of the attendant obligations. He started for heaven with a buoyant heart, and "feet shod with the preparation of the Gospel," but what hindered him that he did not run well to the end? He was welcomed most cordially into the family fold, the honors, the privileges, and the blessings of the church, like rich viands, were presented to him; a full statement of his heritage here and hereafter was detailed in captivating terms; he had entered heaven upon earth and was entitled to many things, of which we talk too much and realize too little. The precious treasures of heaven and earth were vouchsafed to him.

I would remark here that when the young surrender their hearts to the Saviour, there is frequently involved the severest exercise of moral and Christian heroism.

The afflicted ones of earth may well seek the Great Physician and desire the balm and oil of consolation.

The mourners, who cast long black shadows on the streets and thoroughfares, and make desolate homes the saddest places beneath the heavens, feel mighty drawings towards the "Man of sorrows," who having been touched in the same points, knows how to comfort and succor the mourner. The sorely bereaved of our race, whose hearts pine for the sleeping ones, who have gone to people the "Great City of the Dead," and who in their disconsolate loneliness, like Rachel of old, find no competent Comforter, eagerly cling to the unfailing husband of the widow, father of the orphan and him who sticketh closer than a brother. And the man who has long walked up and down in the world and probed it to the bottom,—who has viewed from every stand-point possible...
DUTY OF THE CHURCH TO YOUNG CHRISTIANS. 137

to the career of a busy wordling, the strange evolutions of society—dug to the rocks—dug to the rocks, and clearly observed every spoke in the wheel of life, may in keen disappointment, "All is vanity and vexation of spirit"! and gladly turn to the narrow way, in quest of the unchanging, the solid and eternal life beyond.

But we should remember, that to the young, this world is a gay and festive thing. Its pleasures, licenses, and favors wear a charming livery, and re-sound with harmonies which strangely woo the uninitiated heart. The young have not drained the cup—the bitterness is in the dregs. To them the giddy round of the world presents the rainbow hues of a thousand promises and they have not yet proved it hollow and ephemerous. They do not give up the world because they know it is treacherous. They do not enter the church, because they are proscribed by society without, but devoutly confiding their souls to Christ, they bravely sunder their identity with a world which, with the life thereof, is positively disreputable, and seek existence with its consequent peace and entertainment among the people of God.

They come to us, to live the new life, to find amongst us those elements which will make them contented and happy, to be led farther along the road by our godly walk and conversation, to be urged and strengthened by our counsel and affiliation, and to be bound closer to the Cross by the tender and uniform expressions of true discipleship.

The birth of a child, whether into the natural or spiritual family, is a great social boon, and in both estates there are appropriate rejoicings. From the gray-haired elders down to the lightest hearted members of the body, every one bids the "babe in Christ" a cordial welcome, and then settles down on the fact, simply, that he is a member of the church.

Ah! here is the error, here the rock of offending; we settle down satisfied, because the child is amongst us, rather than starting to our feet, earnestly to nurse him with the gentlest care and guardianship, feed him with the pure and unadulterated milk of the Word—train him by the holy promptings and restraints of the law of Christ, and educate him by suitable lessons of the wisdom, knowledge, motives and aspirations of our divine religion.

When the church chanted her welcome to Henry, he rejoiced in the possession of so many sterling friends—so many loving brothers and sisters who hymned their heart relationship—the strength of the ties which bound them to him, and be expected, that though an humble drop, they would not suffer him to mingle so completely into the mass as to be individually forgotten by them. He moved through the week in the business of the world, and toiled for the food which his family ate, the raiment they wore, and the home which sheltered them, whilst the memory of his Savior and the hearty greetings of the church, lifted him above the turmoil—the strife—and the troubles which were his portion, and he gratefully realized the fatherhood of God.

But O my soul, what a vast change comes over him and strikes the tenderest chords of his nature, when he visits the house of his God at the next regular appointment of the church. His appetite had been sharpened for her society and communion. She had given him a title and a deed to the immunities, and a full interest in all that made her so desirable and precious to his soul. Still
his coming—his presence—and his going, were so much like the falling of the leaf in Autumn—such natural events, that scarcely any notice was bestowed upon him. A week ago, he was the object of pleasant mention and affectionate promise; to-day he is personally almost unrecognized by his own. Very few, and they his familiar friends, give him the family salutation—the word and look of fellowship. His name is recorded in the register of the church, and by the registrar of the Great Father, but is it in the remembrance and in the hearts of his brethren and sisters.

He returns to his home and the toils and besements of busy life, but who prays that he may be kept from the evil that is in the world? Henceforward he has a seat in the sanctuary of his Father, but how much vital satisfaction—genuine spiritual life and social fraternization with the family of God?

The young man needs the homelike influences of his Father's hearthstone, to eliminate the noble traits of the Christian character in his inner and outer life. He needs that high entertainment of social existence and employments, which refreshes, invigorates and establishes those reputable, wholesome and lovely practices and pursuits, without which, the Christian vocation is a soulless, meaningless profession, and a painfui and monotonous routine of ceremony and profitless labor. He needs the warmth of the family heart—the kindly glance of the family eye—the pressure of the family hand, and the comforting sound of the family voice. But he is made to feel his sheer insignificance, because a brother's love is too feeble to warm him, the family eye looks too much on the things of its own to spare many glances for him,—the family hand is small, and rarely grasps in an intelligent temper the peculiar condition of the young—and the family voice utters, comparatively, little that wins, edifies and builds up his emotional nature.

If the church, therefore, fails to satisfy the longings of the young, who have imbied this as readily as any other truth,

"Religion never was designed To make our pleasures less"—

if she does not make provision for their spiritual enjoyment, what party is accountable to the heavenly Father, when they seek other society, other scenes and other enjoyments? Why do they appear in the ball-room, the theatre and various other places of social entertainment, not only of questionable merit, but absolutely of great detriment to their Christian rectitude and perilous to their moral purity and their vital status in the church? Mainly because she does not afford them the opportunity and the occasion for the recreation and exercise of every faculty in its legitimate office, whether of mind, body or soul. Had she done so, many a burnt child had never approached the fire. Many a child had not been engulphed in temptation, and thousands more had been plucked as brands from the flames.

Henry lost his confidence in the brethren; for he met them daily upon the streets and in places where full recognition was unquestionably certain; but they gave no token that a single tie subsisted between them. Even the Elders, who are said to be entitled to veneration and love, "because they watch for souls," passed by him as if he were the veriest stranger and still a miserable outcast.

