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### **Apostolic Times, Volume 1, Numbers 1 – 3, April 1869**

Moses Easterly Lard

Robert Graham

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# THE POSTOLIC TIMES.

THE BIBLE ALONE

FAITH IN ITS PURITY, ITS PRACTICE WITHOUT CHANGE.

VOLUME I.

LEXINGTON, KY., THURSDAY, APRIL 15, 1869.

NUMBER 1.

## THE APOSTOLIC TIMES.

OFFICE: No. 4 EAST MAIN ST. LEXINGTON, KY.

J. D. TRAPP, - PUBLISHER.

TERMS: Single Copy, - \$2.50. To my own sending, ten papers, with Twenty-five Dollars, one copy extra.

DIRECTIONS: Write plainly the name of each Subscriber, Post Office, County, and State. In ordering changes, name the Subscriber, Post Office changed from, and the changed to. Send money, when practicable, in bank checks or post-office orders. Where this can not be done, send in carefully registered letters. Money thus sent will come at our risk. This is the *Apostolic Times*; any one of the Editors, or the Publisher.

RATES OF ADVERTISING: Ten lines, or less, constitute one square. One Square, one insertion, - \$1.00. Each additional insertion, under eight, - 60c. One Square, 8 insertions, - 8.00. One Square, 12 insertions, - 15.00. One Square, 24 insertions, - 25.00. Large Advertisements at reduced rates.

### SPECIMEN COPIES.

We have printed a large number of extra copies of this, our first issue, which we would be glad to distribute gratuitously among Brethren who are not yet subscribers. We would like to put a copy of our paper into the hands of every brother in the country, and then leave him to subscribe or not, according to his judgment of its merits. We desire the largest circulation to which our paper is justly entitled—no more.

We say then, to all persons who desire a specimen copy of the paper, and to all who wish to send specimen copies to friends who would be likely to interest themselves in its behalf, send your orders and they will be promptly filled.

### OUR MOTTO.

It comprehension of thought, pertinency to a proposed object, simplicity in structure, and clearness in sense constitute the requisites of a motto, then do we feel that we have been happy in the selection of ours. It is a creed and a life. As a creed it expresses our whole faith and defines the boundaries thereof; as a life it embodies our duties to God, and prescribes the path to the rest above. The Bible—first purge it of the corruptions of men, and then not a line does it contain which we decline to believe with a whole sound heart. What it does not contain, as matter of faith or matter of duty, we value not at the price of a single mill. For us it contains only the thoughts of God, and of Christ, and of those who spoke for them. Our love of these thoughts falls only a little below our love of him who paid the ransom of his life to save us; nor could we more readily consent to see them corrupted than we could to see that bosom smudged on which we yet hope to recline a weary head when the present troubled life is ended.

In the inception of our effort at reform, we came before the world with a bold and manful plea for the Bible and the Bible alone. To-day we still stand on the heights of Zion, and in no feeble under-tones reiterate this plea. We have not lost confidence in it, nor obtained our consent to descend from the sublime position we at the first took up. With the Bible alone we then felt that we could not be wrong; with the Bible alone we still feel that we must be right. Our plea then had and still has this exclusive force, that it forever shut out every type and form of human creeds and human confessions of faith. All these we look on as the reprobated work of profane fingers, as idols set up in the temple of God which betray only the crime and folly of their authors. We have no more respect for the act which constructs a creed than for that which fashions shrunken Dianna. If others need these things, we do not; if others can make them, we can not. On this capital and all-comprehending item, the humble sheet we this day toss to the world offers no uncertain note. We shall never make a creed, nor meet in council nor hold fellowship with him who does.

There is in the Bible, especially in the New Testament, something called *the faith*. It is not of this exactly that our motto speaks. It is of the matter of our faith or what we are to believe. This matter must be kept pure, pure as when it dropped from the lips of him who is its source. About this matter, men see fit, they may dare to specu-

late; but between their speculations and this matter must forever lie a deep impassable gulf. We compound this matter with nothing else. Simple and nude as when it dwelt in heaven do we hold it in the heart. When Christ says, "He that believes and is immersed shall be saved," we toss the hand high towards heaven, look earth with an eye that never falls steadily in the face, and with a voice whose tones are like the fathomless waves of the sea, say we *believe it*. We use no O's, and why's and yeses, through whose dubious folds may creep out our incredulity, but simply, roundly and inexorably say we *believe it*; believe it just as it is; believe that it lauds a man, clear up to the point of salvation. We have neither this nor ought else of Holy Writ. For us, it is all true, or all false; each item is to be accepted, or none is to be received. This is what is couched in the clause, *its faith in its purity*.

But, according to our motto, the Bible practice must remain unchanged. In this we especially allude to the practice of the primitive Christians, as prescribed in the New Testament. No changes must be wrung on this, neither must innovations be incorporated with it. But here a few distinctions seem called for. By practice we do not mean every thing done by the first disciples. We mean strictly those acts which they performed as Christians in obedience to divine direction. What they thus did we must do; what they thus did not, we must not do. In this respect their lives must be our model; their practice the law of our conduct. Did they meet on the first day of the week? So must we, and on no other. Did they break the one loaf? This only must we break. This is what we mean by the primitive practice.

But again: The New Testament often prescribes an act, but leaves the mode of doing it to the discretion of the doer. In this case the act itself must be done. It admits of no discretion. Only its mode, accidents or circumstances are discretionary. Now, in all purely discretionary points, liberty of thought must be allowed, differences of opinion tolerated, and forbearance exercised in large measure and in the sweetest spirit. So we understand these elemental items; so our motto speaks, and so in time to come we expect to write.

### PERIODICALS.

THE CHRISTIAN QUARTERLY. Edited by W. T. Moore, W. K. Pendleton, Isaac Errett, Robert Graham, Dr. S. E. Shepard, Thos. Munnell, and Alexander Proctor.

The first number of this new quarterly has now been before the public long enough for all the reading brethren to form some conception of its merits. It has been pronounced by the most competent judges equal in mechanical execution to any thing of the kind published in America. This is as it should be; and in this respect the editors and the friends of the enterprise have nothing more to wish for. But in respect to the contents, it was not expected that the work would be above criticism, or beyond improvement. It is expected by the readers, and by them not more than by the editors, that improvement will be made; and inasmuch as wholesome criticism is one of the best means of securing improvement, we propose to notice the contents of this number rather with the eye of calm reflection, than with that cheerful welcome which at first prompts us merely to praise what pleases us.

In order to judge correctly of the merits of a quarterly, we must fix a suitable standard by which to compare it. Matter which would be creditable in a weekly or a monthly, might be altogether inadmissible in a quarterly. In the last we expect to see a subject treated more elaborately than in either of the former; but this is not all, not even the most important part of the difference. We expect a quarterly article to exhibit marks of the most profound thought, and to present, in the most elegant style, information or arguments on the topic discussed, which are not accessible to the ordinary student. Nothing commonplace, nothing coarse or vulgar, nothing careless or hasty, should ever be found in such a periodical. Moreover, a *Christian* quarterly should be perfectly sound in its teaching, so as to convict all gainsayers, and stand like a wall of

adamant for the defense of the truth and the whole truth as it is in Jesus.

That this standard for a quarterly will be accepted by our readers we have not a doubt; and we have as little doubt that the seven well known and highly esteemed brethren, who constitute the editorial corps of this new quarterly, are capable of producing a work which will come up to this standard in a most creditable degree. Whether they have done so in the present number can best be determined by a brief glance at the individual articles. They are as follow:

I. *Modern Preachers and Preaching.* Without attempting a thorough criticism of this article we must say that it contains *outrages* which are inexcusable in any article for such a periodical, and especially so in the leading article of the first number. Witness the following: "Shall we be satisfied with the non-committal utterances of candidates for the ministry, who express no deeper conviction of duty than is manifest in the *shilly-shally, namby-pamby, lackadaisical* style in which they propose to enter?" Again: "It is certainly no recommendation to fine thoughts to have them delivered in a sort of *hugger-mugger, jerking-out-of-words* style, nor should we deem it a recommendation to a minister if he has contracted the habit of speaking in the professional, *whang-doodle*, drawing manner, which not infrequently characterizes the modern pulpit." It would require a new lexicon of the English language, to furnish a meaning to these terms. What kind of company the author has kept, in order to pick up such trash, it is difficult to conceive.

II. *The Fellowship.* This article is not so critical as we could have hoped, but it is chaste and elegant in style, pure in sentiment, and especially valuable for its eloquent appeal in behalf of the greater religious activity of women. The writer could do good service by writing an entire article on this topic.

III. *An Infallible Church, or an Infallible Book—Which?* This article contains some very good thoughts, well presented, on a most important question. It lacks compactness, however, and contains some very rash assertions, and some inaccurate statements. An example of each—It is said of the Jews of the Savior's time, "They had measurably lost faith in their religion, and had come to regard the story of their former national prestige as a *bitter jest or horrid mockery.*"—The writer draws heavily on his imagination for this. Again, it is said, "The Protestant has neither an infallible church," nor in his judgment, "an infallible book." This is a strange assertion indeed, for where is the Protestant party which does not confess the infallibility of the Bible. True, they have their fallible rules of faith, which make them weak in the fight with Romanism, but to say they have no infallible book is doing them great injustice.

IV. *Religion and Science.* This is a historical view of the conflict between theologians, and the discoverers in the various departments of science. While we regard some of its conclusions as questionable, we must pronounce it a very fine specimen of the *style and mode of treatment* suited to a quarterly.

V. *Indifference to things Indifferent.* We have a class of brethren who are ever prompt to denounce all departures from the primitive faith and practise. The object of this article is to administer a severe chastisement to all such men. The writer seems to have said to himself: "They have chastised me with whips; I will chastise them with scorpions." He characterizes them as "*small Pharisaees*," "spirits of second or third rate abilities," who are spoiled by public debates; "theological constables," men "whose piety has all left the heart, producing a *congestion of head religion.*" When they attack an innovator, they are compared to "Harpies with dirty feet," are said to "denounce better men than themselves." In the meantime, among the things indifferent to which a man must be indifferent, are such as annual sacrifices, "fabulous operations of the Holy Spirit," that "repentance precedes faith," and

that the title of *Reverend* is innocent enough." In this kind of style, the writer, under plea of insisting on gentleness and forbearance, produces one of the most bitter and offensive articles yet published in any of our periodicals. He is most astonishingly deceived as to his own spirit.

VI. *The Secret of Roman Catholic Success.* A most successful article, sharp and direct from beginning to end.

VII. *The Union of Christians—How can it be Accomplished?* This article has the loose and rumbling method of an extemporaneous sermon. You will often hear the question better answered in popular discourses.

VIII. *The Union Movement—What will come of it?* A very passable article for a weekly, but not up to the standard of a quarterly.

IX. *Bishops—Overseers.* An undigested collection of passages in which the terms occur. On the whole, this first number of the Quarterly gives promise of a very creditable periodical. The names of no writers are given; but it is clear to one acquainted with the styles of the various editors that several of them are unrepresented in this number. When they all come out in full strength, we may expect something truly admirable. M.

### THE PROGRESSIVE vs. THE SOUND.

I certainly would not wish to be understood as about to speak against true progress, especially true progress in the divine life. Such is not my object. The word *progress* means simply to move forward. Also moving forward may be right; it also may be wrong. Whether that or this, depends altogether on circumstances. If Christ prescribe a certain line of duty, then it is right to move forward on that line till we reach the appointed end. But progress beyond this end is as much a crime as to halt short of it. He who should break the loaf on every day of the week would as certainly violate the sacred precedent of the first day as he who should never break the loaf at all. Now when I speak of progress as standing against soundness, I mean going forward beyond the divine boundary; and on the other hand, when I speak of soundness in the faith I mean going forward to a prescribed limit and not one step beyond. With these preliminaries I hope not to be misunderstood in what herein follows:

I now and then meet with a brother, I am not sure that such will thank me for the title, who talks much of progress, progressive men, a new order of things, etc. The peculiar forms of thought of these men, with their style of speech, as distinctly individualize and classify them as do the various dialects of earth the several peoples who speak them. The object of this short notice is to examine fully neither their nor their peculiar views, but to let them know that an eye is upon them.

In nothing perhaps are they more distinguished than in the partiality they evince for the "pious" of "the other sects" of the day, and in the voracity with which they pounce down upon the faults of their brethren. In that their fondness is in criminal excess; in their love is criminally scant. Indeed with them it is doubtful whether their brethren are right in any thing. If so, still they print our faults in bold capitals and set forth our virtues in inaudible parentheses. In others only they see virtues; in us chiefly they see faults. I marvel that these parasites stay with us.

These men claim to have made large progress in spirituality; in the inner life, and in secret walks with God. By their faults you shall know them. Are they less practical than others? or more lenient in their talk, in their walk, or in their talk? Eat they less than their brethren of the vulgar rout; pray they more, or just less coarsely? Give they more than others to the cause of God; work they more assiduously, or grumble less? In what do they excel? I clamor, in what? Soberly their pretensions to a superior or more refined type of piety are vain conceits. The reality does not exist. Not one emotion of piety ever trembled in their souls to which their brethren of the baser sort are strangers. Closely as they have gone to the presence of God, so closely have gone we;

deeply as they have drunk at the font of spiritual life; so drunk have drunk we. Not a flower blooms on the tallest peak their feet have ever pressed whose fragrance we have not inhaled. These men lack the gift to see themselves as others see them. But if still a difference is argued, seek it here: on that side stands the pretense without the piety; on this the piety without the pretense.

Their preaching is another mark by which these men may be known. It is peevish general and flippant, plethoric of amorous veins when a sectary is the mark, but ferocious as hungry hipopotamus when a "reformer" is to be dispatched. Nothing characteristic distinguishes their pulpit efforts. From hearing only these, few men could tell where their authors stand. Their greatest desire seems to be that the world shall know that they are not in full sympathy with their brethren. Here their success is complete. I venture the assertion as at least probably correct, that not one of these men, within ten years past, has preached a discourse on the necessity of being born of water and the Spirit in order to entrance into the kingdom of heaven. I greatly fear they have little faith in the passage. Nor have I ever, during a personal ministry of more than twenty-five years, heard from one of them a sermon on the Savior's words, "he that believes and is baptized shall be saved." No, these passages obviously they have no use. Ask them as to their faith in them and they frankly reply, "Of course they are true." But then they never insist on them, notwithstanding the fact that they stand at the very entrance of the kingdom of God, and include and decide the grounds of salvation. Clearly in the great elemental work in which we are engaged, by which we are distinguished, and which up to this date has given life to the living; these brethren stand not with us. Again, the men of whom I speak are exceedingly liberal and "exceedingly" sentimental. They long to be recognized by the sects of the day as orthodox, and have deep satisfaction in recognizing the sects of the day as orthodox. They love the sects, and the sects love them because they hate and trouble their brethren. Yet these sects are the parties who for forty years have persecuted those who speak as "heretics," "baptized infants," "antinomians," "unitarians," etc., who still brand the gospel which we preach from the lips of Christ as a "damnable heresy," and who to-day decline to speak of us except by the vulgar epithet "Campbellite."

These men delight in "Ecco Homo," and confidently pronounce the Reformation a failure. They have no hesitancy in denouncing their brethren as an "intolerant and bigoted sect," and in sitting down in loving mood to break the loaf with unwashed bodies as in the kingdom of God. Truly no man is so apt to go blind as he who prays for perpetual night. But enough for the present. Perhaps the preceding rude sketch may yet grow into a picture.

### SEE ALIKE.

The lovers of sectarianism, which Paul says is carnality; the lovers of strife, jealousies, anger, party spirit, divisions, sects, envyings, etc., are always ready to say men cannot see alike. "Though God has commanded his people to be of the same mind and of the same judgment; and that there should be no divisions among them," still the audacious sectarian tells us that the thing is not possible. He, though styling himself evangelical, orthodox, and looking down upon other men, thanks God that he is not as they are, is in "want especially of that of which he particularly boasts—Faith in the word of God." All this boasting and affected contempt, is but to hide a shallow faith in the absence of all faith. The Apostle James gives such men a little good advice which, it would be well if they would take. He says: "Show your faith by your works." If those of whom I speak really hate sectarianism as God does and commands his people to do, let them show it by their works, by abandoning sects at once, or at least by announcing that to be their intention at the earliest possible day. Let them earnestly pray, "Lord, I believe; help thou my unbelief," and then let them

abandon every thing not taught in the word of God and "hear these sayings of mine and do them," and their souls will be the healthier and happier for it. But say they: "men cannot see alike." That is, men cannot see as God requires them to see, and cannot be what God requires them to be! Well, if this be the faith that works by love, that purifies the heart, that overcomes the world, I have failed greatly to understand the Bible. If this is the faith which is lawfully called or orthodox evangelical faith, let the world be, as far as possible, delivered from it.