He lost his confidence in the Savior, because his social basis had been sapped and undermined and the fondest anticipations and the proudest hopes of his
new life in this world, had been ruthlessly crushed within him. He had expected to be fenced in by the social privileges of the Church, and his enjoyment of them would so far exceed anything he had known before, that they would remain a perpetual safeguard to save him from seeking again, the "beggarly elements of the world."

Gradually he forsook his "heavenly place in Christ," and the Church seemed not to know or practically care that a child of her adoption was falling into the power of the arch-enemy. Step by step, he descended into the abyss of vice, and the Bishops of the fold called not the roll to ascertain the missing one.

Domestic violence perpetrated by a member of her communion, now only nominally, and which outraged the locality of the crime, stirred no feeling of any practical value or merit in the bosom of the Church, and brought no salutary service to the offender or the injured.

Twice, the dread recourse of self destruction was attempted, but the church, though fully apprised of the man, his tendencies and inevitable destiny, raised not her hand to stay the deadly agents, and her record unquestioningly still held his name in fellowship with unfallen names, until his body finally descended into the dishonored grave of a suicide.

When did the church forsake him? at his death? or earlier? when he became a drunkard and a violent man? or while he still walked with God in the integrity of his heart and the purity of his life?

The verdict of the Coroner's inquest told the world that he died by his own hand; but the inquest held by the Great Coroner, evolved an additional cause for the catastrophe, "and by the wanton neglect of the church."

In conclusion, I repeat the question with which we started. Is the church in every place training the 'social life' of the young Christians for service in the Lord's vineyard?

THOMAS D. BUTLER.
Louisville, Dec. 1868.—Mill. Har.

SOMETHING WRONG.

There are numbers of worthy, able, and efficient preachers in Missouri, to say nothing of other States, not engaged in preaching, but in other professions, for a support, and yet there is a demand in every county, we presume, in the State, for preachers. Churches are advertising for preachers, and preachers are hunting locations to preach. Preachers from other States are invited here, while our own native preachers, or at least, those who are already here, are not employed. Brethren W. C. Rogers, of St. Joseph, and W. J. Petigrew, of 17th and Olive streets, St. Louis, are engaged in the Insurance business to obtain a living. Better men and more acceptable preachers are not to be found than these two brethren. Then there is Bro. E. V. Rice, of this place, formerly President of Troy Christian Institute, engaged in a drug store for his support, and my opinion is, that there are a hundred or more preachers now in the State, just like those we have mentioned, following something else for a living than preaching the gospel. Evidently there is a wrong somewhere. What inducements have preachers from other States to come to Missouri, while those who are already here, are not supported? I would like to know how many preachers we have in the State now, receiving their living by preaching the gospel, and following nothing else. How many preachers in the State, who are sustained by the brethren with whom they labor, and are thus
allowed to give their whole time to the preaching of the gospel, and the study and preparation necessary to it. Are there no means by which I can get this information? I would also like to know how many we have now in the State, following some other profession for their support, and preaching only occasionally as they have opportunity. This class will, of course, include all those who are employed by the brethren, with the promise of a very small amount of their support, to preach on Lord's-days, and allowed to follow something else during the week for the balance of their support. Can I not get the information? Brethren, will you not furnish it? There is a wrong somewhere, and I would like to find it. Will those preaching brethren invited from other States, fare better than our home preachers are doing? Or will they, after the newness wears off, be placed upon the shelf, and no more cared for? My opinion is, that such will be the case, and they will have to take up the doleful line of march to another locality, or else go to plowing and hooing corn, merchandizing, school-teaching, law, medicine, insurance, or in general traffic of some kind or other for a living! There is something wrong. Can it not be righted? What say you? Shall we hear from you? D. T. W

TO THE YOUNG.

My dear young friends, if a person could rise from the dead to speak to you, could come from the other world to tell you what he had seen there, how attentively you would listen to his discourse, and how would you be affected by it! Yet a messenger from the dead could not tell you more important things than those to which I beseech you now to attend. I come to entreat you to give your hearts to God; to follow the divine Redeemer now; and to walk in the pleasant paths of piety. Oh that I could, with all the fervor of a dying man, beseech you to attend to your only great concern! For of how little consequence is this poor transient world to you who have an eternal world to mind! It is not to a trifle that I call your attention, but to your life, your all, your eternal all, your God, your Savior, your heaven, your every thing that is worth a thought or a wish. Do not let a stranger be more anxious than yourself for your eternal welfare. If you have been thoughtless heretofore, be serious now. It is time you were so. You have wasted years enough. Think of Sir Francis Wallingham's words: "While we laugh, all things are serious around us. God is serious, who preserves us, and has patience toward us; Christ is serious, who shed his blood for us; the Holy Spirit is serious when he strives with us; the whole creation is serious in serving God; all are serious in another world; how suitable then is it for man to be serious! and how can we be gay and trifling?" Do you smile at this grave address, and say, this is the cant of enthusiasm? Oh, think think that those who laughed at these solemn truths, when the last hundred years began, now laugh no more! The friendly warning may be neglected, and the truths of the Bible be disbelieved, but death and eternity will soon force on the most careless heart a deep conviction that religion is the one thing needful."

TRUTH AND FACT.

Truth and Fact are neither synonyms nor contrasts. Truth is the expressed agreement of words with things. Fact, is something done. To place them in antithesis,—fact, is an event, or some-
thing done; verbal truth, is the exact statement of it. Facts are proved by witnesses; truths, by demonstration of the agreement of words with things. All truths are not facts, even when enunciated, but all facts are substantive truths, when fully expressed.

That God exists, is a truth, but not a fact. That he created the universe, is a fact. The expression of this, in adequate terms, is a truth.

That James speaks, is a fact, though what he says may not be a truth. Again, what he says may be a truth, and yet not a fact. The shortest definition of a truth is, that which is, and of a fact, that which is done. Truth, then, is—what is; and fact what is done.

Touching my definitions of truth, and fact, my authorities are the best lexicographers in the language—Webster, Richardson, Bolles, Walker, and Johnson. Dictionaries, however, only give the history of words, and their use at different times, and by the best writers and speakers. They do not always, nor generally, give the etymological, grammatical, or radical meaning of terms. These, however, often agree with their current use, and not unfrequently differ from it.

RELIGION.

Religion is not ours, till we live by it, till it is the religion of our thoughts, words and actions; till it goes with us into every place, sits uppermost on every occasion, and forms and governs our hopes and fears, our cares and pleasures. He is the religious man who watches and guards his spirit, and endeavors to be always in the temper of religion; who worships God in every place, by a purity of behavior, who is as fearless of foolish thoughts, irregular temper and vain imaginations at one time as at another, who is as wise and heavenly at home or in the field, as in the house of God.—Law.

ANTIQUITIES.

Ninevah was 15 miles by 9, and 40 round, with walls 100 feet high, and thick enough for three chariots abreast.

Babylon was 60 miles within the walls, which were 75 feet thick and 300 feet high, with 100 brazen gates.

The Temple of Diana, at Ephesus, was 425 high, to the supports of the roof. It was 200 years in building.

The largest of the Pyramids is 481 feet high, and 663 feet on the side. Its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. Three hundred and sixty thousand men were employed in its erection.

The Labyrinth of Egypt contains three thousand chambers and twelve halls.

Thebes, in Egypt, presents ruins twenty-seven miles round. It had one hundred gates.

Carthage was twenty-five miles round.

Athens was 25 miles round, and contained 250,000 citizens and 400,000 slaves.

The Temple of Delphos was so rich in donations, that it was once plundered of £1,000,000 sterling; and Nero carried from it 200 statues.

The walls of Rome were thirteen miles.

THE CHRISTIAN'S STATE.

Few, indeed, are aware of the excited state which they occupy, when they pronounce the words, "I believe that Jesus is the Christ, the Son of the living God," and become obedient to his commands. God is his father; Jesus Christ his elder brother; and the angels attend him as he travels along in his pilgrimage. We see not these things with the natural eye, but they are to the eye of faith as bright as a sunbeam.
We are washed, cleansed, and purified from the guilt and pollution of sin. We are adopted sons of the Lord God Almighty. Our names written in the Lamb's Book of Life. We are kings and priests to God. We are not our own, we belong to the Lord. We are a habitation of God through the Spirit. We are lively stones, built up with all the body of Christ into a spiritual house.

What humbleness, what gratitude, what zeal, ought to inspire every action, since great honors are conferred upon us. We are sealed unto the day of redemption. Brethren, let us not grieve the Holy Spirit, lest we break the seal and lose the heavenly inheritance.

**ORGAN-BLOWING BY WATER-POWER.**

We are prepared to furnish and put in operation (where a water-pressure in pipes of 15 pounds to the square inch is present) apparatus for applying the wind-chest of organs with a steady flow of wind, sufficient for all wants of the instrument, and guarantee the same satisfactory. The apparatus is simple, durable, requires no attendance except to start and stop this engine, is self-regulating, noiseless, and superior to and more economical than hand-power for the use intended. For full particulars and terms, address

**Pratt, Whitney, & Co.**

The above is taken from a New York paper of a recent date, and is a **bona fide** advertisement. The idea is so original, and so admirable, that we give "Pratt, Whitney, & Co.," the benefit of a notice in the Pioneer. This enterprising company is to furnish the means by which men can praise God by water power!!! How delightful! The pastor announces the hymn of praise to Almighty God; the select choir get ready to sing; the "gate is hoisted"—the water rushes upon the wheel—the organ is inflated and God is praised!!! What sublime mockery; what an invention of the Devil! may the Lord have mercy on this wicked generation! B.

**LETTER FROM ELDER T. M. ALLEN.**

**ABINGDON, ILL., March 8, 1869.**

Bro. WRIGHT: On the 17th of February, I bade adieu to my family, and passing through St. Louis and Quincy, I reached this city on Friday night, the 19th ult., and was met at the depot by Bro. Meadows and other brethren. I spent the night with bro. Meadows, also the next day, when a number of brethren called to see me and make my acquaintance. It was my first visit to that portion of Illinois, and there were but very few I had ever met before. In the afternoon of Saturday, the 20th, bro. Hardy, who is one of the young though estimable preachers, conveyed me in his buggy to Meridian meeting-house, five miles west of Abingdon, in Warren county, and I took lodgings with bro. Elijah Meadows, who resides within a few hundred yards of the meeting-house, and which continued to be my head-quarters during the meeting. The meeting commenced that night, and continued until yesterday (continuing three consecutive Lord's-days), when it closed with 25 additions—20 by confession, and 5 by letter. The brethren and friends had just erected and finished a new frame meeting-house, called Meridian, 35 feet by 59, and for architectural beauty, elegance of finish, fine painting, and loveliness of appearance, without being gaudy, was the most beautiful room I have ever been in. I have seen and preached in much more colossal and costly structures, that cost thousands where this scarcely cost hundreds; yet for neatness, beauty, and handsome finish, it was more in accordance with my taste, than anything of the kind I had seen before. I gave some 20 discourses, besides exhortations, and done all the preaching except two or three discourses by bro. Lieurance, although there were sometimes ten or twelve preachers present. It was not far from Abingdon, where the most of the Professors, if not all, in that flourishing College, are preachers. The second Lord's-day of the meeting, was the day that had been set apart for the dedicatory exercises, and I had been invited by the congregation to hold the first meeting in and dedicate the house. I preached that day, in the forenoon and at
night. There were 4 confessions, and 3 by
letter. After bro. (Prof.) Thompson had pro-
sided at the Lord's table, the time had come
for me to make the dedicating speech. I
commenced by saying, "that I was not one
of those who ever attempted to imitate the
simple and unmeaning practice of the Catho-
lite Church, or any others, either in or outside
of our communion. That so far as I was
competent, I had, in eight or ten discourses,
during this meeting, dedicated the house to
the worship of God, by preaching the truth;
that the congregation had participated in
that good work, by singing psalms, hymns,
and spiritual songs, by praying with and for
each other, and by walking in the ordinances
and commandments of the Lord." I spoke of
the beautiful and comfortable house that had
been erected for worship, which was an honor
to their heads, and hearts, and liberality, and
the cause they loved, and that the neighbor-
hood ought to be delighted. And I trusted
that they would ever bear in mind, that to
worship the Lord acceptably, it must be done
in spirit and truth, and consequently they
never would disgrace this beautiful house, or
the blessed and glorious cause with which we
stood identified, by following in the filthy trail
of the "Mother of Abominations" and others,
in permitting an organ, or any other musical
instrument, to pollute that chapel, and on
which they would, by a wicked hireling, have
their worship ground out for them, instead of
worshiping God in spirit and truth. This sen-
timent met with a loud and almost general
amen, from preachers and private members.
I then stated that the house had cost about
$4,000, all of which had been paid but about
$900, and that the best dedication would be
to haul out their greenbacks, or say how
much they would give in a short time, to liquid-
ate the balance due, and in a very short time
a sufficient amount and more than was needed,
was raised to pay all due on this beautiful
house. So closed what was called the dedi-
cating exercises, and I believe my course met
the approbation of the large number of preach-
ers and brethren present. The weather was
exceedingly unpleasant—the most of the time
like we were in the Arctic regions—yet the con-gregations wore large, and the meeting,
under all the circumstances, quite a success.