God tells us not only what we are to see and believe, but even gives us the words in which the things of God, seen and believed, are to be spoken, and then says: "If any man speak let him speak as the oracles of God." No, says the sect-maker, we cannot all speak as the oracles of God, for then we should all speak alike; but this is impossible since we cannot all see alike. And since the outer life is, with a true man, the exponent of his faith, it follows that we cannot act alike; that is in fact, that a large part of the word of God is false. Thus the thing formed calls him that formed it into judgment. Thus, piece-meal, is shipwreck made of faith and the faith, and the word and authority of God are brought low into the dust.

The latest effort in these tawdry line, that I have seen, appeared in an unexpected quarter and is novel enough. It is said that there is a picture somewhere, a very curious picture. Take one position and you have a very good likeness of Abraham Lincoln; take another, and lo! Gen. Grant; take a third and behold Gen. Sherman is before you. This is evidence strong as Holy Writ that men cannot see alike. And since they cannot see alike, how can they non-fellowship his brother for not seeing and being what he is.

All hold the picture? Henceforth let prophets and Apostles stand aside; only let them gather around the picture and learn that all men "can not see alike," that they have made a great mistake in requiring it to be done. But why there not be some fallacy about this picture argument? My habit of supposing that the apostles and prophets were sound men, makes me suspicious of this whole thing. Is the picture really one? If it is not, of course the folly of the writer is better illustrated by the citation of it than is his subject. The picture is a trick, and was meant to be so. This, the artist knew and intended, and every intelligent beholder knows, I presume, the same thing. The picture is three instead of one, and was intended, as it does, to show three faces not very much alike. The difficulty of seeing it alike is not in the persons who look, but it is in the picture itself combined with the positions of the beholders. Is this the case in regard to the word of God? Is it a mere trick? No. Like a well executed picture, which is one, the gospel presents the same face to every one. All will see alike who look, simply at all. The failure to see alike arises not from the fact that men can not see alike. The man who looks with a single eye at the gospel of the grace of God sees it, and all who thus look, see alike. God's people can see alike, be alike and speak alike, the scripture to the contrary notwithstanding.

THE APOSTOLIC TIMES PUBLISHING OFFICE.—Our accomplished and gentlemanly publisher, Bro. Josiah D. Trapp, has fitted up one of the most complete printing houses in the State. He is now fully prepared to execute promptly, and in the very neatest style, every kind of work done in a first-class office. No one need be afraid to apply to him for orders, as he will be simply certain to render satisfaction. Catalogues, pamphlets, tracts, circulars, business cards, in a word, every thing in his line will be got out in the tastiest style and at reasonable cost. We cordially solicit for the office a large patronage. Eds.

With a SEAR AND OCEAN.—Our first number is sent as a specimen to many brethren who are not subscribers. To all these it is sent as a compliment, while to some it goes as a token of long standing and valued friendship. It is hoped that each person who receives a copy will promptly return us one as a subscriber.

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"PREACH THE GOSPEL—LET OTHERS  
ALONE."

This advice is freely tendered to the preachers of the Church of Christ. It is, I presume, held to be good advice, else it would not be given. Moreover, those preachers who manifest an unwillingness to accept it, and profit by it, are, with surprising unanimity, voted pugnacious, controversial, etc. Precisely what is meant by it would be hard to say. Like a great many other words, phrases and maxims, it has passed unquestioned—except by those who labor for the restoration of all things as at the beginning of the Christian dispensation—into current use; and it is made to do duty every time some luckless religious dyspeptic is forced *volens volens* to swallow an indigestible or unpalatable gospel morsel. When such a dyspeptic can answer you nothing, when he is made to realize beyond the shadow of a doubt that his religious position is untenable, when he finds himself utterly overwhelmed and borne down by an irresistible tide of truth, and when, in short, if he were an honest man he would yield to his convictions, you shall hear him whine, "Why don't you preach the gospel and let others alone?" at the precise point when a noble and magnanimous man, intent upon knowing and embracing the truth for the truth's sake, would waive further opposition, and obey the truth in the love of it; your religious dyspeptic is sure to have recourse to this quack nostrum of the cowardly school of doctors. He is very sure, at the critical point, to make ugly faces at you, and cry out, "Why don't you preach the gospel and let others alone?" Dear soul, how badly he wants the gospel preached! Just as though he has the faintest conception of what the gospel is!

distinguish them is their only salvation; an abandonment of these is an abandonment of everything. If the Disciples form only a sect among sects, then the sooner they become extinct the better for the world. If they are not enlisted in the advocacy of sound, Bible principles, which find no advocates elsewhere, I see no necessity for their organized existence. If their plea can not fairly be shown to be right and just and Scriptural, let them cease to make it. There are too many sects already, and if the ambition of the Disciples rises no higher than merely to add another to the dreary list, let them call home their warriors and muster them out of the service. If, in one sentence, they are not doing the work which else would not be done, and a work not likely to be done by others, the sooner disintegration begins the better. Let the enemies of the "current reformation" make this the objective point of their attacks, and so shall they entitle themselves to a respectful hearing. DAVID WALKER. PHILADELPHIA, April 1st, 1859.

BRIEF VISIT TO MISSOURI.  
Editors Apostolic Times:

I herewith attempt to comply with your request to write something for the first number of the TIMES. On the 25th day of February, in company with my brother, H. H. Haley (who had been on a visit to me), I left home for a brief visit to Missouri. A six hours' pleasant ride brought us to the great "Union Depot," at Indianapolis, Indiana. The trains from all points of the compass were arriving, and in a little while the spacious rooms were crowded with a great multitude going West; the large majority on the way to Missouri or Kansas, in search of rich soil and cheap homes. From many strangers' lips I heard the names of the towns and villages that were familiar to me in the days of my childhood. While I listened to their glowing accounts of the far West, and heard them describing to their fellow passengers the wild and sparsely settled districts, I thought of the early days of Missouri, when my father, with three little boys, myself the youngest, made his cabin where our evening serenade was the howling of the wolves or the screaming of the panthers. Then, indeed, was Missouri a new country. Still "Westward is the star of Empire," and emigration to Missouri is now greater than ever before. At 9 o'clock we were on board the western-bound train, and early next morning were at the Planters' Hotel in the great growing city of St. Louis. I have heard my father say that when he passed through this city, in the year of 1833, the cornfield, about where the Planters' House now stands, could have been purchased for less than \$20 per acre. What mighty changes have been wrought in a few short years! Finding the cars did not leave for the West, whither we were bound, until 5 o'clock that evening, we determined to see some of our brethren and old friends in the city. We had the pleasure of meeting our accomplished Brother Pettigrew, and spending a most agreeable half hour with him. He is no longer the preacher of the 17th and Olive Street Church, having resigned sometime since, because (as we learned from others, not from him,) he did not receive from the church either "moral or material support." This is to be much regretted, for his services ought to be valuable to any congregation. It does seem to me that he ought to succeed, anywhere, and especially in a church that has always clamored for a literary and accomplished man in the pulpit. He is now in secular business. I trust he is long to hear that he is in a work more congenial to his feelings and more in consonance with his education and attainments. The 17th and Olive Street Church has no preacher, and, as we understand, only one elder, Brother A. Johnson, formerly of Brunswick, Mo. They meet regularly for worship. Some of the brethren are sad and without hope for the future of the church. Some years ago, in a trade of houses, they became the owner of a fine organ, and though accidentally acquired, it has been the cause of much feeling, and bids fair to give more trouble in the future. There has been some discussion for sometime past as to whether it should not be sold and the proceeds appropriated to the payment of a debt which they owe. Recently, at a meeting called for the consideration of this question, a motion was made by the Elder "to retain and use the organ," which motion was sustained by a very large majority of those voting; but as many were absent the question was

kept open to the 1st of March, to give all a chance to vote on the proposition. No doubt was entertained by those with whom I conversed, that it would carry. Thus they have, by a vote, determined to "retain and use the organ." This action has greatly grieved many of the congregation, and I have serious doubts whether they will consent to worship with the congregation, if this resolution is carried into effect. Indeed, I believe it will certainly result in division. They conscientiously believe it a corruption of the worship. Do the brethren who favor the organ feel in conscience bound to use it? If not, will they persist in doing what they know will grieve their brethren? Surely not. Then certainly, my good brethren who think it innocent, will not insist on its use when they know it will produce strife and division. I do not think they will. Then again: If Brother Pettigrew, whom I consider one of the most accomplished preachers in the Reformation, did not receive "material support," how will they sustain any one else, with the additional expense of an organist, which, in our city, costs from \$10 to \$15 per day, and also the additional expense of a paid choir? Surely those who have voted on this question have not seriously considered all the consequences. Besides all this, they have by this step cut themselves off from the cooperation, if not the fellowship, of nearly every preacher in Missouri. I know only one in the State who looks on this movement with the least favor, and he, in my judgment, could never be brought to approve it under the circumstances. May the Lord bless these brethren and overrule their counsels to his glory! The church called North St. Louis Church is said to be in a prosperous condition. They have purchased the house which they have been renting, have paid for it, and have \$3,000 at interest. Brother Hatch has resigned, and they are now without a preacher. I heard it said that they would probably employ my old playmate and much esteemed brother, Wm. Morton Featherston, of Monroe County, Mo. I can not say how true this is. He was a good boy and I learn has made a good man and a good preacher. If he goes among the brethren there they will find him sound and true. I have preached for these brethren several times in passing, and hold them in high esteem for their zeal and piety. I predict it will be long before they have any discussion about the introduction of "instrumental music." May the Lord bless them in all their work of faith and labor of love! But I have made this too long already. More anon. Very truly, &c. T. P. H.

difference is not so much in the Ledger's favor, from what I heard, that it can not be overcome, and they say when their people receive THE APOSTOLIC TIMES they will be in advance of the Ledger. If you chance to "pass that way," watch closely the contest between the New York Ledger and THE APOSTOLIC TIMES in that town. If the TIMES continues to lead the Ledger, we shall thank the Lord and take courage. HOREVIL. The name of the evils which now afflict the Church of Jesus Christ is legion. The war being waged by the world against the church knows no truce, and will know none, till the end of time. The strife ends only with the death of one of the parties. Let each Christian soldier buckle on the whole armor of God. Stand not parleying with the enemy of souls, to see how good a bargain you can make with him; to see how far you may go with him and yet escape from hell. The lean and sickly kind in the ranks are forever asking whether they may not be saved, and still be allowed to indulge in a hundred and one vices, things of bad report and of evil tendency. On the evil side they are ever ready to plunge in; they stand back not for a moment; but on the side of virtue they stand and tremble as though they would freeze if you call upon them for any sort of a contribution to the cause of salvation. If you ask one of them to pray, to give of his worldly goods to light and warm and fully furnish the house of God for the regular worship; to give a few dollars to have the gospel of Christ preached to the poor; to assist in building schools and colleges where the Bible is to be taught; to support the papers that are scattering the light of life among the people; to attend regularly the worship, and celebrate constantly the dying love and the rising power of Jesus Christ, they timidly respond, "I pray you, have me excused." The above communication is somewhat symptomatic of disease somewhere in the body of Christ. That the secular and, too often, very irreligious papers should be taken and paid for one hundred and ninety-six times to thirteen, instead of some of our large and excellent weeklies, monthlies or quarterlies, is proof strong as Holy Writ that the spirit of glory and of God is not with that people. The correspondent failed to tell us, in his account, the names of the towns alluded to. I am a little sorry of this. I should have been glad to "pass that way" and watch the progress of events. As it is, we shall be compelled to watch them all, if the sinner is to be certainly caught. But after all, may there not be some mistake as to the facts in these cases? If not, may there not be some palliation of them we know not of? We leave those most interested to ponder these things; meantime we will strive, by God's blessing, to offer the brethren a paper adapted to their wants, and in some degree, worthy of the good cause which they love. Once, Paul, after having pretty sharply rebuked his brethren for their faults, said: "Let brotherly love continue." Again we say: Let brotherly love continue. W. ONE THING NECESSARY. Editors Apostolic Times: I read, with much pleasure, some weeks since, your prospectus for a paper of the above title, to be published in the city of Lexington, Ky. I have long felt it to be both a duty and privilege to establish a first-class paper in our proud old commonwealth—a duty of our brotherhood. OUR MEANS AS TO NUMBERS. We are quite numerous in the State. I have no exact means of getting at our numerical strength. I have seen it set down at one hundred thousand. This may be extravagant, but all our Evangelists and Elders who have passed over our State and seen much of our churches, know that we are quite numerous. THE WEALTH OF THE CHRISTIAN CHURCH. In this respect there is great ability. Our brethren are large landholders, especially in the Blue Grass region. They are numerous in most of the more populous counties, and are extending their influence more and more each year to the more remote portions of the State. In our cities, towns and villages, we have men of all professions and vocations, in which Christian men may engage, many of them wealthy and prosperous in all respects. Many are prosperous who do not rank with men of wealth, but they are fully able to take the paper. We have then the number and also the pecuniary means in our own State to establish the paper on a firm basis. THE INTELLIGENCE OF OUR BRETHREN. We have men of fine scholarship—

man. Quite a number of our brethren are in critical condition, who are for God's glory and man's good. But intelligence is not limited to the scribes of our spiritual Israel. Our people would not be disparaged in comparison with any denomination in the length and breadth of Christendom as to Bible knowledge or general intelligence. Let their deficiency be what it may, as to the refinement which the subtleties of the world are giving to many fashionable churches, they can and will appreciate all that properly pertains to THE APOSTOLIC TIMES. We have the means then. 1st. Numerically. 2d. The wealth necessary to the enterprise. 3d. The intelligence requisite to such a work. What more is necessary to make the enterprise a fixed, permanent, a glorious success? Is anything more necessary? Please ponder this question a few moments while I speak of the point selected for printing and publishing the paper. Lexington is the chosen place. The appropriateness of this point is quite plain at a glance. In the first place, most of the Editors are there. 2d. It is becoming a literary centre. 3d. It is central in the State, and is surrounded with all the facilities for publication. 4th. Our Missionary Board holds its annual meetings there, which, with the college commencements of Kentucky University, bringing, as these occasions do, a great many brethren and friends together, a fine opportunity is presented for acquaintance, conference, counsel, &c. But we now return to the question. Is anything more necessary? Yes, one more condition of success is essentially necessary? What shall we call it? Will? Ah! That is it. Will it, brethren, and the work is done. Kentucky could establish the paper, press, and all. I know it is a heavy outlay in the start, but we can do this work, and finally furnish many copies to the poor. We have a great many friends in other States—good brethren—who will co-operate with us cordially and promptly. A word to my numerous brethren and sisters, and my special personal friends; many of whom knew and sustained me in my early ministry; whose households honored, loved, and stood up with me in giving common and supreme honor to the Savior's name, while I feebly proclaimed glad tidings to a sinful world, "the unsearchable riches of Christ" to perishing, sinful man. May I appeal to you now? The days of my active labor will soon find an end. Let us meet, scattered though we be over many States and Territories, in a common effort for permanent good through the medium of THE APOSTOLIC TIMES. May God prosper us in all good, and give us victory unto life eternal, and to his name be all the praise. R. C. RICKETS, SR. Editors Apostolic Times: As the "triumphs of the truth, as it is in Jesus," are always cheering to the hearts of those that love the truth, I send you the following account of a meeting recently held at Kissinger School House, three miles distant, and at this place. The meeting at the school house began on the third Saturday in March, and continued one week. Here it began on the fourth Saturday and closed last night. The number added was twenty-one, including three who were Methodists, one Presbyterian, and one Baptist. The amount of good accomplished we cannot tell; the joy produced we are unable to express. Good impressions, I think, have been made on the minds of many outside of the church, and those within have been stirred up to greater zeal and diligence. To the Lord be all the praise. Fraternally, J. J. ENNETT. PAYNESVILLE, Mo., April 1st, 1859. BRIEF CORRESPONDENCE. LEXINGTON, Ky., — 1859. ELDER M. DEAR BROTHER—On what Sabbaths of the month do you preach at Antioch? I want to call in and see you some time. Very truly, S. DR. S. DEAR SIR—Yours, inquiring on what Sabbaths of the month I preach at Antioch, is at hand. I am generally very busily engaged in other business on the day once called the Sabbath, and do not preach on the Sabbath at all. But I am there every first and third Lord's day of the month, and will be glad to see you at any time. Fraternally, M.

J. B. MORTON & CO. Invite the attention of the public generally, and the readers of the Apostolic Times specially, to their Book and Drug Establishment in this city. The purposes of this firm are to extend the business of their house in both the Book and Drug departments. To add a Book Bindery, and as soon as possible to establish a Publishing House in connection with present business. The patronage of persons favoring these enterprises is earnestly solicited. The firm now consists of J. B. Morton who has been engaged in business in this city for twenty years, August next; Mrs. A. E. Morton, widow of the late Dr. D. T. Morton, and J. M. Greenway who has been in the employment of the house for a number of years. MISCELLANEOUS BOOKS. Irving's Works, Sunnyside Edition; Dickens's Works, People's Edition; Waverly Novels, Abbottsford Edition; Hallam's History of the Middle Ages, Milliman's History of the Jews, Gibbon's History of Rome, Hume's History of England, Macaulay's History of England, Julius Caesar, Napoleon III; Cruden's Concordance, Plutarch's Lives, Dick's Works, Rollin's Ancient History, Prince of the House of David, The Christ of History, Barnes' Notes on the New Testament, 11 vols.; Clarke's Commentary, 4 vols.; Smith's Dictionary of the Bible, &c., &c. We have on hand, and can supply in any quantity McGarvey on Acts, The Living Pulpit of the Christian Church, Campbell's Popular Lectures and Addresses, Campbell and Owen's Debate, Campbell on Baptism, Campbell and Purcell's Debate, Scheme of Redemption, Reason and Revelation, Harp of Zion, Christian Hymn Book, Christian Sunday School Hymn Book, &c., &c. POETICAL. Byron, Burns, Moore, Scott, Shakespeare, Campbell, Poe, Dante, Longfellow, Tennyson, Whitier, Owen Meredith, Halleck, and all the British and Modern Poets. MEDICAL BOOKS. Gross's Surgery, 2 vols., Revised Edition; Gray's Anatomy, Dalton's Physiology, Dunglison's Medical Dictionary, U. S. Dispensatory, Br. Thwait's Retrospect and any Medical Journal furnished at Publisher's advertised rates. LAW BOOKS. Law Books, Legal Cap Paper, Red Tape, Wafers, and such other stationery as is used by the Legal Profession. SCHOOL BOOKS. Of nearly every description used in Common Schools, High Schools, and Colleges. BIBLES AND HYMN BOOKS. Family Bibles, Pulpit Bibles, Pocket and School Bibles, Testaments and Hymn Books in various bindings and at extremely low prices. BLANK BOOKS. Blank Books, all sizes; Memorandum Books, Bill Books, Check Books, &c., &c., in great variety. SUNDAY SCHOOL BOOKS. Sunday School Books, for Libraries; Music Books, Sunday School Cards, Maps, &c., supplied to schools, on the most liberal terms. STATIONERY. Our stock of Stationery is large, and selected with great care to suit the wants of this market. Special attention is called to our stock of Paper and Envelopes. SPECIALTY. Wedding and Invitation Cards furnished in the latest style, and at low prices. Monogram and Initial Stamping done in plain, colored, gilt, and silver. FRAMES. Gilt, Rosewood, and Rustic Frames, all sizes. MAGAZINES. Any Magazine or Paper published in America or Europe furnished at publisher's prices. NEW PUBLICATIONS. We are constantly receiving new publications of every description by the best and most popular authors, and it is our intention to be able to supply new publications about as soon as they are offered in the Eastern cities. J. B. MORTON & CO. Booksellers and Druggists, Lexington, Ky. 1-14

For the Apostolic Times. EVANGELICAL CHURCHES.

Which are they, and how many now to be found? No answer to these questions can be given without first deciding, if possible, what constitutes such churches. To make this decision correctly, there are at least two things to be known. 1. What is the meaning of evangelical? 2. By what rule shall its meaning be infallibly ascertained? To disregard these fundamental principles is to meet with sure defeat. It is evident that in the public mind there exists no well defined law or rule for making such an investigation, without which no correct or Scriptural answer can be given. By common consent, certain religious bodies, known as Protestants, are acknowledged to be evangelical, without once deciding upon the merits of the case, or even knowing the meaning of the word evangelical. We sport with our intellects when we use words or phrases to which we can give no correct or lawful meaning, and to which we affix meanings wholly arbitrary and foreign. How often do we hear persons speak of conversion, regeneration, and such words, without having one Scriptural conception of their meaning? With such persons language is governed by no fixed laws or rules. It is coined to suit the occasion, or arbitrarily compelled to travel out of its legitimate and only use and meaning. A pure speech is wholly lost sight of as important to spiritual truth. To challenge the correctness of the language used by evangelicals is to deny the doctrine taught. Who among them ever use the word convert to signify a turning from one use or thing to another; or the word regeneration for a change of state or condition, whatever the state or condition referred to? All words have a definite meaning. Truth never meant falsehood, nor love hatred. Why may not the words conversion, regeneration and evangelical have their specific signification? No good reason can be assigned against our inquiry so far as known to me.—What then is the meaning of evangelical, a word derived from the Greek *euangelikos*, which, says Donnegan, in his Lexicon, means "pertaining to joyful things, evangelical?" Johnson, in his Dictionary, gives the following meaning: "Agreeable to the gospel." That which is agreeable to the gospel must also agree with the gospel, and, therefore, be like the gospel. No church can therefore be evangelical unless it agrees with both the gospel and the evangelists who preached it. And it is a mathematical truth, or axiom, that no two things can be equal to each other unless they are alike; consequently, no two things can be alike which are antagonistic in any of their parts. This fact needs no argument.

themselves in a morally dangerous position; yet they have remarkably clear views of Christianity." Monstrous logic and bad orthodoxy!

It is an established fact that the Methodist rule of faith is directly opposed to that of the Baptist. No Methodist, as such, can ever gain membership in a Baptist Church, although mutually consenting that each other are evangelical; i. e., alike and in accordance with the evangelists, and therefore believing, preaching and practicing just what Christ's evangelists did. How long, O, how long will the world close both their ears and eyes to such palpable contradictions of reason and theology?

To be evangelical we must both believe and practice what they taught—nothing more or any thing less. We must be alike; we must walk by the same rule.

What, we ask, is the root or corner stone of evangelical orthodoxy as now received? Dr. Wayland's high eulogium upon the Quakers for their "remarkably clear views of the Christian religion" will clearly show this, to-wit: the miraculous *internal light* plead for by all Quakers. To the "word of life" and of Christ's grace they attach no saving importance or power. The direct inner light is the sum and essence of evangelical orthodoxy. To own this dogma, is to gain a passport to the convention; to deny it, is a sure warrant of herodoxy. To such religious fanatics it is useless to say that "the gospel is the power of God to salvation to every believer," and this faith comes through God's word. It is of but little importance what else may be taught, this inner light is the one thing essential, and still be counted orthodox.

We are both willing and able to prove that parties may teach almost any heresy, provided they hold firmly to *direct spiritual operations* in order to faith and a changed heart. The antagonisms existing in the teaching of all the so-called evangelicals will amply sustain our allegation, and the proof is at hand and shall be given if asked for. I give a few illustrations.

1. METHODIST EVANGELICALS. Our Lord said, "Except a man be born again of water and of the Spirit, he cannot enter the Kingdom of God." Methodism has never made the new birth necessary to church membership, according to their rule of faith—the Discipline. Here then is an evangelical church which flatly contradicts Christ and all of his evangelists and Apostles.

2. THE BAPTIST CHURCH. They say and teach that sinners are born of the Spirit before their birth of water, and also, that without the new birth no one can enter the church or partake of church ordinances, thus directly denouncing Methodism as anti-evangelical, or opposed to the evangelists in a most essential element of Christianity, and notwithstanding this affirmation, they own them as truly evangelical, but think it good for the cause of evangelical purity to refuse to them either the Lord's Supper or church fellowship as brethren. Wonderful, truly, are the deceptions which are daily practiced upon by an over credulous and confiding people. They both practice what Christ's evangelists did. They only divide on things which are unevangelical, and therefore non-essential; and yet, for the glory of God, they each think it best to hold to separate communions, and to teach contrary doctrines, watching carefully that no inroads are made upon each other. If Timothy and Titus were now living, which one would be a Baptist and which a Methodist?

The Baptists affirm, that no immersion, no obedience to our Lord's command to be baptised, and with them this only is baptism. The Pedobaptists affirm that immersion is not necessary to an evangelical obedience, and that Baptists are bigoted and exclusive in demanding that which no evangelist has demanded, and that in excluding them from church fellowship and the Supper, they violate the law of evangelical love, and produce schism in the body of Christ. How do Baptist evangelicals reply to this? It is you who make the schism, since you reject the plain teachings of Christ and his Apostles, and thus prove that you and not we, are the schismatics. But my dear brethren, you know full well as we do that baptism is not essential to salvation; since all agree that we are saved by faith only. Baptism is only necessary for making evangelical Baptists, but not at all necessary to the making of a Christian, since they are made by faith only, as we all agree. Come then, dear evangelicals, since we are all equally right and equally wrong, let us not fall out by the way.

ism, yet it is strictly true and must be met. Let no evangelical become angry with you, Messrs. Editors, for publishing such a statement. You will no doubt afford them abundant space to correct it, if incorrect, and should they feel able. Let us have a free paper and speech. G. W. E.

For the Apostolic Times. METHODISM CONFESSEDLY A SECT.

"I am pleased with the catholic spirit of the Star. I abhor sectarianism. Though I have been a member of the Methodist Church for upwards of thirty years, yet I only consider it a sect, as all other denominations are. It is not the Church of the Living God; that church is composed of all true Christians of every sect or name, and knows no head but Christ, founded alone on Christ, sustained by Christ, and is nothing without Christ. He alone is the Alpha and Omega—the first and the last—the all in all of this church. I truly join in the sentiment of the poet when he says:

"Let names and sects and parties fall, And Jesus Christ be all in all!" Yours Truly, ROBERT BABINGTON, "Franklinton, La., Feb. 15th, 1869."

I clip the foregoing from The Christian Advocate, published for the M. E. Church South, by P. M. Pinckard, St. Louis, Mo., dated March 3d, 1869. The editor comments in the following strain. Let us hear him calmly, thoughtfully, and, above all, in the spirit of the blessed Master:

"We admire the noble Christian sentiment expressed in the above. It speaks not only a true Christian spirit, but it is the utterance of a most important truth—a truth that should more forcibly impress the minds of all professed Christians. There surely is but one true Church of Christ on earth, however numerous the branches or sects may be. That church is composed of all true Christians whose hearts have been perfected in the blood of the Lamb, and whose practices and life conform to the precepts of the gospel. And for any one to pretend that his sect or branch of the church is the only true church, is to profess himself a bigot, and betrays the want of that enlarged Christian view of the subject, that would entitle him to respectful consideration."

"Sectarianism is right, for it is only giving a preference to a sect, nothing more. Bigotry says, my sect is right and all others are wrong, therefore it is not the spirit of the gospel. No one has a right to claim that his sect is the only true Church of Christ."

The editor's indorsement of Mr. Babington's sentiment, notwithstanding the strain of admiration in which he sets out, is only a half-way, and may be not more than a half-hearted indorsement after all. Mr. Babington says: "I abhor sectarianism." The editor of the Advocate says: "Sectarianism is right, for it is only giving a preference to a sect, nothing more." I agree with Mr. Babington most heartily, but regard the editor's position as utterly indefensible from the Word of God. Mr. Babington's idea of the Church of Christ, in the broad catholic acceptance, in which the term is sometimes used by the sacred writers, is undoubtedly the true one. "That church is composed of all true Christians, is founded alone on Christ, sustained by Christ, and is nothing without Christ." This is eminently sound and Scriptural. But the editor's idea of branches is wholly outside the divine record. Not only the word is not there, but, as I am bold to affirm, the thought is not there. On the contrary, it is utterly subversive of some of the plainest teaching therein. Let us make a brief but earnest effort to set forth the truth, just as it stands in our Father's book.

First then, accepting Mr. Babington's definition as sound, I remark that the Church of Christ is not an organized ecclesiastical body. The definition before us utterly precludes that idea. "It is composed of all true Christians." This is the very gist of the definition, and must not be for a moment forgotten. The word *ekklesia*, from which we have our word church, means "a popular assembly"—an assembly called out. In the New Testament it is used in an appropriated sense, yet in a sense entirely consistent with its primary and literal signification. When applied to the grand aggregate of the Christians, we have simply an expansion of the thought expressed by the term in its most literal usage. The whole body of the Christians has never been gathered into one actual assembly, and never will be, until the church shall be presented spotless to God in the great day. Still, we can conceive of the church catholic as an assembly, though the actual assembling may never have taken place. So much have I thought it necessary, in this connection, to say concerning the church. But a church is a different thing. Every Christian is a member of the church; for the Church, to

use Mr. Babington's language, is composed of all the Christians. But a Church of Christ is an organized, not merely an ideal body. The church is the great body of the saved; but a church is a local and organized community of the saved. The word church, as applied to any institution now existing on the earth, is used in the Scriptures only in these two acceptations. It is a misnomer to call a sect, or denomination, a church at all, much less a Church of Christ.

I can conceive it possible for a man to be a member of the church as an ideal institution, and not a member of a church as an actual organization. Take an example: Philip, the Evangelist, meets an Ethiopian officer on the highway and preaches to him Jesus. On their way they come to a certain water, and the officer says; "See, here is water; what hinders me to be baptized?" He commands the chariot to stand still; they go down into the water, both Philip and the officer, and he baptizes him. Now this baptized Ethiopian is evidently, from that instant, a member of the Church of Christ, yet he has no membership in any local, or organized community of believers. He is a member of the Church of Christ, but not a member of a church of Christ. Similar instances are constantly occurring now, where the original gospel is preached, and where the primitive precedents are regarded. I can even conceive of it as possible that a sinner should believe in Christ, confess his name, and be baptized into his holy, catholic church; and then, owing to the bewilderments that have sprung from the great apostasy, instead of uniting his destinies with a church of Christ, turn aside to seek affiliation in a human institution under the delusive idea that it is a "branch" of Christ's true Church. Alas! for these branches, so-called! There is not one of them that can make good its claim to be, as an organization, any part of Christ's Church. Of course, I speak of organizations, and not of individual persons. There may be in these denominations many pious people, many real Christians, who are, themselves, branches in Christ, the "True Vine," but branch churches have no place in the living oracles.

The term Methodism represents a denomination—a sect. Says Mr. Babington: "I have been a member of the Methodist Church for upward of thirty years; yet I only consider it a sect, as all other denominations are." Now I unhesitatingly affirm, that to apply the word church to a denomination, is to depart utterly from the style of the Bible. We read of "the church," which, according to Mr. B., is composed of all the Christians; and then we read of "churches" in Gallatia, Corinth, Ephesus, Philippi, and many other localities. But the word is not once used in the denominational sense in the entire New Testament. We boldly challenge all the doctors of divinity in Christendom to find a single instance. This is not idle bravado. Doctors of divinity are great men. But even doctors of divinity can not perform impossibilities. Dr. Webster gives as his third definition of the word church, "A body of Christian believers, observing the same rites and acknowledging the same ecclesiastical authority." This is a definition proper enough to be given, as the word is now used, but I repeat, there is no example of such usage in the Word of God—positively none. What, then, is a church of Christ? I answer: It is a local community, or congregation of disciples, standing, as respects all essential features of their organization, on common ground with the churches organized by the apostles of Jesus Christ. To be a member of a church of Jesus Christ, one must belong to an organization which can abide the test embodied in this statement. To be a member of an "orthodox" sect is not the same thing as to be a member of a church of Christ. The churches of Christ of which we read in the New Testament possessed certain points of agreement and identity. They had only one authoritative book—the Book of God. They recognized only one faith—the faith in Christ. They obeyed, in common, the commandments of Christ. The terms of admission into the church general, and the terms of admission into a church local and organized, were precisely the same. So every organized, local church, in apostolic times, was, as clearly as the general or Catholic Church, "founded on Christ and sustained by Christ; acknowledged no head but Christ, and confessed that it was nothing without Christ." Such was the case in the times when inspired and faithful men preached Christ's gospel, and such must be the case again, or the Millen-

nium is a dream, and the general conversion of the world to Christ a flight of fancy never to be realized.

But Methodism is confessedly a sect. This is a fatal admission. The Apostle Paul classes sects among the works of the flesh. Our words "heresy" and "sect" translate one and the same original word in the common version of the New Testament. Mr. Babington and Dr. McAnally know this full well. The learned translators of the American Bible Union translate the term, in Gal. 5: xx, where the apostle speaks of the works of the flesh, by our word "factions." But "sects" and "factions" are the same in idea. In Titus, 3: x, Paul says: "A man that is a heretic, after the second admonition, reject." Anderson translates: "A man that is a sectary," the Bible Union, "A man that causes divisions." But whether the translation reads "heretic," "sectary," or "a man that causes divisions," the meaning is the same. A heretic, in the New Testament sense, is simply a factionist, or one that causes divisions. The rendering of Anderson and the Bible Union is sustained by Conybeare, who translates Titus, 3: x, "A sectarian, after two admonitions, reject." The case now stands thus: The editor of the Advocate says that sects are right—Paul says that they are of the flesh; that the man who causes them must be rejected. Peter also speaks of "damnable heresies," or "sects;" for the reader must not forget that in the common version, heresy and sect translate the same original word. I therefore conclude that sects are wrong; that the editor of the Advocate is mistaken; and that it is a fearful sin against God to cause divisions among his people! Our denominational brethren are striving, even while defending sects, to rise above the spirit of the sectary. For this much I honor them. It shows that their hearts are yearning for something better than the present unholy strifes; that they are slowly struggling back towards the true ground. God Almighty help them on to the acknowledgement of the whole truth. It may be said that hearty union and co-operation in the common work of the church, can as well exist in connection with distinct sects or denominations as without them. This I emphatically deny. It is contrary to all history. It is contrary to the very nature of things. If a man belongs to a sect, he will love his own sect better than others. To assert anything else, is to assert what is manifestly false. If this were not true, why should Christ and the Apostles have so cautiously guarded the saints against even the first indications of schism? Why should the blessed Master have made the union of his people in all coming time the subject of an earnest prayer to the Father? It is impossible to reconcile the teaching of God's Word with the spirit or fact of denominationalism. Good men ought not to attempt it. I never see a pious heart yearning and struggling after original unity, and yet clinging to a sect, without mingled emotions of pleasure and pain; pleasure, to behold the power of God's own truth working in the soul; pain, to know that the impulses awakened by that truth are, almost certainly, to be destroyed by a device of the devil.