I made many new acquaintances, all of the
most agreeable and pleasant character, and
long, if spared, will I remember their Chris-
tian love, their kindness and warm hospital-
ity, and generous liberality, with a heart full
of Christian love.

Yesterday evening I came to Abingdon.
Bro. Ben. Franklin had commenced a four
weeks' meeting the night before. I heard him
last night, and truly it was a giant effort—1
gentleman confessed, and 3 united by letter.

P. S.—9 O'Clock, r. m.—Bro. Franklin
gave another powerful address to-night, and
there were 5 other confessions. I predict glo-
rious results from this meeting, as he expects
to remain some time in Abingdon. I am spend-
ing this evening with our highly gifted and
talented brother, Elder Alex. Johnson, and
his accomplished family. I expect to start
for home, via Quincy and St. Louis, in the
morning. Affectionately your bro.

T. M. ALLEN.

CORRESPONDENCE.

MINERVA, Stark Co. Ohio.

TO THE BETHANY CONGREGATION:—Dear
Brethren in Christ. When I left Bethany I
did not know how near to a Church I would be
situated, and being so overwhelmed with trou-
ble and anxiety, I did not apply for a letter of
commendation from the Church, thinking
when I became settled I would then write for
one; preferring to retain my membership in
the loved congregation at Bethany, rather
than hold a letter, perhaps for years, without
connection with any Church. But here we
have a thriving congregation, meeting twice
every Lord's day. I wish now to cast in my
lot with the Lord's people at this place, will
the Church at Bethany give me a letter of
commendation. You know how I lived while
I was with you, and it has been, and is my
earnest desire to live more God-like every
day of my life. I would love to be with the
dear brethren and sisters again, for I have
many true friends in that loved congregation.
Here I am surrounded with kind people, but
they are all comparatively strangers. I feel
quite lonely here; I ask the prayers of the
brethren in my behalf, pray that I may so
live that when I am called from this world I
may dwell with the Savior and all the loved
ones in heaven. Please think sometimes
with pity of he homeless orphan, far from
her native State.

I hear from Robert often; may God bless
and help him in his endeavors to prepare him-
self for a Shepherd over the flock. Pray for
me often.

Your sister in Christ,

FLORA S. LOTZ.
REPLY.

BETHANY, Mo., March 11, 1869.

Sister Flora S. Lotz:—I received your kind letter of February 28, and was truly gratified to hear from you, and that you are still mindful of the cause of Christ. Your asking for a letter from the congregation, is truly commendable in any disciple in changing his location, to have a letter to present to the congregation where he desires membership, a practice too much neglected by many disciples. Every disciple should think enough of his christian character to take or obtain a letter from the congregation where he has held his membership, and unite with the church where he locates, at his earliest convenience.

We have often seen persons present themselves for membership without letters, and sometimes this reason is offered for having no letter, that the congregation was in a disorganized condition when they left. But this is not a sufficient excuse. They should apply to the Elder, or if none, to some prominent member, for a letter, stating their standing in society. This presented, would give satisfaction. No one, who properly understands himself, will be satisfied to change their location, without carrying a letter of commutation. This is a subject that has not been as much impressed upon the minds of our brethren as it should have been, and we hope our Editors will give the subject a little more attention. It is an easy matter for brethren and sisters, if they are worthy, to get letters, if they will only think more of their christian characters; and hence we commend your course, sister, in maintaining that respect for your christian character that becomes disciples of Christ, in asking the congregation at this place for a letter, which is willingly granted.

Bro. Wright, I present these letters for publication in the Pioneer, to call the attention of our brethren to this letter question. Respectfully,

J. S. ALLEN.

CHRISTIAN PREACHERS.

I want the name, county, and post-office of every acceptable Christian Preacher in Missouri. This information published in the Pioneer will be of much advantage to the Churches of Christ in this State.

Address D. T. WRIGHT,
Chillicothe, Mo.

QUERY.

Bro. Wright: If a man who is called a brother, abandon his wife merely because he does not love her, should he be retained in the church?—L. S. W.

Knowing nothing of the case alluded to farther than indicated by the language of the query, we answer, no. He violates a plain command in not loving her, ("husbands love your wives," Eph. v: 25,) and then another in forsaking her. "Let not the husband put away his wife," 1 Cor. vi: 11. D. T. W.

Eld. J. A. Berry.—Bro. Berry informs us that he has declined going to Palmyra, as we announced in our last. He is still at Jacksonville, Mo. D. T. W.

LITERARY NOTICES.

HARPER'S MONTHLY, WEEKLY, and BAZAR, still continue to attract deserved attention. They are in advance of any similar publications, on this side of the Atlantic. The illustrations are numerous, large, splendid. The literature is not flash, but is instructive and entertaining. The March number of the Magazine is peculiarly rich. $1 each, per annum; $7 for any two; and $10 for the three. Address Harper & Brother, N. Y.

SMITH'S DICTIONARY OF THE BIBLE—part 16—is hands. It gives the letter "L," in part, and "A." Like the preceding numbers it is replete with interest. The articles on Maccabees and Magic are particularly full and interesting. This Dictionary dispenses with a commentary, at least, as far as the Old Testament is concerned. Every preacher of the gospel should have it. 75 cents per No. Each No. 112 pages octavo size. Thirty numbers complete the work. Hurd & Houghton, 459, Broome St., N. Y.

Reports from the Brethren.


Bro. Wright:—Bro. Jno. O. White and I have been holding meetings for the last two weeks at the White school-house, in our neighborhood, and to-day Bro. White immersed ten who have confessed the Savior during the meeting; all of whom, we trust, will honor their profession. Affectionately your Bro.,

T. M. ALLEN.

CLEAR CREEK, Daviess Co., Mo., March 7, 1869.

Bro. Wright:—Bro. Headrick preached for us to-day; result, one immersed and four added to the church. Your brother in Christ.

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Daily use of Piano........................ 10
Vocal lessons in O'ass.................... 5
Contingent fee....................... 2
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Mrs. E. V. Rice will open a Select School, Monday, February 8, 1869, in the room over the residence of Mr. Hunt, formerly occupied by Miss Henry.

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CONSULTATION MEETINGS.