The pious apologists for sectarianism in our times take a great deal of pains to show that, back of all their differences and divisions, there is a common and catholic Christianity in which they are all united. Unity in diversity is the pagan ideal now. But imaginary union, with visible and actual antagonism of sects, is not the union for which Christ prayed. Why not abandon the non-essentials that make the sect, and fall back on the common ground where all are simply Christians? Since there is confessedly a common Christianity, why not have one magnificent brotherhood, one holy, visible, catholic communion on that basis which is common to all the saints? In Heaven's name, why not? Why should any man desire to be a Methodist, a Presbyterian, a Baptist, a Lutheran? Is it not enough to be a Christian? Said the earnest and eloquent Dr. M—, the other evening: "There are among Christians diversities of culture, taste, temperament; and the gospel was never intended to overtop and destroy these. I never could have been a Presbyterian, even if I had tried. Some men are so constituted that they never could be Methodists." But, dear Doctor, why should a man want to be a Methodist? Why should a man want to be anything but a Christian? And if men of all grades of culture, of all diversities of tastes and temperament, can be Christians, why not have union upon

the Christian basis, rather than sects upon the "taste" and "temperament" basis? The gospel, I grant you, was not intended to destroy natural diversities, or even such acquired diversities as are not sinful; but neither was it intended, that the existence of such diversities should be made a plea for the establishment of rival and antagonistic sects: Why not have one brotherhood upon the broad, holy ground of a common Christianity, admitting beside that brotherhood all necessary latitude for such diversities as spring from "tastes" and "temperaments." One Lord, one Christianity, one God, visible, holy brotherhood, should be the motto of every man that desires to pass unscathed the fires of the great day. Sects are wrong, sinful, unchristian to the interests of souls. Heaven speed the day when all that love Jesus shall be one! G. W. LOXAN.

A WORD FROM BRO. MILLIGAN. Editor of the Apostolic Times.

It gives me much pleasure to hear that you are about to issue THE APOSTOLIC TIMES. This title is, I presume, intended to be significant. I understand by it that it is your purpose, with the help of God, to bring the church as near as possible up to the Apostolic standard of faith and practice. If so, you are about to undertake a very great work; but a work which is in all respects worthy of your best and greatest efforts. As you are well aware this divine standard has been very generally ignored, and something else of human construction and human authority has been substituted for it. I speak not now of those merely who have adopted a written creed of their own construction in church polity and discipline. The evil extends much farther. Many of those who claim to take the Bible alone as their rule of faith and practice, have by their vain, carnal, and rationalistic speculations, divested it of its proper authority. They do not practically regard it as the living voice of Jehovah addressed to the present as well as to all past and future generations. There is something in their heads; or in their hearts, or in their practice which serves to nullify the power and authority of the word of God; so that its most solemn precepts, promises and threatenings are heard by them with the most alarming indifference.

To correct these errors, to enlighten the understanding, unmask the conscience, soften the heart, subdue the will, and reform the lives of such persons, so as to free the church from the carnality which is now so deeply affecting her peace, purity and prosperity, will certainly require a great effort on your part as well as on the part of all others who love the Lord Jesus Christ in truth and in sincerity. But, nevertheless, with the blessing of God and the proper co-operation of our brotherhood, the work can be done. It is true, that without Christ we can do nothing; but then again it is equally true that with his aid we can do all things.

I will only say further, at present, be not discouraged at the immense magnitude of the work before you; work on. Sow always to the spirit; never to the flesh; and in due time you will all reap if you faint not.

As ever, yours in the blessed hope, R. MILLIGAN. LEXINGTON, April 6th, 1869.

[COMMUNICATED.]

REVEREND.—This title has long been a badge of honor, worn by the professed followers of the lowly Nazarene. It is qualified by the words "right," "most" and "very." Its forms are many and its climax "Lord God the Pope." It doubtless had its origin among those seeking "honor one of another," and was perfected and established by "that man of sin, who opposeth and exalteth himself above every one that is called God." With what propriety could this title, with its various forms, be joined to the names of Christ and his Apostles? It has defiled the garments of many who have struggled to be free from "this man of sin." May all the honest in heart soon be able to cast off this and every other defilement of him "who exalteth himself." W. F. F.

MORE METHODISM.—It is known that the papers published by the M. E. Church are called Christian Advocates. But there is a new class of papers which are better named. One at New York is called The Methodist. A new one has been started which is called The Methodist Advocate. This one is named according to its character. The others are called "Christian," but are as Methodist as can be.

THE APOSTOLIC TIMES.

LEXINGTON, - - - KENTUCKY.

EDITORS:

M. E. LARD, R. GRAHAM, W. H. HOPSON, L. B. WILKES, J. W. MCGARVEY.

Thursday, April 15, 1869.

SALUTATORY.

Did the necessity exist, may perhaps will ask, for a new paper in the ranks of the Disciples? Had not the Editors of THE APOSTOLIC TIMES so thought, it is simply certain that they would never have conceived the purpose of starting one. But in this may not the Editors be wrong? On their part it is modest to reply, that they may be; and it might be little less on the part of others to admit that they may not be. The Editors are not novices, and they crave leave to think that they have no vanity to gratify in the matter of starting a weekly paper. At least three of them have now been in the field as preachers of the gospel for a quarter of a century. The other two have been there only a little less time. In boyhood they all pledged their faith to the cause of Christ. By God's blessing that pledge has been kept with fidelity to the present day. From the moment of their first stammering attempt to preach the gospel, they have been in heart and deed identified with the current Reformation. This Reformation they claim to understand experimentally. The gospel they have studied in the Bible under the tuition of the great masters who have adorned our ranks. With the genius which sparkled in Campbell, Scott and Shannon, they are not quite unacquainted. It is hence repeated that the Editors do not feel themselves wholly unqualified to form a judgment as to our wants as a people. Among these wants they set down the paper they this day present to their brethren. If in this judgment they have erred, still their petition is that he alone may stone them who himself never erred.

Here and now, therefore, on its editorial page, and in its opening column, they consecrate their paper to the propagation and defense of the gospel in its purity, and dedicate it to those alone who stand for this gospel in their persons to the death, in their property to the last cent, and in their lives to the last effort. From God and these the Editors seek countenance and sympathy—from no others.

The gospel of Christ, and it only, is the power of God for salvation. This gospel needs to be affirmatively taught. That is, the sinner needs to be told what he is to do to be saved; and when saved, what he is to do that he may attain to everlasting life. In this great primary work THE APOSTOLIC TIMES proposes to play neither a timid nor a doubtful part. Fearlessly it will aim to speak what when the Bible speaks; prudently to keep silent where the Bible is silent. The only faith in whose defense it makes its appearance is the faith taught in Holy Writ; the only usages which it will approve are those therein prescribed. No corruption in that faith will it allow; nor modification in those usages sanction. The primitive faith and the primitive manner—that in its purity, these without change; for these paramount items mainly does it propose to speak.

With the true men in our ranks it shall be our study to work always in the most fraternal mood. We are proud to boast of such by the thousand. How we shall delight in high courtesy to labor with them in the wide field into which God has called us. But should men rise up among us to corrupt the gospel, either in its faith or in its practice, they may expect to find us, with a sabre broad and keen, and with a hand that shall evince no delicacy in using it, standing boldly in their teeth. We shall be hard to move then. We hope not to be called to the task of doing much work of this kind; but it would be marvelous if our future should prove wholly free from it.

Every effort to purify the Bible of existing errors, and to place in the hands of the great commonalty that Sacred Book in a translation as faultless as human skill can make it, shall have our profound sympathy and aid. We shall allow no fitting opportunity to pass without a word in furtherance of this important work.

Whatever tends to discover the true basis of Christian union, or to unite the children of God on that basis, will find in the paper we this day issue a friend whose ability alone shall measure its devotion. No theme lies nearer the heart of its Editors than the unity of the saints. Though written on a thousand times, it still has for them the freshness of a new divine thing. With them it grows not old.

All our educational enterprises, from

the University to the humblest common school; the subject of missions and missionary societies; Sunday Schools and Sunday School papers; the education of preachers and the best method of preaching; the culture of Christian families—in a word, whatever belongs legitimately to the gospel, or grows necessarily out of it, whether it pertain to the individual Christian or to the individual church, shall receive from us the space to which its absolute or relative importance may entitle it.

And now, with these premises we commit our paper to whatever fortunes may await it. We ask for it only the support to which its merits shall entitle it.

SOME FACTS—SOME INFERENCES.

That whatever is stated in Holy Writ, or is necessarily implied in statements of Holy Writ, is legitimate subject of human thought, no Christian at least will deny. Moreover, whatever inferences these facts and implications necessitate, may be justly held as ranking only a little below the asserted matters of our faith. Between these inferences and pure speculation it is not always easy to draw a very appreciable line. Not that no such line exists, only that it is not easily drawn. Better certainly that it should always be done, and be well done, but this is often not the case. If in what herein follows, facts and speculation should occasionally be found huddled together, let not the reader feel shocked. It is partly designed to tax his ingenuity a little in drawing the line just named. These remarks are suggested by the following questions, kindly sent us for solution, if in our power:

1. What of the translation of Enoch? What does it mean, in what body did it occur, and where is he now?

The word translate is from the Latin and literally means to carry across, as to carry men in a boat across a river from one bank to the other. This is the meaning of the word. In the case of Enoch it means to carry from earth to heaven, across the space that separates them. This is the expressed fact, in which there may be much matter for thought implied that is not expressed. For example, what place does the word heaven denote? Does it denote the actual abode of God, or the paradise in which the spirits of Abraham and Lazarus dwell to-day? On these questions I do not know that we could dwell profitably. They are interesting certainly, but this is a different thing.

That Enoch dwells in one place to-day and Abraham and the other saints in a different place would, I apprehend, be difficult to make out. Certainly it may be so, but just as certainly it may not be. The honor done Enoch did not consist in giving him a different abode from that of the other saints nor a better one, but simply in translating him that he might not taste death. Were I asked for my opinion only, I should say that where Abraham is to-day, Enoch is. But where Abraham is, we shall be told, only spirits dwell. This however is a *petitio*. It assumes as true what can be held as true only when it is proved. It will, I believe be conceded by all that Enoch now is either where God is or where Abraham is, assuming them for the present to be in different places. Now if Enoch can not be where Abraham is because it is the abode of spirits only, then for the same reason he can not be where God is. Certainly the one place must be held to be as especially the abode of spirits only as the other. The truth most likely is that neither is exclusively so. In all our reasonings touching the saints, whether as dwelling in the present kingdom, in the intermediate paradise, or in the everlasting kingdom, we must assume their state and condition to be the same, except where differences are divinely stated to exist. I apprehend that Enoch and Abraham occupy together to-day.

2. In what body did Enoch's translation occur? There are but two bodies for the saints. The one is natural and of the earth. It is worn in the present kingdom. The other is spiritual, and is worn in the everlasting kingdom. Which one of these bodies has Enoch now? He is not in the present kingdom; neither is he in the everlasting kingdom. What then is the character of his body? The answer is only probably true.

It is not likely to my mind that any additional change will take place in Enoch between this and the time of his entrance with the other saints, into the everlasting kingdom. He is now doubtless as perfect as he will ever be. If so, he now inhabits his spiritual body. Certainly he inhabits

either that or the one in which he groined while yet of earth. The soul is highly improbable. That he should now be either in heaven or in paradise in the frail body he dwelt in while on earth, jars too grossly on our souls to be accepted as true. It is too low; we reject it. Something more sublime is necessary to complement our conception of the state of Enoch. The body we assign him is changeless, tearless, perfect—a sublimated ethereal thing, such as all Christ's ransomed will wear when they see him and are like him. This suits the thought, but whether the fact or not, the reader must judge.

What is here said involves but a single difficulty. It assumes that Enoch's body was changed while he was yet in it. But this in fact is no difficulty at all. All the children of God who shall be alive at the coming of Christ will have their bodies changed while yet in them. The saint will not leave his body that it may be changed. While still on him it will pass from a mortal to an immortal thing. Let us assume the same of Enoch, and the case is explained. But on this and kindred subjects, more in our next.

THE LIKE FIGURE WHEREUNTO.

There are some passages in the New Testament, the meaning of which can be determined only by the force of Greek idioms. These words of Peter, "The like figure whereunto, even baptism doth also now save us," belong to this class. Unfortunately, they are also obscured by an inaccurate translation, based on an incorrect reading of the original. We will try to bring out some of the light that is in them, and which has escaped the notice of commentators.

For the expression, "like figure," we have now in current use an excellent substitute, the *antitype*. This, indeed, is but an anglicised form of the Greek word here employed. Instead of "whereunto," modern English requires to which. In the best English dress, then, the clause we have quoted would read, "The antitype to which, even baptism," &c. This correctly represents the Greek text used by the translators, which has the relative pronoun rendered *whic*, in the dative case. But the critical editions have this pronoun in the *nominative* case, and this necessitates a different rendering. The pronoun becomes the subject of the verb, and the clause has to read about thus: "Which, in its antitype, baptism, now saves us." If the critics are right about the Greek reading, and Mr. Green pronounces it a settled reading, this translation undoubtedly expresses the idea of the original.

We now inquire, what is the antecedent to the pronoun *whic*? Whatever it is, it is that which now saves us, and it is that of which baptism is the antitype. Here is where we need the aid of the Greek idiom. This pronoun, in the Greek, is in the neuter gender, and must have either some neuter noun, or the entire thought of the previous clause, for its antecedent. The thought is never to be taken for the antecedent, except where there is no single word which will serve that purpose. In this case, there is a word which serves the purpose, both by being in the proper gender, and by presenting an idea consistent with the entire sentence. It is not the word *ark*, for that is in the feminine gender, and the neuter *whic* cannot relate to it. It is not the ark, then, of which baptism is the antitype. There is only one word which can be the antecedent in question, and that is the word *water*. The *water* of the flood, then, is that of which baptism is the antitype, and it is *water*, which, in its antitype, baptism, now saves us.

One more criticism on the English version, and we will be prepared to trace the points of resemblance between the type and the antitype in this case. The eight souls were not saved by water, as is declared in the common version. This is apparent from two considerations: *First*, that there is no proper sense in which it can be said that *water* saved Noah and his family. On the contrary, the water was the very thing from which they were saved. *Second*, the Greek is *dia hudatos*, and means, not "by water," but "through the water." This is seen and stated by the best recent critics. The eight souls were "saved through the water;" that is, they passed in safety through the water in which the remainder of the antediluvians perished.

Now for the points of resemblance between the type and the antitype.—The way to determine these, when they are not declared in the text, is to compare the known characteristics of the two objects until you find some in which they are alike. The text declares that *water* now saves us; but

this is not a point of resemblance, because water did not save Noah. It also declares that the eight souls were saved through the water; but neither is this a point of resemblance; for a person is subjected to no danger in passing through the water of baptism. But this latter declaration points in the direction of the first point of resemblance; for it was by passing through the water that Noah passed from the old world of sin into the new world, wherein, for a time, dwelt righteousness; and so, it is by passing through the water of baptism that a man now passes from the world of sin into the Kingdom of Christ. Again: In the water through which Noah passed in safety, all the sinners of his age were destroyed; and so, in baptism all the sins of the penitent believer are washed away. These two points of resemblance are clear and striking; and they fully justify the Apostle in treating the water of the flood as a type of baptism. M.

"THE SIGNS OF THE TIMES."

We propose in a few brief articles, that shall appear occasionally under the above heading, to call attention to "the signs of the times." We deem it eminently proper to do this in THE APOSTOLIC TIMES, inasmuch as it is a leading object of this paper to restore the faith and practice of the apostolic church, from which, as we believe, many sad departures have been made. The signs of the times indicate that the Disciples have made some progress in this good work of restoration, and we are cheered on by many favorable omens; but it is also true that there is some that cast a gloom over our hearts while we enter upon the work to which, in the providence of God, we feel ourselves called.