In the Pioneer a month or so back, brother D. W. Jourdan suggested the propriety and importance of instituting a series of meetings for the mutual benefit and improvement of the brethren, and especially those who are set for the defence of the truth. Meetings where they can meet together and consult with each other on the great and momentous issues of the day. A terrible and awful conflict is up in us. Not with flesh and blood, but with Spiritual wickedness in high places. Infidelity, ever changing its manner of attack, but steady in its purpose to supplant the truth as it is in Jesus', rallying its forces and preparing for a more general attack of the faith than at any preceding period in modern times. "In the midst of counsel there is safety," is an old and true adage. Such meetings of the brethren, especially of those who speak to the people, and who have to meet this infidelity, and often, too, when they are not expecting it, is of much importance. Many of our efficient and useful preachers throughout the country have not had the opportunity of the general reading and acquaintance of the wiles of the adversary, which other more favored brethren have had, and by a general meeting for consultation, imparting freely to each other whatever of useful knowledge we may have gained touching our labors in defending the truth against the many forms of infidelity now combined for its overthrow, our success in the cause of Christ will be greatly facilitated. It is our duty, brethren, as faithful ministers of Christ, to prepare ourselves for the work we have put our hands to. The Devil is going about like a roaring lion seeking whom he may devour, and we should not be ignorant of his devices. I have no doubt that he has already whispered in the ear of some gentle reader of this article, beware! beware!! of ministerial meetings, they are dangerous! Yes, such meetings as we are contemplating here, are dangers to him and all his colaborers against the truth. He doubtless trembles at the thought of such a meeting, for in it he must see the overthrow of many of his plans to subvert the truth. He evidently sees that many of his rationalistic and soul-sleeping dogmas will be exposed, and the covering and hiding place of himself as arranged and taught through his agents, carrying away many honest souls in the belief that he is a myth, and his doomed place of abode a myth, all exposed and the people saved from his snare. Yes, he sees that such will be the result of these meetings of preparation, and he whispers, beware! there is danger ahead! Now we just say once for all, that this is one of his devices to check our success. We have no ecclesiastical meetings in view; no meeting of a legislative character; no meeting to say what churches or brethren shall do. A meeting for mutual improvement, to post each other of the various modes of opposition to the truth, and the most suc-
successful manner of wielding the sword of the Spirit, the word of God, to their overthrow, and to the destruction of all that opposes our Lord and Master, is all we have in contemplation. We have the truth, thank God, untrammeled and unbound, each enjoys it for himself, as free as the light of the heavens that falls upon him. God has exalted us, and highly honored us with this glorious liberty. Let us appreciate it more heartily and enter more largely into the study of this blessed word. Large fields of usefulness lie open before us; shall we enter them, or shall others after us enter and do the work we ought to have done? Let us institute this series of meetings, prove ourselves faithful, and God will give us the victory. More anon.

D. T. W.

THE FOUR NARRATIVES.

CHILLICOTHE, MISSOURI, March 17, 1869.

DEAR BRO. WRIGHT: I wish to make a few suggestions for the Pioneer, upon what is styled the New Testament, in the first four books of which there are items of the first and last importance to every bible reader, both saint and sinner. And owing to a misunderstanding of those four narratives of the birth, life, death, and resurrection of the Savior, many errors, both in faith and practice, have resulted. The design of the four narratives, and their place and application, in the plan of salvation, should and must be understood, or the design of God, in the faith and practice of Christians, cannot be seen and appreciated. Aside from the design of God, nothing can or will advance our spiritual interest, here or hereafter. Then to the subject matter of the four evangelists, the contents of which were delivered to the Jewish Church as certainly as was the Book of Malachi, and should be so regarded in order to understand them.

The design of God, then, was, that in the birth and life of Jesus, the Prophecies should meet their fulfillment, as a confirmation of his pretension to the Messiahship; and while he was the subject of such testimony, he was to, and did, perform many miracles in attestation of the same great and divine truth, that he was to be the Savior of man. His labor was not world-wide, but local, being confined exclusively to the Jewish nation, to the lost sheep of the house of Israel. He came to that land, to make good the promises of God to the people of Israel: the promises God had made unto the fathers, thus acting as the surety of God, in making good his father's promises to a lost and ruined world. He preached the law of Moses, as the still existing will of God, and enforced submission to it on all occasions: for instance, see Matt. xxiii.: 1, 2. "Then spake Jesus to the multitude and to his disciples, saying the Scribes and the Pharisees set in Moses' seat; all, therefore, whatsoever they bid you, observe and do." Again when he healed a man, he told that man to go to the priest, and offer an offering as Moses commanded. When an individual came to him, and asked him what he must do in order to inherit eternal life, what were his instructions? I ask any opponent to answer this question: Did he not recommend obedience to the commandments of Moses? He certainly did. While carrying out his father's will, or design, in preaching the law, he often, alluding to his coming kingdom, announced a gospel, that, up to that time, was the best gospel ever preached—not, however, better in matter than the gospel preached by Abra-
ham, but—better in time, the difference between their gospels being a matter of time.

Gospel is good news, and with this before us, permit me to give you the gospel preached by Christ, Matt. iv: 17. “From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.” Here was good news: Just at hand. John, the Immerser, preached the same good news, Matt. iii: 1. “In those days came John the Immerser, preaching in the wilderness of Judaea, saying repent, for the kingdom of heaven is at hand.” The disciples of Christ and John preached the same good news, and no other, as we see in Matt. x: 7, “And as ye go, preach, saying, the kingdom of heaven is at hand.” This was the gospel preached in the end of the Jewish world or age; it was the concentration of all the good news for man, through all dispensations that had preceded, designed to be continued until swaddled in the grave-clothes of a risen Savior, but no longer. Not understanding this subject, is one great cause of the false teaching among the sectarians, particularly among our Baptist brethren, in putting repentance before faith, which there and then was right, but now is not, nor cannot be right. The preaching of Christ, John, and their disciples before his death, was, to the Jewish church, the Jewish nation, the people of Israel—all of whom believed in the God of Abraham, Isaac, and Israel, as firmly as we now do, but sinned against him in not believing in his Messiah—then it was right to preach to them to repent of this sin against God, and then believe in his Son. But they said, No, we are Moses’ disciples, but you are his disciples. Christ said to such, You believe in God, believe also in me; but their reply was, We know that God spake to Moses, but as for you, we know not whence you are. This view is true, for the best reason in the world, because it cannot be otherwise. As in relation to the same thing, no man ever repented before he believed—not a single instance of the kind ever existed from the garden of Eden to the present hour, not one. The gospel that should now be preached, is based upon the death and resurrection of Christ, while theirs was based upon the declaration that his kingdom was at hand. Hence, all they preached and said, in relation to this subject, were said and done prospectively, although much of it may have been expressed in the present tense. Let us have an instance or two: Matt. xxvi; 28, “For this is my blood of the New Testament, which is shed for the remission of sins.” Was not this an allusion to what would take place in the future? Witness his private discourses to the twelve, which were to prepare them for his future kingdom. His great effort on earth was seen and known in this preparation, and hence he sought not to be made known to any great extent, while engaged in the great work of qualifying the divine twelve for the incoming administration of God, through his Son. In relation to this kingdom, the words God gave to Christ, Christ gave to the apostles; the authority, or power, in heaven and in earth, given to Christ, after he was crowned king in heaven, was given by him to the apostles on the day of Pentecost—even all the power belonging to the salvation of man. Did he not magnify the law, and make it honorable! But how was that done? Not by suffering in the law, room and stead of sinners, but by extending it to just limits. This was the only way to magnify it. His discourse on the Mount, is a ful
living for a purpose.

Did all men live for a noble purpose in this life, we should march to heaven, and not to a requiem. But how many miss the whole of the grand object for which human life is given! There are thousands of dying children, and thousands of dying mothers, and thousands more who are living dead lives, simply because of this dreadful mistake.

"There are armies of men beguiling their leisure by destroying armies of men," all because their bodies, though living for a purpose, have missed the true purpose of life.

Can any one tell for what the great Alexander lived? Ask him, and he would tell us that he lived that he might conquer and control the whole world. He marched his armies with the speed of the storm from the banks of the Danube to the banks of the Granicus, and from thence to Athens, the metropolis of Greece, and verified his words: "Demosthenes, the orator, called me a child when I was in Illyria and among the Pribolli; he called me a young man when I was in Thessaly; and I must now show him, before the walls of Athens, that I am a man grown." Who is there of all who lived since his day who remembers with pleasure the history of his life? It was paragraphed with a pen dipped in blood, and its battle periods were tears. He was but the life of the meteor, and his death was the death of the exhausted dæbauche.

Can we say any more of Caesar? It may be that Caesar's life was the lever which lifted the nations out of the "dead civilizations," and inspired them with the life of the new civilizations. But was this the purpose of his life? Did he labor to this end? Was it his desire that this should be so? Or did he aim to make Rome the world's centre, and all the nations of the earth besides satellites around it as a central sun? When he came to the Rubicon, it was not to pause in his march of conquest, but to command the weather-beaten ferryman to carry "Caesar and his fortunes" across the raging river. I have but little doubt God advanced his work by the life of Julius Caesar, but that Caesar had this object in all that he said or did, I have yet to learn. His purpose was not philanthropic, but extremely selfish. Self-aggrandizement and the extension of his empire was the grand purpose for which he bent every energy of mind and body.

Did Napoleon live for any other or better purpose than Caesar or Alexander? It may be so. It may be that his aims were higher and his feelings more in sympathy with that which was good and useful. Yet his history unfolds this lesson: that he came to reign, to march and to triumph; to hurl into the vault of day mighty words which blaze forever; to call forth at every moment constellations of victories in the zenith of the centuries; to send his legions flying over the whole earth, as a mountain sends its eagles on all sides; to vanquish, to rule, to thunder-strike; to sound through history a Titan trumpet-call; to conquer the world.
twice, by conquest, and by resplendence.” He traversed Europe at a double quick step, and men felt when he threatened that he laid his hand “on the hilt of the sword of God.” In a single man, he was Alexander, Hannibal, Caesar, and Charlemagne. I can not better describe the man, or give an outline of the purpose for which he lived, than by transcribing the brilliant words of Victor Hugo: “Bonaparte was everything. He was complete. He had in his brain the cube of human faculties. He made codes like Justinian, and he dictated like Caesar. His conversation joined the lightning of Pascal to the thunderbolt of Tacitus. He made history, and he wrote it. His bulletins are Iliads. He combined the figures of Newton with the metaphors of Mohammed, and left behind him in the Orient words as grand as the Pyramids. At Tilsit, he taught majesty to Emperors. At the Academy of Sciences, he replied to Laplace, and in the Council of State, he held his ground with Merlin. He gave a soul to the geometry of those and to the trickery of these. He was legal with the attorneys, and sidereal with the astronomers. Like Cromwell blowing out one candle when two were lighted, he went to the temple to cheapen a certain tassel. He saw everything; he knew everything, which did not prevent him from laughing a good man’s laugh by the cradle of his little child. And all at once Europe listened; armies set themselves in march; parks of artillery rolled along; bridges of boats stretched over the rivers; clouds of cavalry galloped in the hurricane; cries, trumpets, a trembling of thrones everywhere. The frontiers of the kingdoms oscillated upon the map. The sound of a superhuman blade was heard leaping from its sheath, and men saw him standing erect in the horizon, with a plume in his hands and a resplendence in his eyes, unfolding in the thunder his two wings, the Grand Army and the Old Guard, and he was the archangel of war.”

With all his mighty powers, Napoleon failed to accomplish his purpose, while hundreds of thousands of spheres in lesser orbits have written the great word victory around the whole circle of their earnest lives.

Florence Nightingale, by the side of the sick cots of wearied and wounded Crimean soldiers; Miss Dix, in the hospitals where soldier braves were languishing; the philanthropic Howard in his prison round; Robert Raikes, in his Sunday-schools in Gloucester, and a host of others—a cloud of witnesses—are examples of those who lived for a purpose, and that purpose a noble one, and were successful in its accomplishment.

There is a grand height up which the imperial powers of man can climb, and will climb, and its summit, paradoxical as it may seem, is at the foot of the Cross. No purpose in life is of any value unless it leads to God. A man’s life begins on the earth, but it must not continue there or end there. It is a great thing to begin life right—to set out with a right purpose. Every one has a mission which he is called upon to fulfill. “There is no man born in the world but has his work born with him, and tools to work withal to those who will.” To miss the grand purpose of life, is to make an utter failure. I have said that no man’s life should continue to be merely earthly in its aims and objects. A man’s life is a failure unless in it all, he allows God to lead him. The story of Jacob is a suggestive one. It is briefly this: He had gone forth from home with the charge and blessing
of his father. The first night came, and he was one day out on the great journey of his eventful life. The stars gathered over him. He took stones for his pillow, for he was weary, and "and he lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth and the top of it reached to heaven, and behold the angels of God ascending and descending upon it." But above the ladder, and the angels, and all else, brightest, best, and grandest, "the Lord stood, saying, 'I am thy father's God. I will not leave thee.'"