We begin our task in no censorious spirit. We desire not to establish a captious censorship of the press or of the manners of our brethren. We claim an infallible standard; we confess a fallible judgment, and this moves us to be charitable in passing upon the views and conduct of our contemporaries. We aim to hold fast the forms of sound words, but to do it in faith and love. We must be true to our convictions, and we shall speak these without fear, while we "contend earnestly for the faith once delivered to the saints." Our age is one of signs to those who have eyes to see them; and if they do so, we may say of them what Christ said of some in his day, "Blessed are your eyes; for they see; and your ears; for they hear." With our eyes open then, let us, in a few numbers to follow, look at the signs of the times, good and bad, that we may be encouraged by the one and warned by the other. We used to look backward, of late we have begun to look wistfully forward for the appearance of the Apostolic Times, sadly out of joint, in the opinion of a few; but if we pass the times, and the signs as well, under critical review, and in an independent spirit weigh them by the standard of truth, we hope to see in them the harbinger of better days, and that we ourselves shall not be unworthy the respect of our fellow-laborers, for we shall naught extenuate, nor set down aught in malice.

The articles proposed shall not be long, and as far as may be, they shall not be prosy; they will not appear in each consecutive number, but, as occasion serves, will be laid before our readers in the hope that as "coming events cast their shadows before," they as well as ourselves may be prepared to act well our parts in the scenes that successively develop the great drama of human redemption, and bring it to a glorious conclusion. Matter rather than form shall claim our first, though not our exclusive attention. We shall aim to be perspicuous without falling into common-place; and while avoiding coarseness, shall take no special pains to reach the graces of fine composition.

It is trite to say we live in a wonderful age, that the elements of civil and religious society are in commotion, and that grand events are soon to break upon us; but have not many of the signs of the times a peculiar significance? How great the changes in the structure and spirit of civil governments all over the world! How wide-spread a better civilization! How education and general enlightenment are elevating the laboring classes in our own and other lands! What increased religious activity appears on almost every hand! Church disestablishment in England, lay representation in the conference of American Methodists, ecclesiastical union among rival sections of the same parties, and an earnest longing for Christian union among the thoughtful and earnest peo-

ple of God—these are a few of the subjects which now agitate the minds of millions. Then there is the spread of Popery in America, its decadence in Italy, the decline of the Pope's temporal power at home, the alarming spread of his spiritual jurisdiction over vast areas of men on the old and new continents. Ritualism with its mummeries shaking an empire, and Pantheism with its empty philosophy debauching the sentiment of German universities; in our own country, latitudinarian indifference to Bible teaching and divine appointments under the inspiration of a markish religious sentimentality; the reckless extravagance permeating all classes of society; our men lost to honor in their desire for dishonest gain, our women to modesty in their devotion to folly and fashion, sham and show, and our children growing up restive under salutary restraint and defiant of all authority human and divine. These are some of the "signs of the times," and these shall occasionally engage our careful, thoughtful attention.

Then again, to come nearer home, there is among ourselves a falling off from the simplicity of the gospel, a conforming to the mode of the other denominations, the loss of zeal for the spread of the gospel for fear people will think us solicitous only to build up a party, the decrease of Bible reading and study among us of late, the growing disposition to recognize the distinction of clergy and laity in our churches, and among much more that might be named, our conforming to the unscripural phraseology of sects, to say nothing of our adopting many of their anti-scriptural customs. With the uniform experience of past ages before us, the tendency of men to make the gospel popular under the plea of extending its influence, and that, too, even at the cost of its purity and power to save, should make us keen to detect and fearless in our condemnation of all departures from the faith. *Obsta principis* should be the motto of every one who loves the truth as it is in Jesus.

We are as profoundly impressed with the intrinsic importance and deep interest of our theme as we are with a sense of our inability to do it the justice we desire. But why fear a duty to which we are exhorted by the Master in more than one memorable passage in his teachings. "What I say unto you, I say unto all, watch." For what are we to watch? Certainly for his coming! But how are we to do this but by observing the grand movements of that Providence who is shaping, controlling, and directing all things in the world and the church that the one may be converted, and the other glorified?

As in Christ's day, so yet, men are enchanted with trifles while God is moving worlds; we forecast the coming storm or the clear day, that we may go to such a city, to buy and sell, and get gain; the face of the sky cheers us with hope or depresses us with fear, but the signs of his coming pass unheeded; we disregard the evidences of God's presence among the nations, and sleep while the heavens are all aglow with the splendors of the approaching day. It is not to give special prominence to the second coming of our absent Lord that we call attention to the signs of the times; we have no pet theory of the Millennium to urge, though we would not sleep as do others. It is one of the signs we deplore that the church is not more alive to the work of preparing the world for the second advent of Christ, and anxiously awaiting the sign of his coming. There is work for us, whether he come at cock-crowing or midnight, and we think the best preparation to meet him, when he comes to be glorified in them that believe, is not the unrest of the Millerite, but the calm and assured hope that springs only from the consciousness of duty discharged.

There may be, and very likely is, much for the church to learn, to do, and to suffer, before our absent King shall come "to avenge his saints whose bones lie scattered on the Alpine Mountains cold;" but let us not forget to ask the watchmen "what of the night?" How weareth it on to-day? Then the signs will give place to the realities, and the vicissitudes of time will be forgotten in the endless glories of the eternal world. If we have heeded the warning of the Great Teacher and discerned the signs of the times, prepared ourselves for his coming by a faithful adherence to the word of God, and at last been found of him in peace, it will matter little whether we have been the subjects of the praise or the censure of mankind.

G.

NO CREED BUT THE BIBLE.

Often from the pulpit do we hear, and quite as often in print do we see this expression. Our brethren obviously have grown fond of it. With them it has become petrified, and seems not likely either soon to dissolve or pass away. Now we respectfully submit that the Bible is dishonored when it is called a creed. It is a creed in no true modern and popular sense of the word. Men alone make creeds; God is author to the Bible. A creed is a mere compound by human fingers of truths extracted from the Bible, metaphysics extracted from Plato, speculations extracted from Calvin, and the ecclesiastical corsets of the party in whose interest it is made. No term in the English language can truthfully in one and the same sense and connection denote both this compound and the Bible. As well might we attempt to compel the same word to become the name of both truth and falsehood as to compel the word creed to do the service to which we are here objecting. Every creed yet printed is an insult to God, because a reflection upon his wisdom or goodness. It assumes either that he can not utter truth in the best form for man, or that he will not do it. That insults his power; this his goodness. Call not the Bible then by the name which marks these heights of human folly. Let our speech be simply and purely—we have no creed; we take the Bible alone. He who calls the Bible a creed degrades the Bible and dignifies the creed. He classes them together under the same specific name. Call not Satan a seraph, nor the reverse. Neither humiliate God's holy book by labeling and libeling it a creed. L.

IT BEAUTIFIES ALL.—The rough plank just dropped from the mill can hardly be called a beautiful object. But apply to it the plane till it is perfectly smooth; its grain is straight and stands boldly out to view. Now lift on it the brush and cover it in a seamless vestment of varnish. It is beautiful. Take even the gnarly wood, the hard intractable piece; run the saw through it; dress it and adorn it as in the former case. The more numerous and curious its contortions, curls and interlacings, the more we admire it.

So with the gospel. No matter how honorable, gentle and cultivated a man may be, retouch him and adorn him anew in Christ, and old beauties become more beautiful, while exquisite new and hidden ones come out. Even the rough, knotty, perversely child of nature, becomes lovely through its transforming influence. The saw, the plane and the polish of the gospel make his very deformities look the more charming. It is now difficult to say which we the more admire, the straight grain or the crooked line. L.

MUCH ALIKE.—It is said of many milkmen, much to their discredit, that they dilute their milk by the use of chalk-water and other disallowable fluids. Whether this allegation be true or not is not here dogmatically affirmed. It is feared that it has a bottom of truth.

But there is something in the New Testament called the "sincere milk of the word." It is by this that the children of God are to grow. Now, when creed-mongers, and those sermonizers who are in affinity with them, take this "sincere milk" and compound with it their party tenets, party metaphysics, and party philosophy, in what are they better than the illicit milkmen just named? Those chalk the milk that goes into the body; these chalk the milk that goes into the soul. Yet those are held as the naughtiest of men, these as the first of saints. L.

HOW WE DESIGNATE OUR ARTICLES.—At the request of many brethren, whose judgment we highly value, we yield, contrary to our own preference in the case, to the wish that each Editor shall append the initial of his name to his articles. This, however, will not be done in the case of very short articles, or mere paragraphs. No contributor will be allowed to designate his piece by the use of these initials. They will be used exclusively by the Editors. M. will stand for McGarvey, W. for Wilkes, H. for Hopson, G. for Graham, and L. for Lard.

CHURCH NEWS SOLICITED.—Brethren who may be in possession of important church news are requested to forward it at once. We hope to be able soon to present an array of church statistics and facts relating to the progress of the gospel, which shall be not only useful, but afford great pleasure to the friends of the truth. Let all letters touching this item be pregnant with matter, piquant in style, and brief as the twinkle of an eye.

THOUGHTS ON CAMPBELLISM.

Presbyterianism now is a body politic as well as a body ecclesiastic. The Free Christian Commonwealth, published in Louisville, Ky., is the organ and exponent of the Presbyterianism, whose politics is of the Southern type. Dr. Stuart Robinson is Corresponding Editor of this hebdomad. Indeed, until lately, he was its editor-in-chief. It is still a pet of his. All this, thus far, simply for the sake of placing responsibility where it belongs.

But not one particle in the Campbellism. This writer, among the leading features of Campbellism, presents this: "That the word and immersion are sufficient to regenerate, sanctify and save man, without the Spirit. So the whole salvation is of man. He can, by a historical faith, confess Christ and be immersed and go to heaven without the Spirit or any heavenly influence."

ten thousand in its communion. Its unity is no more; its college is an "abortion"; its prestige is lost; its glory is departed. The once mighty Samson is shorn of his strength. It will never return. Its political power is a thing of the past. No legislator is now so poor as to do it reverence. Presbyterianism in Kentucky is doomed. The death sentence is passed; the handwriting is on the wall; its words are plain, terrible words: "Thou art weighed in the balance and art found wanting." Truly it is found wanting. It is a house divided against itself; a reed shaken with the wind; a poor old man with trembling limbs. It knows this; it sees it; it feels it. Hinc, Haec, Lachrymae.

It is surprising to what an extent the people are misinformed, or uninformed, concerning many matters connected with Kentucky University. By many it is supposed to be the property of the State, organized under State law, and subject to the control of the Legislature. The enemies of the institution have given currency to this conception. Knowing that the State had a government grant of three hundred and twenty thousand acres of land, for the establishment of an Agricultural College, and estimating that the land was worth \$1.25 per acre, they have set down the State's investment in the College at the immense sum of \$460,000. Then knowing that Transylvania University was absorbed in Kentucky University, they have assumed that from these two sources the entire property was derived. This mistaken conception might possibly be regarded as an honest mistake on the part of noisy enemies of the institution, were it not that the facts in the case have been published time and again in the Regent's report, and scattered broadcast over the land. For the information of such as have not seen these publications, we state a few of these facts.

KENTUCKY UNIVERSITY. It is surprising to what an extent the people are misinformed, or uninformed, concerning many matters connected with Kentucky University. By many it is supposed to be the property of the State, organized under State law, and subject to the control of the Legislature. The enemies of the institution have given currency to this conception. Knowing that the State had a government grant of three hundred and twenty thousand acres of land, for the establishment of an Agricultural College, and estimating that the land was worth \$1.25 per acre, they have set down the State's investment in the College at the immense sum of \$460,000. Then knowing that Transylvania University was absorbed in Kentucky University, they have assumed that from these two sources the entire property was derived. This mistaken conception might possibly be regarded as an honest mistake on the part of noisy enemies of the institution, were it not that the facts in the case have been published time and again in the Regent's report, and scattered broadcast over the land. For the information of such as have not seen these publications, we state a few of these facts.

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EMINENCE COLLEGE, For Males and Females. THIS Flourishing and Popular Institution opened its Twelfth Session on Monday, September 7, 1869. Persons desiring Catalogues containing the COURSE OF STUDY, Annual Announcement, AN ADDRESS BY W. S. GILTNER, ON THE CO-EDUCATION OF THE SEXES, AND THE Valedictory by Miss E. B. Freeman, Will be furnished gratuitously on application to W. S. GILTNER, Pres't. Eminence, Ky. I-5f

S. HEDENHEIM, DEALER IN PIANOS, OF STEINWAY & SON'S. The above is intended to be filled with an advertisement of S. HEDENHEIM, DEALER IN PIANOS, OF STEINWAY & SON'S.

A BIRTHDAY POEM.

C. D. BORN AT LAMPPOST, ENGLAND, FEB. 7, 1812.
I HAD a vision of a time
And country far away;
I saw a shadowed room, wherein
A fair, pale lady lay.

"RELIGION IN THE CONSTITUTION."

The following article, which we clip from a recent number of the Christian Standard, is a timely and well expressed rebuke of a very foolish politico-religious movement.

At a Convention held in Columbus, Ohio, Feb. 2, to consider the claims of God and the Christian Religion on our State and nation, the following resolutions were adopted:

Resolved, That we hold the following principles to be in accordance with the Scriptures and with right reason:

1. Civil government is a divine institution. The State has its origin in the will and arrangement of God, and its powers and functions are determined by Him.

2. Nations are moral persons and are bound by the moral law. The Commonwealth wields a moral power; and subserves moral ends, analogous to those of the family, and like the family, the nation may and ought to worship God.

3. God has manifested Himself to the world through Jesus Christ, and made Him Supreme Ruler of nations; through Him national homage is to be paid to God, and national blessings, and the forgiveness of national sins, are to be sought.

4. The Holy Scriptures, as a revelation of the will of God to men for their guidance in the relations of life, are of supreme authority, and to them all human constitutions, in their ethical principles, ought to conform.

Resolved, That the great moral truths embodied in the above statements are not recognized in that otherwise noble instrument, the Constitution of the United States; and the omission, as we verily believe, cannot be contended without peril to all those interests which government was established to protect and which are so dear to every patriot.

Resolved, That the acknowledgement by the State of these same truths requires the adoption of no denominational creed, nor participation in any specific religious rite as a qualification for office; it imposes no restrictions upon liberty of conscience, and has not the slightest tendency towards the union of Church and State—a union corrupting to both parties and destructive of the highest ends of both.

ded for general circulation the Christian Statesman, published in behalf of this cause in Philadelphia, at one dollar per annum. From a letter laid before the Convention, by B. F. Roman, of the American Colonization Society, it appears that in the Constitution of the Republic of Liberia are found these words:

"Therefore we, the people of the Commonwealth of Liberia, in Africa, acknowledging, with devout gratitude, the goodness of God in granting us the blessings of the Christian religion, and of political, religious and civil liberty, do, in order to secure these blessings for ourselves and our posterity, and to establish justice, insure domestic peace and promote the general welfare, hereby solemnly associate and constitute ourselves a free, sovereign and independent State."

After petitioning Congress for the proposed amendments, the Convention adjourned sine die. The meeting is declared by those present to have been characterized by entire unanimity of sentiment and by an earnest patriotic and religious spirit.

On this whole proceeding we have to say, that, while we sympathize heartily with every legitimate effort to honor and glorify God; and while we are penetrated with the conviction that the perpetuity of our free government depends on the spread of the Christian religion, we at the same time stand in doubt of the wisdom of this movement.

1. The premises submitted in the above resolutions were as true in apostolic times as now; and heathen governments were recognized as "ordained of God" for executing the proper functions of the State. Christianity was purer, asserted more regenerative and conquering power under these heathen governments than it has ever asserted under the protection and patronage of the State. The worst day the Church ever saw was when the State became professedly Christian; it opened a flood-gate for carnality and corruption that deluged for ages the cause of Christ—and the waters have not yet entirely abated.

2. The Christian religion has greater power and exists in greater purity to-day in this land, without the name of God or of Christ in the constitution, than in any nation where it is officially recognized as the religion of the nation.

3. We are not so entirely destitute of this sort of piety as these gentlemen would intimate. One of our coins has the motto, "In God we trust;" and one of our national paper issues has, we believe, an engraving of the Baptism of Pocahontas, in which it is clearly shown how "the blessings of the Christian religion" would be dispensed from Episcopal fingers under national patronage. Surely this ought to satisfy these pedobaptist clergymen, unless, indeed, they weary of pictures, and grasp for the reality!

4. No incorporation of God and Christ, such as would satisfy these religionists, can be sanctioned by the people of this country. While we are nominally Christian, we are not really so. Roman Catholics would oppose it, because Peter is not acknowledged as "Ruler of the nations." Unitarians, Rationalists, Spiritualists, Jews, Chinese, must all necessarily oppose it; while Baptists, and Quakers, yet unforgetful of the sanctified tyranny of governments that whipped and hanged their brethren for the avowed purpose of "securing the blessings of the Christian religion," can not but protest against the least squinting towards a union of Church and State. They have no notion of invoking the aid of Roman Inquisitions, Episcopal star chambers, or even of Puritan courts, to enable them to preserve the blessings of the Christian religion.