I do not wonder that Jacob said, "Surely the Lord is in this place; this is the house of God; this is the gate of heaven." He began his life by acknowledging God as his ruler and leader, and his life was a grand success. And when we know that

"Like fiery steeds, from stage to stage,
Time bears us on from youth to age,"

and that "passing away" is written upon all things, how should we hasten to be about "our Master's business," the only purpose for which a human being should live. Our life is a moving panorama; the pictures on the canvas pass before our eyes, delighting us for a moment, but each containing a solemn lesson and warning. He is but an indifferent observer who does not study himself. He who lives not to glorify God, moves rapidly on to that sad, sad hour when "the bell tolls, the canvas moves, the lights are put out, the vision is lost in darkness, silence reigns, the curtain drops, and all is ended in the sleep—the forgetfulness and the insensibility of the grave." All ended? No, not all. When the grave bursts, then comes the Judgment. Then will every one be rewarded according to his deeds. Then will those who have lived for no good purpose be banished forever, and those who have lived for a noble purpose be admitted to the royal family of the King in Heaven. F. M. GREEN.

—Mother's Monitor.

JESUS IS KING.

Jesus is certainly king. But, king of what, of whom? He was born a king. He is king of Israel, king in Zion. He is expressly so called. "Yet have I set," says God in the Psalm, ii., "my king on my holy hill of Zion." He has a kingdom. For he says, "my kingdom is not hence." And the apostle Paul speaks of the kingdom of the Son in his letter to the Colossians. But why did not the apostles speak of him as king after his resurrection? Had those who write considered this question, perhaps they might have satisfied themselves that he could not be well called king after his resurrection. The term king does not express his relationship to the universe, material, intellectual, and spiritual. It is too limited; not of sufficiently extended significance. The term king is limited to a certain region of country, and to a certain people. "He is king of Israel," "king in Zion." Here we have definiteness, limitation. Herod was king; so was Agrippa.

When Jesus rose from the dead, he could not consistently be called a king, because the term could not express the relationship. The term kuriōs, Lord, is more comprehensive than king. Cæsar was called kuriōs by Festus, Acts, xxv. 26. Cæsar was far more than king.—Peter, in his discourse on Pentecost, and at the house of Cornelius, calls Jesus Lord. To Cornelius he says, "He is Lord of all." But this does not fill up the measure of his glory. "All things are subjected to him." But let us read Paul to the Ephesians i. 20, to the end of the chapter.
We see from the last No. of the Church Reporter, at Quincy, Ill. that Bro. Joseph Lowe, one of the editors, had recently been to Hannibal, Mo. and preached five days to good audiences, and 13 were added in the mean time to the Church in that place. Bro. E. C. Childers continued the meeting and at last accounts the number of additions had increased to 21.

FAMILY TRAINING.

The institution nearest the heart and welfare of society is the family. When this is sound and pure, the evils in society at large can be easily eradicated; but with the family corrupt and disorganized, every thing tends inevitably to dissolution. Families are, so to speak, the springs from which nations flow. These seem sequestered and insignificant, but as the Amazons and Mississippis draw their affluent supplies from obscure sources, so the families furnish the rills and springs from which nations are produced. The history of the world, for the first two thousand years, is but the history of select families. The so-called nations of those early times were quite unlike the nations of modern times. They were a collection of families band together under a Chief, for mutual protection. But among the records of the earliest nations, history has preserved, like a diamond in the dirt, their method of training the young.

Besides, when God organized a nation (the Jewish) upon his own model of liberty and justice, he gave strict and minute commands, that parents should teach diligently their children, when sitting in the house, or when walking in the way. Every occasion was opportune, and to be improved with diligence and continuance. God did not permit this trust to be devolved on or shifted to another. He admits no such division of labor as our modern system does, so as to permit parents to be discharged of this responsibility.

Whatever may now be the responsibility of the teacher of the public school, in the very nature of the case the parent is justly held responsible for diligent and effective work on the part of the teacher and the scholar.

But it is not possible for the public
school to take the place of parental training. It may supplement and strengthen it, but must never supplant it. The reason of this is obvious; for the school teaches ideas, the family teaches dispositions. The public school is so intended and so worked that the head is cultivated more than the heart. And, perhaps, there is nothing more lamentable in our school system than the acknowledged want of a theory and practice of moral education. The what and the how to do in this chiefest interest is the Gordian knot, which conscientious teachers are still trying to unravel. Therefore, if either kind of training must be foregone, let it not be the training in the family, powerful above every other agency to make good citizens and devout christians. The state of the heart is a better test of citizenship, as it is of christianity, than a knowledge of fractions and English grammar.

It will be observed that we now are speaking of the training of a family as well as teaching. Teaching communicates knowledge; training works that knowledge into the texture of our daily life. Hence it is easy to see how imperfect knowledge would be without training. When Solomon, in the zenith of Jewish glory, enjoined the training of a child in the way he should go; and when Moses in the law prescribed this as a parental duty, we are not to understand so much the imparting of formal instruction on special occasions, as that kind of training that comes from the daily intercourse of parent and child. If this be so, we have a fearful significance given to parentage, before which those who are called to this high responsibility should pause in the severest self-examination of their resources and disposition for this high trust.

There are often fig-leave protests put forward, to ward off criticisms of real delinquencies. One class of parents pretend that the hereditary evil in children is such that all their efforts at training them are nearly neutralized. Such a view would most effectually paralyze all efforts, where the most strenuous exertions are necessary. It might be well for such to inquire whether their own ignorance in training children, and their apathy, are not more serious obstacles to this work than all the hereditary depravity, real or supposed. And may it not be true, that this evil is only "the good in the making;" just as the sour, juiceless apple of midsummer becomes the luscious fruit of autumn.

Besides, if you believe in the doctrine of hereditary evil, for the same reasons you are compelled to admit the doctrine of hereditary good; and thus children of christian parents may be regarded as born in conditions most favorable for growing up moral and virtuous. It is a well established result of observation, that some families inherit good moral constitutions as well as physical, and parents have a right to believe that children trained under such inherited influences will come out right, if they do their duty by them. If parents are true to nature and duty, God will work with them in his natural and spiritual laws, so that the great ends of life may be safely and most directly reached.

The order of development in a child is often not considered sufficiently; and hence most unjust and unfavorable ideas are formed concerning it. From the crudeness, the immaturity, and follies even of the young, it is concluded that these are the ones "of whom nothing more can be made."