5. There is other work of more importance, just now, for these pious clergymen. There are other sins of greater enormity, other wrongs which are more likely to call down the curse of God on the land, than the omission of these names from the Constitution.

(1) They and their fathers have framed and acknowledged other constitutions for the Church than that which its Divine Founder recognized. Look, for instance, at "The Constitution of the Presbyterian Church in the United States of America." Is that the constitution of Christ's kingdom? They have set up other governments, made other laws, established other doctrines and ordinances; and now, forsooth, are shocked because a political instrument—a civil constitution—meddles not with such things!

(2) They have cast the name of Christ into the background, and have flared in the foreground the names of their sects and their leaders.

(3) They have demonstrated their utter incapacity to unite those who profess to follow Jesus Christ, and have dishonored his name and named the power of his truth by division, strife, and bitter theological conflicts. Yet they ask a whole nation of people—Christians, Deists, Atheists, Jews, Heathen, and the herd of ignorant and brutal slaves of sin, to unite in the acknowledgment of Jesus Christ, and of that religion about whose teachings they have never been able to agree! They are beginning at the wrong end. Let them forbear tinkering with the constitution of the U. S., and agree among themselves about the constitution of the Church of God. Let them abandon their secessions and restore the unity and union of God's people. Let them honor Christ by harmony, righteousness and benevolence of his followers; and it will do a thousand-fold more to exalt Him and bless the nation than all the orthodox and pious

phrases that can be inwrought into the organic law.

In our judgment, it will be a sad day for the interests of the Gospel when the Divinity and Lordship of Jesus shall invoke the aid of governments to protect and support them. "My kingdom is not of this world," said Jesus. When the masses of the world shall be so far penetrated by Christian convictions that a political acknowledgment of the Christ will fairly express the public sentiment, let it be made; but let the Church mind her own business, and work within her own legitimate sphere—a purely spiritual one. All the favor the Church has a right to ask of the State is that which Diogenes asked of Alexander the Great—"Get out of my sunshine!"

SPECIAL NOTICES.

On and after July 1, 1869, our terms will be EXCLUSIVELY CASH, and in no instance will they be varied from. We are forced to this from the fact that about two-thirds of our accounts remain unpaid from six to eighteen months after maturity, and the cost of collection, together with the outlay of money, greatly exceeds the profits. In order to retain the CASH TRADE of this and the adjoining counties, which is driven away to neighboring cities, we will from this date sell our entire stock at NET CASH PRICES, and all accounts now opened will be continued until July 1st, 1869, but under no circumstance will any new accounts be created. Our neighboring cities are reaping the benefit of the Cash Trade, while we have been selling on an extended and ruinous Credit System, thus decreasing the trade of our own city a very large percentage annually; while we have as good merchants with as good credit as those of any city, we are compelled to adopt the above system. With an experience of twenty years in business among you, we think ourselves now competent to decide upon a basis for business to the interest of both customer and merchant. J. M. ELLIOTT & Co.

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Just then, a forlorn old woman, shaking with palsy, came in with a basket of little wares for sale...

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We place at the head of our list of new publications a book which, both from the character of its subject and from the manner in which its subject is treated, most appropriately occupies this position.

MEMOIRS OF ALEXANDER CAMPBELL.

We esteem it a fortunate circumstance for our paper, though not for the community, that the public are not yet so well acquainted with this work as to render a notice of it from us unimportant.

BETHANY COLLEGE.

It is with pleasure that we announce, in the first issue of our paper, the increasing prosperity of Bethany College, the Alma-Mater of three out of five of our editorial corps.

Many years ago, when there were but few writers among us, and when the flight of years had begun to make its impress upon both the body and mind of Bro. Campbell, it became a question of deep interest to thoughtful brethren, who shall be his biographer?

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when they come into contact with him, and then to bring forward whatever matter has been, till that time, passed by. He executes this plan with such skill, that when the forward movement of the personal narration is checked for awhile, you feel perfectly willing that it should be so, and you do not, as in reading most other biographies, feel tempted to push aside such auxiliary matters and move forward to where the main thread of the story is resumed.

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M.

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The present Faculty of Bethany College is undoubtedly a good one, and some of them unsurpassed in their departments. The financial agent is an accomplished gentleman and efficient business man.

PROSPECTUS

THE APOSTOLIC TIMES

IN compliance with the wishes of many brethren, expressed through a period of several years, the undersigned are now issuing from the City of Lexington, Kentucky,

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Bearing the above Title.

The absorbing object of the paper will be the propagation and defense of the gospel as it came pure from the lips of Christ and of the Apostles. On this grand theme it will decline even the semblance of a compromise.

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Large lists of names are solicited. All Communications of every kind to be addressed to THE APOSTOLIC TIMES, or any one of the Editors, Lexington, Ky.

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FIRST PURE, THEN PEACEABLE.

A PEACE PROPOSITION.

We do not know whether our religious neighbors will believe us or not, when we assure them that we are tired of our controversy with them, and are anxious that it should cease. It has become a weariness to us. Half a century of battle is surely enough; and no prospects of future aggrandizement will induce us to continue the struggle a moment longer than we are compelled to do so.

We trust they will believe as when we assure them, furthermore, that we have no pleasure in the polemics of the pulpit. We would fain have done with controversial sermons now and forever. Hence, although we have not lost, but gained ground in these struggles, as our religious neighbors are aware, we desire to make a proposition for peace.

The brilliant and witty Alphonse Karr was once asked to sign a petition for the abolition of capital execution for murder. "Certainly," he replied, "with pleasure, provided that Messieurs, the murderers, will only cease to execute us."

And so we say to our neighbors above mentioned, if they will only leave our affairs alone, we will leave them alone. But they say we are always fighting them—we never preach a sermon without abusing them—and that all our publications are filled with controversial articles assailing them. I think they entirely misconceive our intentions. We have no earthly object in intermeddling with them so long as we are left at peace to perform our own appropriate work—which is to preach the gospel of Christ, and if we have controversy with them; it must be because they interfere in some way with our work.

I say again, that if they will let us alone we will let them alone. And now to explain what we mean by being let alone: I think we have a right to demand that they shall not assail things held sacred by us, or misquote our authors or church constitutions.

For instance, we believe the Bible to be the Word of God, and as such, to be inexpressibly sacred; to be held in veneration and holy regard by all of God's creatures. As a church, we thus believe and hold. How then can we fail to conceive ourselves assailed when all of our religious neighbors unite in calling it a "dead letter," the "mere word," and by other slighting and opprobrious names? The most peaceful Brahmin who ever walked with dried beans in his shoes would become "controversial" if you spit on the holy books he carried under his arm. The veriest Quaker would become "polemical" if you throw mud on his gray coat, which is the distinction of his sect.

Our great distinction among men as a denomination is to believe in the Word of God, and when this is rudely and violently dealt with by our neighbors, they ought not to wonder that we feel hurt.

Again, they misquote our authors: For instance, there is no writer more esteemed by us as a denomination than Paul, and we have often been grieved to hear him misquoted and misrepresented in their discourses and other public performances. As in Romans 1:16—"I am not ashamed of Religion; for it is the power of God unto salvation." Also, in the same letter 5:1. "Therefore being justified by faith only, we have peace with God."

They take the constitutions of our church and hold them up to the scoffing of Infidels. In a work addressed to the "Disciples of Tom Paine," I find upon the title page the following as a motto misquoted from one of our standard authorities, (Mark 16:16)—"He that believeth shall be saved, but he that believeth not shall be damned."—Jesus Christ. This we consider a peculiarly offensive stab at us, inasmuch as it attacks the constitution of our church, and misrepresents one of the fundamental laws upon which it is built. But worse than this: it puts a falsehood into the mouth of Christ, and tells the Infidel world that he said what every Infidel knows he did not

say. By this means the cause which we hold dearest in the world is compromised and made a scoffing in the mouth of every blasphemous who delights to blaspheme "that worthy name by which we are called."

There is in Missouri a certain Reverend M. M. M., an eminent divine, of whom, at least, one of the editors of THE APOSTOLIC TIMES has reminiscences, who was disgraced in a controversy with a Methodist clergyman, and was held up to public execration because, in using a quotation from Wesley's Notes, he erased the word "as" with a pencil stroke, and read the passage as if it were not there. If this wretched and silly little provocation brought him a harvest of infamy, of how much more punishment shall he be thought worthy who takes up the Book of Life and erases from it the least word of the Son of God?

The angels are ministering spirits, sent forth to minister to them who are the heirs of salvation. Visions of them and audiences with them, however, have been so few and far between, that one would think that every word dropped from their pure lips would be forever precious to every human heart. A deliberate misrepresentation of their messages one would think utterly impossible. Of course, in the presence of a desperate crime every misdeed or becomes comparatively respectable; but I cannot refrain from mentioning a circumstance of which I was a witness:

A preacher was aiming to prove that salvation comes in answer to prayer, and was going over the case of Cornelius. He was quoting the message of the angel, and had gotten as far as the words, "Send men to Joppa and call for Simon, whose surname is Peter, who shall,"—here he stopped and reflected, and doubtless asked himself whether it were more perilous to proceed or to go back. But he could not go back after coming so far, and so he stammered, as the very model of men in Bro. Franklin's dialogues: "Who shall—who shall—more perfectly indoctrinate you into the church!"

"Oh! lame and impotent conclusion." These were the angel's words, sealed upon his tongue by a coal from the Altar of God, upon which were hung the hopes and eternal destinies of the millions of the Gentile world—even the everlasting interests of this potter himself, they were then upon the pages before him, and were burned into his very brain: "Who shall tell thee words whereby thou and all thy house shall be saved," and he dared not quote them.

These instances shall, for the present, suffice to show what I mean. As long as these and such like things are done we are bound to engage in controversy with those who do them. We dare not do otherwise as long as our Bible binds us to "contend earnestly for the faith once delivered to the saints." The Bible being our book of constitutions, and the symbol of our faith, we could not venture to be silent without incurring penalty of excommunication for delinquency. A Methodist friend said to me the other day: "I believe in going by the discipline, and making attendance at class meeting a test of fellowship." And so in our church, dear neighbors, we would, by delinquency in this matter, expose ourselves to be non-fellowshipped in heaven and on earth. We can not incur the risk.

"The wisdom that cometh down from above is first pure, then peaceable. The apostle here allows the peace proposition that I make, and he allows no other. Whenever the gospel, which is the "power of God and the wisdom of God," is received in its purity, and men cease to pervert, misquote; supplement, and oppose that which Christ has commanded, then there will be peace on earth, and we shall rest from our labors. Until then the Savior's prophesy of the effect of his gospel will be true: "I am not come to send peace, but a sword."

WILLIAM C. DAWSON.

WORK THE PROBLEM OUT.

Success in raising missionary money is a problem we have been working at for some time, and it may be useful to note a few of the conclusions reached, and that are being pretty well settled in the minds of our thinking men. We must not be discouraged, for we have already obtained some of the most important elements of the calculation, and with the aid of these will soon obtain the rest. The following specifications may be made, I think, as generally agreed to among us:

1. That missionary conventions, however useful in some respects, are not the places to raise money, nor to do much business of any kind, more than to hear reports of what has been

done the past year, select the Board of Managers for another year, to whom all details of business may be referred, and then to spend the time in preaching, praying, exhorting, singing and in renewing each others hearts for another year.

2. That we should not depend upon the liberal contributions of a few rich and liberal members, nor upon the few rich railroad churches, but upon small amounts from the many. All admit that if we ever raise much money, we must adopt the means of reaching every member if possible in every church. That while the rich may not desire to do less, all must do something.

3. It has also been settled that it is impossible to raise much money by mere letters and circulars sent to the churches, but that it requires the personal, present influence of some one deeply interested in the work, whether this be the preacher, elder, or a traveling evangelist.

4. That we can not depend upon what the corresponding secretary can do in the churches personally, as it would require nearly ten years for him to visit every church in the States, if he should average one to every day in the year. And as he can not be ubiquitous, it is great folly to depend upon him alone.

5. As the corresponding secretary can not visit all, and as circulars and letters are almost worthless, a division of labor is manifestly needed—such a division as will bring the matter home, not only to the churches as such, but to the conscience of each member. This could be done by the elders and preachers of each congregation, and would be, provided some evangelist of force and piety would visit them and secure their hearty co-operation as in one grand general movement made among us, and if said evangelist would lend his own aid while there, if necessary.

Now, the above five points are evidently not the five points of Calvinism, but they are of much more value to us as a people. Nor do I say they quite reach a practically working system, but they lead directly toward one. Let these be well considered, and it will not be difficult to secure arrangements in every district for reaching the liberality of nearly all the disciples in any State.

I am more and more convinced that as far as the New Testament gives us any hints as to the general movements made by the primitive church, it was managed by the aid of evangelists in certain districts of country, and not by large mass meetings of the churches, conferences, synods, or general assemblies. If Titus died too soon in Crete, it was only necessary to get Erastus or Tychicus to go there and finish "setting things in order that were wanting." No great pile of machinery came tumbling down. Let the churches of a State meet in convention and appoint their executive committee, and through them their laborers in the several districts thereof—districts not too large for one man to get over in securing regular, systematic contributions for missions, in urging on the Sunday School cause, or in doing any other good in his power—repeating the same each year, and the work will be done.

We need no great machinery. Our individual churches are organized Scripturally, and all we need is to perfect the general work of evangelists to help the weak and to secure the systematic co-operation of the strong. Of course no details are attempted here as to raising money in such districts—say of ten or fifteen counties—but a proper co-operation between the evangelists and elders would very easily reach almost every member in the churches, and at the smallest possible cost. The elders would soon undertake to get up the year's missionary subscriptions themselves, without the visit of an agent.

I make no point in details, however, but only wish to show that a powerful working system for missions is just in our reach, avoiding at the same time all sectarian domination over the government of individual congregations. Each church can always manage its own affairs better than any others can manage them for her; but let there simply be a proper division of labor between the members, overseers and evangelists; and then, but not till then, will we do valiantly for missions, Sunday Schools, and for every good work.

THOMAS MUNNELL.

THE BIBLE INDICATOR.—Such is the modest title of a chaste little monthly, published in Canada, by our valued Brother Charles J. Lister. I commend it cordially to our brotherhood. Its editor is sound, and the paper itself is sound. It stands for the primitive gospel in its purity, and makes no truce with him who does not. L.

NOT PREACHING REPENTANCE.

By the above caption it is not meant that we do not believe repentance essential to salvation. Certainly we all agree that, before the sinner can come to Christ in baptism acceptably, he must believe and repent, else he is not a fit candidate for baptism.

It is simply meant that, in the judgment of the writer, no part of "the whole counsel of God" is so much neglected in our teaching, as repentance. How often, reader, in your life have you heard a preacher, when rising to address an audience, say, my theme to-day is repentance?

We preach on faith, and on the topic the evangelicals help us, until it has become a saying among the croakers, that whenever a preacher has exhausted himself on every other theme, he then takes up faith.

We preach on baptism, and in this again we are aided by the evangelicals. They, however, preach on the subject to show how little its importance is, and how great a burden it has become on the gospel; while we preach on the commission, "He that believeth and is baptised shall be saved; he that believeth not shall be damned."

Further, we have had so much preaching on Christian duty, and on observing the "all things whatsoever commanded," that now no man can convince the world that he is a Christian, by his loud prayers, or joyous shouts in worship, unless he pays his debts if able, and tells the truth. Indeed, it is really astonishing to see how much below par Sunday religion is in the present age. But who is preaching repentance?

During the last seven years I have been trying to preach. In towns, in cities, in the hill country; as well as in more favored spots, my labor has been to tell the story of the Cross. True, I have never published an account of a meeting, nor said much about "giving God the glory," yet my earnest desire has been to know how to present Christ and not self. Still, during these seven years, I have preached only one sermon on repentance.

If "an honest confession be good for the soul," then award me the blessing Now, Bro. Editors, since I have owned up, do not let any one bear down too heavily on me in your paper, especially do not let any one question my soundness, for I can stand any insinuation from my brethren better than that. No one who knows me would suspect that I am ashamed to preach faith, repentance and baptism. I do sincerely repent that I have not preached more on repentance; and should I atone for my former neglect by making a hobby of repentance for a while, my hearers must bear with me. The Disciples said to their Lord, "Teach us how to pray;" and he taught them. If there are any in doubt, the Savior, in answer to John, while in prison, has taught us to keep before the world the blessed effects of Christianity, lest any should be offended in him. Moreover, the Savior will teach us how to preach repentance, at least will greatly aid us, if we will go to him. I propose one other short article on repentance, which I shall head, How Jesus Preached Repentance.

DISCIPLE.

CO-WORKERS WITH GOD.

In the New Testament we are called to the exalted position of co-laborers with God. There is unity of plan in all the empire of the Great King in Zion. There is division of labor every where. In fields of human activity there are workmen and master workmen; a few lead, and the rest follow. If we examine the records of art we shall find that there have been but few masters. These few have been endowed with genius of the highest order. An intermediate class have learned of the masters and have taught the masses. In music we observe the same order—a few masters, many teachers and masses of pupils. In science too we are taught the same lesson. A few have measured the heights and sounded the depths. The intermediate teacher takes of these great things thus revealed and presents them to the great world school. Two things are necessary to success in this inter-work.—First: A thorough acquaintance with the masters, and a hearty appreciation of their spirit. Second: They must be content to remain workers, for as soon as they try to create, or innovate, they fall of their mission. In the higher revelation of God to man, a similar policy is observable. Since sin bereft Eden of its morning splendors, God has not communicated with man, except through mediators. In these last times he has spoken to us by his Son. The Son has committed all to the Apostles. What the masters in painting, music and science are to the

culture of the earthly life, the apostles are to the culture needed for the heavenly life. Those stand on the hills with brows wreathed by the light of genius. These stand on the mountains with brows wreathed with the light of inspiration. Between these latter and the masses stand those who are "apt to teach." It is their duty to know thoroughly the great things of inspiration, and to present them, without innovation, to the people. In this holy labor they are co-operants with God. Certainly this is honor sufficient. Every faithful co-worker will so esteem it, and be content with the divine models. But in this intermediate class there are some, at least, if not many, who have larger brains and wider culture than the rest. Their duty is to take the lead in the defense and propagation of the gospel and in criticism. Let no one aspire to the apostolic office. Let each be content to work in his own sphere. Let the teachers with the larger endowments keep their heads clear, their hearts warm and their pens nibbed. Let all classes be given to prayer and to the best ministry of their gifts possible to them, and the work of co-operating with God will go bravely on.

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ORIGINAL. "THY WILL BE DONE!" BY MISS E. J. PICKETT. With the spirit upward tending, With a prayer-upon my heart, Full of faith and full of yearning, From the realms of life apart; To the holy heavenly presence, Come I, Father, unto thee, Who knoweth all, and knoweth quickly, All that is and is to be: Up, amid the pealing, pealing, Of the anthem-singing stars— On, beyond the shining portals Of the gates with golden bars, Comes my pleading spirit to thee, And the signet which I bear, Is the one which Jesus gave me— Bade me cherish, bade me wear. And I know that thou wilt hear me— For he promised when I came, Thou wouldst hear me, if I pleaded With this signet of his name— O, through sorrow I have borne it, Borne through joys that come to me, And in humble faith and pleading, Bring it, O God, to thee. O'er the tempest raging madly, O'er the whirlwind wild and wan, That doth shake the souls of mortals, Shines my signet brightly on— By it, then, O Father, hear me— With it, then, my prayer I bring, Trusting, trembling, closely nesting, 'Neath the feathers of thy wing. Let me whisper all the yearning, All the hope, the pain, the fears, Let me bring the bitter burning Of the trials, of the tears— Let me bring them! On thy bosom Help me bear them—I am weak, Then unto thy will, O Father, Lift me up, for Jesus' sake. Shall the storm that shakes and shatters, Shall the tempest bear me down, If thy will be mine, O Father, If I wear it as a crown? Let my soul cling to this anchor— Though sorrow's surf beat wide and far, This will bear me safely over— What have I, O God, to fear? O'er the blasting, bruising, blighting, O'er the wails that round me swell, Know I not his promise beameth All will yet, will yet be well? Let me die, then, with closer clinging, Let me firm, with fearless feet, Move like stars, in anthem-measure, To God's own will—a conquer yet.

interposing objections. The Disciples believe that when all sects agree to preach the gospel in its purity, and when they all agree to call Bible things by Bible names, and when they all agree to speak the same things, and to be perfectly joined together in the same mind and in the same judgment, that then; but not till then, can the gospel be faithfully preached without giving offense to any but the ungodly and the sinner. But the disciple does not intend to permit the sectary to restrict him in his inalienable right to preach the whole, round gospel on every suitable occasion. If the sectary has set up an idol, it will simply be bad for the idol. The idol shall, most assuredly, be broken to pieces. Some "evangelical" may raise the question of "necessary things;" but to this the disciple will respond by saying that he knows nothing concerning the unnecessary things of the gospel of Christ. If the "evangelicals" themselves limit their faith and practice—and, consequently, their preaching—to necessary things, from whence arise the divisions among them? If they have only necessary things, why are they not united? Is it possible for a man to preach the gospel and let others alone? How will he set about it? What kind of gospel will he preach? Certainly not the gospel of Christ, for that was not designed to let any body alone. It is essentially aggressive. It knows no compromise. It recognizes no flag of truce. It demands speedy and unconditional surrender. The gospel is designed to pursue men—to hunt them down—to drive them out of the fastness in which they have taken shelter, to thunder into their ears with all the authority of Jehovah—to cause them to relinquish their idols, and to turn to the living God! This is the mission of the gospel. Was it a rosy, milk-and-honey gospel that the apostles preached? Did the gospel in their hands please sectarians and infidels? What about the mobs, the murders, the exiles, the confiscations, that marked the apostolic era? What was said of Paul and Silas in Thessalonica? "These that have turned the world upside down are come hither also." What was their method of procedure? Why, they openly attacked the Pharisee, the Sadducee, the Epicurean, the Stoic, the Gnostic, and the heretical or apostate disciple. No man was permitted to escape. With them the term "gospel meant something." The consequence was that the Christians were soon distinguished as the sect that was everywhere spoken against. Let us hear the celebrated historian, John Lawrence Mosheim, D. D., touching this matter: "Before we proceed in our history, a very natural curiosity calls us to inquire, how it happened that the Romans, who were troublesome to no nation on account of its religion, and who suffered even the Jews to live under their own laws, and follow their own method of worship, treated the Christians alone with such severity. This important question seems still more difficult to be solved when we consider that the excellent nature of the Christian religion, and its admirable tendency to promote both the public welfare of the State and the private felicity of the individual, entitle it, in a singular manner, to the favor and protection of the reigning powers. A principal reason of the severity with which the Romans persecuted the Christians, notwithstanding these considerations, seems to have been the abhorrence and contempt felt by the latter for the religion of the empire, which was so intimately connected with the form, and indeed, with the very essence of its political constitution; for, though the Romans gave an unlimited toleration to all religions which had nothing in their tenets dangerous to the commonwealth, yet they would not permit that of their ancestors, which was established by the laws of the State, to be turned into derision; nor the people to be drawn away from their attachment to it. These, however, were the two things which the Christians were charged with, and that justly; though, to their honor, they dared to ridicule the absurdities of the pagan superstition, and they were ardent and assiduous in gaining proselytes to their truth. Nor did they only attack the religion of Rome, but also all the different shapes and forms under which superstition appeared in the various countries where they exercised their ministry. Hence, the Romans concluded that the Christian sect was not only insufferably daring and arrogant, but moreover an enemy to the public tranquility; and ever ready to excite civil wars and commotions in the empire. It is probably on this account that Tacitus reproaches them

with the odious character of haters of mankind, and styles the religion of Jesus a execrable superstition; and that Suetonius speaks of the Christians and their doctrine, in terms of the same kind. DAVID WALK. PHILADELPHIA, April, 1869. A PRESBYTERIAN ON THE MOURNING BENCH. We do not mean, by our caption, a Presbyterian on the bench mourning; but comments on the mourning bench made by a Presbyterian. We found them in an article furnished to the American Christian Review by Bro. John W. Randall, of Missouri, formerly a student of Kentucky University, and before that a Methodist. The comments were written by Mr. John L. Grady, a Presbyterian preacher of Shelbyville, Kentucky, for the Southern Presbyterian Review, and copied from that paper into the Missouri Presbyterian. The editor of the latter paper commends the article in very earnest terms, and speaks in the most complimentary manner of the writer. We republish it, that our readers may see in what light at least some Presbyterians regard what are commonly called "revivals," and "revivalists." The picture is drawn to the life, so that every one who has seen the reality will at once recognize every feature: "The masses, as well as certain professed teachers, love excitement. The 'revivalist' is greatly in favor with the public. A sprightly brother distills his entire stock of discourses down to fifteen or twenty, and then sets out on a journey of spiritual knight-errantry. He has a special sermon for every class, and certain results are to follow inevitably, in the course of five or six days. His arrival in every community is heralded from press and pulpit. Persons of every description, and of every conceivable motive, turn out to hear. Discourse No. 1 is usually devoted to a narrative of the wonders performed by this Boanerges in communities recently visited. A meeting was held at Mt. Horeb, or Mt. Zion, and scores were converted. A series of sermons, preached in such a city or village, shook Satan's kingdom to the foundation. Night after night the congregation increases. The preacher waxes warm, and his discourse abounds with frightful anecdotes, death-bed scenes, pathetic stories and brimstone appeals. By and by this leaven, such as it is, begins to work. Young persons are terribly alarmed, old ladies cry out, and at the auspicious moment the 'revivalist' claps his hands and calls for 'mourners.' When a liberal response is made to this appeal, the sensation greatly deepens. Persons in the back of the room crowd forward to see; others nearer the pulpit stand on their feet, whilst all over the house expectation is on tip-toe. The congregation is now exhorted to sing 'something lively'; and at this juncture a song is often sung, remarkable neither for its rhyme or Christian sentiment. A brother furnishes the following couplet, in substance, as a specimen: 'The Devil, Calvin, and Tom Paine, Assault the mourner's bench in vain; Their doctrine shall be downward hurled; The mourner's bench shall take the world, Glory, Hallelujah!' "Frequently a 'mourner' is taken through a wonderful ordeal. Two or three whisper in his ear at once, whilst the fourth beats time on his back; and if this plan fails to bring the distressed party 'through,' he is sometimes held up by several of the brethren and manipulated in diversified ways. Finally nature is exhausted, and the half-distracted soul feels prepared to say anything that may be put in his mouth. Accordingly, questions asked at this juncture are answered to the satisfaction of the inquirer, and the announcement is forthwith made triumphantly to the whole congregation that one more soul has been 'happily converted to God.' This swells the volume of frenzy, and for a few moments there is an intermingling of songs, prayers, groans and shoutings, with many *ceteris*. The meeting continues until sensible men have their doubts, simple ones grow weary, and the 'revivalist' himself thinks it prudent to announce the 'farewell sermon.' At the closing service there is a godly share of self-glorification, as at the beginning. The spoils are now gathered, material as well as immaterial, and the remarkable preacher goes forth to other fields, newspapers publish the wonderful revival, and the millennium seems to be coming on apace. "But the so-called revival over, what then ensues? We desire to speak in the fear of God, and as we must give account. The experience and observation of the writer extend over twenty years, and the opportunities for judging during that period have been large; and it is his deliberate and profound conviction that every congregation is deeply injured that tolerates in its bosom, almost in any form, these popular excitements, except 'revivals.' Reaction is sure to set in speedily," etc.

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THE APOSTOLIC TIMES, LEXINGTON, - - - KENTUCKY.

EDITORS: M. E. LARD, R. GRAHAM, W. H. HOPSON, L. S. WILKES, J. W. MCGARVEY.

Thursday, April 22, 1869.

SIMPLICITY IN WORSHIP.

In all ages, since Christ to the present, men have seemed to take for granted that their acts of worship must be, in some sense, an equivalent for the blessings they have expected to receive. The act and its reward must be proportionate, that to this. Such is the principle which underlies the conduct of the children of God. To this add the apparent conviction, that the more elaborate or complicated the act, the greater its value, and we have before us the reason for many of the corruptions in the worship of the followers of Christ. Whether we are naturally prone to forget that salvation through Christ is a matter of favor and not of debt, is not here made a question. That we do so forget is a fact. Between no act which we can perform in obedience to Christ and the blessing dependent thereon, is it possible to trace even the semblance of equivalence or proportion. Time bears no proportion to eternity, neither does the whole volume of our obedience, while in the flesh, to immortality and eternal life. What a sin is in itself, as fully comprehended by God, no mortal can conceive. I doubt whether even a seraph in heaven knows. Neither can we know what a boon its remission is. I would as soon attempt to attain to the perfect conception of the infinite as to attempt to fathom the meaning of the word remission as used by Christ. The word value is wholly unapplicable to it. It is a gratuity, not the payment of a debt. Hence, the act on which it depends bears no proportion, in point of equivalence, to it. But such is not the ordinary reasoning of men. They seem to think the more they do the more they are entitled to.

Again: In all ages, whenever men have departed from the simple worship of the primitive church, as prescribed by Christ and the apostles, they have felt it necessary to call in the aid of art to refine and beautify their acts. With them it is not enough to build a gorgeous house of worship. They must adorn it with images exquisitely wrought, and with pictures of the great masters; they must curiously stain its panes, and burn candles in its gloomy halls. It must seem an enchanted spot; a great dome must stand over it, through which disembodied spirits gambol on silent wing; niches must be in it, where wraiths may rest before they go hence forever. Like house like worship is now its fitting description. The whole fane, with its appurtenances, is but the embodiment of art; and every act done in it is of the very essence of the artificial. Not one act appointed by Christ is ever performed here in its original simplicity. All is complex, factitious, and, it is greatly to be feared, null. Baptism is no longer the simple burial of the body in water. It is an elaborate ceremony for which costly preparations must be made. The party must be dressed in the height of fashion; the priest must appear in high canonicals; the water must stand in a dainty chalice of purest gold; and the whole affair be accompanied with a few *deus* to the unknown God. These preliminaries being completed, the "interesting ceremony" begins. It consists in reading a heartless prayer, in chanting a hollow form of words, and in sprinkling a little water on the well-oiled head of the "candidate." Surely even a child can perceive the resemblance between what is here described and what took place in the river Jordan in the days of John.

Had we a close and accurate history of apostasy, I give it as my opinion that it would be found almost universally to take its rise in a sickly tolerance of unscriptural tenets, and to show itself in seemingly unimportant innovations on the simplicity of the ancient worship. The slightest motion in the drop shows that the plane is inclined; and the least intentional departure from the divine model tells that the heart is at fault. One willful step too far is but the criminal precursor of a series of others, which wait only the coveted nick of time to sally out. It is the first note of his enemy's horn that starts forewarned Wallace to his arms; the first whiff of the brewing storm that sets the prudent sailor agog. So let it be with us. If we wait till the simplicity of the New Testament worship is corrupted, and innovations stand thick around us, it will be too late then. The bursting forth of the tender

bud is the sign we should watch. Let error be nipped while it is yet in the chrysalis, and innovations be checked before they settle down as tenants for life in the house of God, and all will go well. Let us always remember that it is not the amount we do, nor the art and grace with which we act, that constitutes the ground of salvation. It is doing simply what Christ appoints, no more, no less. This is our only actual ground of hope. Additions to God's appointments are subtractions from the prospects of eternal life. When we change the appointed mode of worship, it ceases to be God's, and becomes ours. Nor does it matter in what these changes consist. Whether they be intentional omissions or intentional additions, the effect is the same. An altered Christianity is not divine and can save no one. When Christ speaks, our hearing should be faultlessly precise; when he commands, our obedience should be faultlessly exact. No more should we attempt to change an act enjoined by him than to remodel the words of his lips. Changes here are profoundly foolish; nay worse, profoundly criminal. In every case, first let our effort be to ascertain what is said. This will be the matter of our faith. Let our next effort be to determine what is commanded. This will settle most of our duty. Finally let the binding precedents be ascertained and our knowledge of faith and duty is complete. If we alter the faith, we sin against Christ; and if we alter the command or the precedent, we do no less. Our souls should be shocked at the thought of doing any one. Let us never pause to inquire what the world will think of the change. The world has rejected Christ. Its judgment, therefore, is worthless. When our worship is simply the embodiment of the divine will, we please our Master in heaven; when it is not, we please our master in hell. Let no one imagine that the necessity does not exist for these remarks. It is an easy thing to incline to sin—easy to incline strongly; and a strong inclination, like the crook in the aged tree, is not easily corrected. At first we flatter ourselves that the very slight change we propose must be harmless. The end is that with us even the great changes we make at last become innocent; then innocent changes occur often. Now a habit of changing is established, and hope is gone. God has exacted but little of us. Is it not a small matter that this little should be kept pure. Purity in the matter of our worship—when we are perfect in these, our return to original Christianity will be complete, never before. L.

MARY.