On some sides, nature seems to go to excess, in order to secure absolutely her
For we brought nothing into this world, and it is certain we can carry nothing out. I. Timothy, vi, 7. The apostle declares we brought nothing into this world, and we can carry nothing out. We feel the truth of this. But let us consider, for a moment, what the apostle says about our entrance into this world: "Few years ago we were not; had no existence—the sun shone, but not upon us; the streets of our cities, towns and villages were trodden, but not by us; there were merchants and tradesmen, farmers and laborers, mechanics and operatives; we were not. But now we are in being: we live; we are numbered with the living; a record has been made of us as living creatures, in the Book of God’s remembrance; angels and devils know that we live. We came into this world at different times and under different circumstances—some are poor, others rich; some are now young, others are old; some have many comforts and much knowledge, and others tried but possess little information. But none of us brought anything into this world. We are born helpless infants. The man who is very rich, whose income may amount to many thousands a year, did not bring a dollar, no, not one farthing, with him into the world; and the good man, aboundant in excellencies and usefulness, did not bring with him the gifts which now adorn and beautify his character. Now, the apostle says it is certain we brought nothing into this world, and it is as certain that we can carry nothing out. We must go out. Generation after generation have gone out before us, and
we must go to make room for those who are to follow. We are under sentence: It is appointed unto men once to die." Death is no respecter of persons. The young and the old, the wealthy and the indigent, the illiterate and the learned, all must die. Peasants and princes, children and parents, servants and masters, all must die. Those who sow the fields and reap the harvest; those who tend on the flocks and cultivate gardens, must die. Those who weave, make, and sell garments; those who build and furnish houses, all must die. Soldiers and seamen must die. Shopmen and shopmates, clerks and business men, must die. So you see that the whole human family must die; and you may die soon, and so may I. We will be like water spilled on the ground, which cannot be gathered up again. Our earthly occupations and pursuits will soon come to an end; we are not far from our long home. The last step of our journey to the grave will soon be taken; we shall be separate from time, and connected with eternity. Houses, lands, riches, business, pleasures, we must give them all up; we can take none of them with us to another world. Should we not think, then, more about Eternity, and the concerns of our Heavenly home, and less about life that is as a vapor, that will soon pass away? But a very important question remains: Though no earthly possessions can go with us into eternity, is there anything else that can? Yes, our character makes the man. A man is just what he essentially constitutes his character at death. He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is holy, let him be holy still. If you die in your sins, you are lost, forever lost. Die in Christ, you are blessed forever. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord. Then I say to the sinner, Believe on the Lord Jesus Christ, and be immersed for the remission of your sins—enter into life. Christian, add to your faith courage, knowledge, temperance, patience, godliness, brotherly kindness, and you never shall fall, but shall have an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. This is my prayer.

D. A. PHINNEY.

SEMI-ANNUAL MEETING
OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

At the last anniversary meeting of the American Christian Missionary Society, held in this city, a resolution was unanimously passed requesting the Executive Board to appoint a semi-annual meeting of the Society in the city of St. Louis, Mo. In accordance with said resolution the Board, after consultation with the elders of the church in St. Louis, have decided that said meeting will be held in the First Christian Church in St. Louis, commencing on Tuesday, the 18th day of May next, at two o'clock P.M. I am authorized, in behalf of the brethren in St. Louis, to extend to the brethren generally an invitation to attend the meeting, and to assure them they will receive a cordial welcome. I therefore, in behalf of the A. C. M. Society, and by the request of the brethren in St. Louis, earnestly request all who feel an interest in the cause of missions to be present on that occasion. Brethren, this is an important crisis in the missionary cause, and the missionary cause is the cause of Christ. Then may we expect a large attendance? May I urge the brethren generally, but especially those of the North and South-west, to greet us with their presence? Let us have a good meeting. Many of us, who attended a similar meeting in the same place, some years ago, remember with pleasure the happiness we enjoyed. Last year our semi-annual meeting was in the city of Baltimore, where the brethren of the East generally attended, and it was a joyful meeting. Brethren, let me, in the name of our Master, urge you to meet us at the time and place mentioned. R. M. BISHOP.

Cincinnati, March 10, 1860.—Review.

CLOSING THE BOOK FORM.

At this writing, our new type have not come to hand: we trust, however, they will be here by the time this number is up. We have hastened matters in the office a little, so as to give us time to arrange the paper in its new form. And we mail two numbers together, Nos. 12 and 13, this week, for March 25th and April 1st. With the last number, we publish an Index of Contents of the present volume, for the first quarter. Those having the work bound, can bind this with the pre-
CEDING volume. They will then have the book form of the paper complete for preservation. At one time, we thought we would never give up the book form; but in the judgment of the great majority of our patrons, as far as we have learned, the paper will be more efficient in its work, will do more good, and we therefore yield our preference. May the blessing of the Heavenly Father attend our feeble effort to do good in the name of his Son, and make the Pioneer largely useful in the great cause for which the Savior gave his life.

D. T. W.

Reports from the Brethren.

NEVADA CITY, Vernon Co., Mo. March 10, 1869.

DEAR BRO. WRIGHT—Bro. H. J. Speed and myself closed a meeting at this place the Wednesday after the second Lord's day in February, which resulted in 38 additions to the congregation, 10 by confession and baptism, 3 from the Methodists, and the balance by letter. To the Lord be all the glory. Fraternally and truly.

W. W. WARREN.

WETHENA, Kansas, March 18, 1869.

D. T. WRIGHT—Dear Brother: Since my last Report to you, we have had 10 accessions to the faithful in Christ at this place—2 by confession and immersion, 3 by commendation, 3 by relation, and 2 from the Methodists. I have just closed a series of discourses in the city of White Cloud, Kansas, numbering in all 12, the immediate result of which was 10 accessions to that recently organized congregation—6 by confession and immersion, 2 by relation, and 2 from the Baptists. Four of the number immersed were from the Methodists, and one from the Universalists. One of those from the Baptists, a brother of fifty winters, and of no ordinary talent, told me that he had belonged to the Baptist church for more than 25 years, and had never heard the whole truth preached before. I am happy to see those on the verge of the tomb forsaking human establishments and creeds, and walking out upon the heavenly ship, having Jesus as their captain, and the Bible as their way-bill. Truly yours.

J. C. LAWSON.

CHRISTIAN PREACHERS.

I want the same, county, and post-office of every acceptable Christian Preacher in Missouri. This information published in the Pioneer will be of much advantage to the Churches in this State.

Address D. T. WRIGHT, Chillicothe, Mo.

OBITUARY.

DIED, February the 12th 1869, in Nevada, Grundy Co., Mo, Matilda S., infant daughter of F. and L. Hancock, aged 23 days.

To the dark and silent tomb,
Soon she hastened, Oh, how soon!
Scarcely the dawn of light began
Ere she measured out her span.

Happy infant early blessed,
Rest in peaceful slumbers, rest,
Earlily rescued from the cares
Which increase with growing years.

We will not mourn for soon we shall meet,
With the freed spirit round the mercy seat;
To join in songs of endless love and peace,
In that blest land where praises never cease.

M. E. H.
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