There are ten thousand Marys now living, and every generation since Jesus was born has had as many. But among them all there is one who holds the name by possession so exclusive, that to make her known you have only to write the one word, Mary. In the moment of her greatest joy she once exclaimed: "From henceforth, all generations shall call me blessed." And so it has been. Not only to the fullness of her own meaning, but far beyond it have men pronounced her blessed, so that she who was but an humble, suffering woman, who ate and drank and slept and woke, and died at last like other women, is now exalted to a throne in heaven, and worshipped as a goddess. From every quarter of the globe, in secret cloisters as well as in public places, are constantly ascending to Mary the mingled prayers of millions, and she is supposed to hear them all. She is everywhere present, and hears the whispered desires of her uncounted worshippers, though they be separated from each other to the most distant parts of the earth. She hears her name pronounced in praise and supplication tenfold oftener than that of her adorable Son, or his eternal Father. And if she hears at all, she hears the amazing lies these worshippers tell, when they say they do not worship her with the worship due to God alone. If Nebuchadnezzar had said to the Hebrew children: "The worship I ask you to render to the image I set up, is not the worship due to God," he would not have told a greater or a more transparent falsehood than is told by these worshippers of Mary. O how damning is the sin that sets up in the very court of heaven, and at the right hand of the eternal King himself, an image to worship, and that image the departed spirit of a poor woman whose unresurrected body still slumbers in an unknown grave. The idolatry of ancient Israel, for which they suffered the scourge of God so often, is innocence itself compared with this.

But while the soul sickens at this enormous idolatry, it need not turn away with any repugnance from her who is the innocent and perhaps unconscious object of it. We should rather seek to discover the secret of that profound admiration, which has so strangely ripened into idolatrous worship. We shall find that the life of Mary is full of suggestions which, though they may furnish food for corrupted fancy, are not without interest to souls whose delight is only in the truth.

Behold her in the temple of God, meekly standing before the brazen altar, with the infant Jesus in her arms. Her grave husband has delivered into the hands of the officiating priest the pair of turtle doves which are the poor man's offering; for this his first born son. The venerable Simeon enters the sacred enclosure, and snatches the infant from its mother's arms. In a mysterious rapture of thought and feeling he enfolds the child in his aged arms and stangely speaks of being ready now to die, because he had seen the salvation of God, "the light that was to lighten the Gentiles, and the glory of the people Israel. These were strange words to Joseph and Mary. "They marveled at the things which were spoken." But when the child was returned to her own embrace, with other words not less mysterious, there fell from the prophet's lips, as he gazed with pity into the face of Mary, one sentence which she could understand: "Yea, and a sword shall pierce through thy own soul also." She could know at least a part of the meaning of this; for already the keen point of that sword had begun to pierce her soul, and no one could know so well as she how sharp must be the anguish of a deeper thrust.

A few short months ago she dwelt in Nazareth among the lowly, but with a reputation as spotless as the snows which ever glistened on the top of distant Hermon. The espoused wife of a just man, to whose kind heart and strong arm she could safely confide her humble destiny, the blessings of innocence and contentment were her's in abundance. But in a little while, how changed the scene! A mysterious messenger from the upper world had spoken strange words in her ear, and predicted unheard of things. She suddenly disappears from the circle of her friends and journeys alone over the hills of Samaria to the distant home of Elisabeth and Zachariah. For three long months she is absent, and when she returns, how sad the change. No friendly greetings hail her safe return, but frowning kindred gaze with silent sorrow upon her, and gay companions of other days turn coldly away, while the tongue of scandal is busy with her name. She seems to have fallen with that fall from which a woman never rises. The story that she tells is met only by a smile of incredulity, or the stern rebuke of friends who are pained to find her adding falsehood to shame. It is too strange for even the loving heart of Joseph, and Mary finds her espoused husband sternly demanding of himself whether, under a sense of justice, he must not expose her to the dread penalty of death by stoning. How deeply the sword is even now piercing her soul! Condemned, despised, and adjudged as "worthy of death" by her dearest earthly friends, she finds not one heart to sympathize with her, or a single ear to listen to her true, but incredible vindication.

At last the day begins to dawn on her night of sorrow, and Joseph comes with beaming countenance and outstretched arms to take her to himself. All that is external in the rites of matrimony is observed, and Mary finds a solace for the world's contempt in the restored affection of her husband. But how can Joseph lift up his head among his fellows, when taking such a woman to be his wife? He tells of revelations made in dreams; but how the neighbors laugh and jeer, as witty words and cunning looks declare how little they believe the story. The humble couple must bow their heads beneath a load of obloquy, and pass she as a woman who seeks to hide her shame by claiming the Spirit of God as its author, and he as a man who, through love for such a woman, invents the story that God himself has commanded him in a dream to take her to wife. There is no possible escape from the contempt of the world, and though the heart is free as it looks up to God, the very fact that he deals thus strangely with them casts a shadow over his face. He only knows the time and the means by which the darkness will be dissipated.

So pass the weary days and months, till the land is startled by the decree

of Augustus; and the men of Israel, wondering what new scheme of conquest is now conceived, begin to repair each to the city of his fathers. The tender care of Joseph would fain excuse his espoused from the journey to the city of David; but the laws of heaven, Rome leave no discretion, and Mary, at every hazard, must stand before the enrolling officer. They leave the hills of Galilee behind, and among them the remembrance of their apparent ignominy. The lodge within a stable, the birth in a manger, and the midnight visit of the shepherds, are soon past. The strange words from heaven repeated by the shepherds, and the eager visits of the Bethlehemites to gaze on the wondrous child, begin to confirm the long told stories of Mary and Joseph; but it is among strangers who had not heard of the past, while the people of distant Nazareth are still of the old opinion.

The forty days of seclusion by the law are past, and now in Jerusalem the words of Simeon and of Anna confirm again the story of the angel's visit to Mary; but while the pangs of past distress are still ranking in the mother's breast, she is told, as though she had hitherto suffered nothing, "Yea, a sword shall pierce through your own soul also."

God's ways are continually surprising us. When he promises light, he sends darkness before light. So it proved with Mary. She has scarce returned to Bethlehem with the sombre words of Simeon weighing on her heart, when her humble house is visited by strangers in foreign garb, and with foreign accent, who come with words of wisdom and gravity to honor her child as a new-born King. A miraculous star has guided them to the house by night, and they spread rich treasures of gold and frankincense and myrrh at the feet of the astonished parents; wearied with their journey, they lie down to rest beneath the hospitable roof, but ere the night has passed away, they rise and depart in haste to their own country by another way. A little later and the dreams of Joseph are disturbed by a heavenly voice with the hurried command: "Arise and take the young child and his mother and flee into Egypt, and be thou there till I bring thee word; for Herod will seek the young child to destroy him."

Obedient to the heavenly vision, the hasty preparation is made. The timely gifts of the wise men are carefully stowed away; the babe is pressed more closely to the mother's bosom; the deserted street is pursued in silence, and when the coming daylight visits Bethlehem, the child is far away to the land of Ham. How soon has the darkness succeeded the light in Mary's soul! The blessed honor of being the mother of her Lord is being purchased at a heavy price; and as she leaves her native land, and wanders away to the ancient house of Israel's bondage, the words of Simeon are heard again, "Yea, a sword shall pierce through your own soul." She escapes the anguish of that cry in Bethlehem, when Rachel wept for her children and refused to be comforted because they were not; but her sorrow is second only to theirs. How strange that all who stand most closely connected with the suffering Savior who has come, must suffer before even his sufferings begin. Even the infants who are born in the same village, and within two years of the same time, must die for him before it comes his time to die for them; and ere he pays the price of man's redemption, the mother who bore him must suffer for him the loss of her good name, her home, her native land, and much more that is yet to be told. M.

NEW AND LIBERAL.

We see from a statement in the American Christian Review that the college of our brethren at Indianapolis, called North Western Christian University, has recently received a donation from Ovid Butler of \$10,000, in addition to \$20,000 previously given by the same person. The object of this donation is the endowment of a chair in the college to be perpetually occupied by a female professor. This will be a novel feature in college organization; but inasmuch as females are admitted to college classes on an equal footing with the male students, it strikes us as highly appropriate that a part of the faculty should also consist of females. We are acquainted with some sisters who will compare most favorably as teachers with the majority of college professors. This institution is said to have real estate worth \$150,000, and an endowment fund of \$170,000. With such facilities it ought to do a good work.

THE BIBLE COLLEGE OF KENTUCKY UNIVERSITY.

But few persons know what a work is being done in the Bible College of Kentucky University. From all parts of the world students come, inspired with the hope of drinking "the sincere milk of the Word," and of being made strong for the conflict against the powers of the wicked one. The poor come. You know that not many rich in the goods of this world, "that not many wise after the flesh, not many mighty, not many noble, are called." "Harken, my beloved brethren; has not God chosen the poor of this world, rich in faith and heirs of the kingdom which he has promised to them that love him? But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do they not blaspheme that worthy name by which you are called?" The Lord direct the steps of the poor young man, rich in faith, to this fountain of truth! During the present collegiate year there have been matriculated in this school over one hundred pupils. They came from nearly every State in the Union, from Canada, from the Islands of the sea and from Australia.

Here, these young men have their own college, erected in the name of God and the Holy Bible, and dedicated to the glory of God and the salvation of men. It has its own faculty and internal regulations, and these are all working in such harmony that there is, as in the movements of the spheres, not a jar. In this Bible College the Divine volume is analyzed and synthesized, elaborated and impressed as I have never seen it done elsewhere. Those dear brethren who break to the young the bread of life will, by the good and the true, be honored in this world, and in the world to come have life everlasting. When they shall strike hands with the toiling saints of former centuries and of the present, in the final home of the redeemed, and shall meet and introduce to the more intimate acquaintance of the master those young men whom they have taught, by the grace of God, to bear the cross and seek the crown, and shall receive the smile of God, the feast of the soul, the crown of righteousness and palms of victory, they will exclaim, it is enough. O Lord, thou art worthy to be praised.

But my purpose is at present to give an idea of the Bible College as a missionary institution. About the first of December I requested Bro. Wm. A. Oldham, one of the students of this college, to give me, as far as possible, an accurate report of the evangelical work done by the students during the preceding vacation. In answer to this request, Bro. Oldham says: "Some of the young brethren have given in no report, thinking that as they did so little in the way of proselyting, it was not worth reporting. This class includes some of the most prominent students in the college. Others have left the college, and of course I could get no report from them. The labors of a few of the young brethren were assisted by those not students of the college at a few points." Here follows Bro. Oldham's report, which I take the liberty to condense.

The vacation extended from the first of July to about the middle of September. During this time about twenty of the young brethren went forth to sow. They carried with them into the field something of the light and warmth and zeal caught at the college. They did not, any of them, labor during the entire vacation, but every one of the above number did something. The result, Bro. Oldham assures me, is six hundred and fifty-five added to the church in two and a half months. Not many of the State missionary societies did, during the entire year, so much. This "society" is not one that must be renewed every year, but is, without machinery, without what is called organization, with nothing but the will and the blessing of God, doing a grand work! It, and a few others like it, are doing more, in my judgment, to bring the pure gospel into the minds and hearts of the people, than are all the missionary societies outside of the church in the world. Every time it turns out a young man, the cause has a life member, with all the instalments paid up. True, one may occasionally apostatize, but this is only the exception that proves the rule.

Some of the brethren are afraid of a college, the object of which is to make preachers; to put the young man into a course, at the end of which he comes out what he was not before, a preacher. I would strongly deprecate any attempt of the sort. I have no thought that a college, or a college faculty, can make a preacher. But I do believe that, after a young man has tasted that the

Lord is gracious, if he shall have rising up in his soul the feeling, woe is me if I preach not the gospel, and should be educationally not well qualified for the task, a college, where the Bible is taught and other advantages may be had, fitting such a one for the work of an evangelist, is a good institution. I would be glad to mention by name all the young brethren who labored during last vacation to effect the grand end which their attendance at the college has in view, but I cannot well do so, and to mention only a part of them would not be right. W.

CHURCH NEWS.

Brother J. S. Tibbets of Brazil, Ind., in a letter, dated March 29th, makes the impression on me that he is a sound man. I have no sort of objection to his kind of expediency and progress. Though personally a stranger to me I venture the assertion that, when he progresses, it is against the enemy's works; that he never assaults the fortifications of the Savior's kingdom.

After a long list of names sent us, for which we are duly and truly thankful, he says: "I commenced a meeting here on the 7th of February, and continued it over five Lord's days. The result was thirty-two additions; eighteen by confession, two from the Baptists, &c. The brethren here are much encouraged. The sects would exterminate us if they could." Of course, Brother Tibbets, they would; and you do not blame them for that, do you? You will not deny that you are trying to exterminate them. Sectarianism and Christianity cannot and ought not to live in peace together. Build your new house as you propose, brethren, and make a strong stand against the Lord's enemies for the truth, pure as it came from the lips of Christ and the Apostles.

Have no fear of the Eclectic creed convention. It may not do much good—it will not do much harm. W.

THE GOSPEL ADVOCATE.

THE APOSTOLIC TIMES appears a little later in the season than was at first expected or desired. Many little circumstances have contributed their mite to this end, which it would not be of any general interest to enumerate here. On the other hand, we have been helped forward much by many brethren who have written us words of encouragement, and who have in other substantial ways done us, and we hope the cause, valuable service. It is hoped that THE APOSTOLIC TIMES will prove itself worthy of the hearty greeting which the announcement of its coming has received in so many places.

Our editorial brethren too, have most of them, been very kind and prompt in their notices and advertisements of our enterprise and have thus helped us into favor. Among these, the first to publish our prospectus and call attention editorially to it, was THE GOSPEL ADVOCATE, published at Nashville, Tenn.

The Advocate is in pamphlet form, a "weekly of twenty-four large double column pages of reading matter, with eight pages of advertisements, making a volume of 1400 pages—1200 of solid, original, leading matter, at \$2.50 to each subscriber."

The Advocate is sound in the faith; sometimes, I have thought, it is a little too sound—so straight that it leaned a little over. But its faults, and I think it not wholly free from them, generally lean towards the safe side. I take much pleasure in acknowledging the courtesy of its editor promptly and freely extended to us in our new enterprise. He was not slow to see what we wished, nor too sordid to give it.

The Advocate was revived soon after the war. Then it required a man capable only of generous and noble deeds to undertake, in a land stricken and afflicted, such a work. This Bro. Lipscomb did; and the people, the friends of Jesus in that section especially, will and ought to be slow to forget or neglect THE GOSPEL ADVOCATE. W.

JOINED BY RELATION—It is sometimes the case that brethren, in reporting the number added to the church during their respective meetings, will say: "So many joined by baptism, and so many by relation." Now, we kindly submit to these brethren that the expression by relation is a silly unmeaning thing. It is wholly without warrant from Sacred Writ; and unsustained even by common sense. It is pedantic and affected, and we hence hope will never be used again. But is the other expression more accurate? The question is left for thought for the present.

**TRANSLATIONS.**  
 "If thy right eye offend thee, pluck it out." The full force of this command of Christ, hypothetically expressed, is not felt by all, on account of an effective rendering of the principal word in the sentence. That word is *skandalizo*, translated *offend*, suggesting a wrong to the English reader the question: How can my eye give me offense? This difficulty does not occur to one acquainted with the original, for he knows full well that the word has a causative meaning, signifying to cause me to offend.

How simple and solemn our Saviour's injunction to his disciples: "If thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." The Great Teacher is here inculcating the necessity of inward purity of thought and feeling, without which no one can be saved. The Scribes and Pharisees paid almost exclusive attention to the outward act; it was the thief, the adulterer, and the murderer, against whom they denounced the judgments of the law. Jesus as the legislator of the heart, forbids the harboring there of any impure desire, any unholy emotion, or any vile passion. Now, if thy eye or hand or foot should prove a snare to thee, should cause thee to fall into traps which Satan has set all around thee, cut these off; though they be the right eye or hand or foot; that is, the most cherished member, the one from which we would least of all be separated.

It is strange that the translators of the common version should have failed to give the causative meaning to the verb in this passage, when they have in others rendered it properly. We have a well known example in 1st Cor. 8: 13: "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Here the word is correctly translated, and we see the force of Paul's fine teaching on true Christian charity, which is simply this: if my doing a thing indifferent to me should embolden my brother to whom it is not indifferent to do the same thing, I am not to do it, lest I destroy him for whom Christ died. The Apostle throughout the chapter is speaking of meats offered in sacrifice to idols; for it was a serious question in the early church whether or not it was sinful to eat of such sacrifices, and much was said on each side; but Paul waves the decision of the question on its merits, in order to inculcate a lesson of far greater importance—self-denial for another's good.

The Saviour would teach us self-denial for our own good; and had our translators been as careful of the idiom in this case as they were in the passage just quoted from Paul, we should have had a grand lesson from the Master himself, forever fixed upon our hearts. Who can compute the good such a lesson might have done in curbing debasing passions, and exorcising even impure feelings from human hearts?

There may be no sin in seeing, while looking may send us to hell. We may hear much that is vile, and yet be innocent; but if we listen we may imperil our souls. Sin may come so close to us that we shall feel its hateful breath, but if we touch not, taste not, handle not, we shall be free. And so it is throughout, with the active and passive principles of our nature in regard to both what is right and what is wrong. It is not our feeling so and so, but our doing our duty from proper motives that brings us into sympathy with him who went about doing good. The afflicted woman touched Jesus and afterwards felt her malady was healed; her feeling was the result of that touching in faith which made her whole.

The eye, the hand, the foot, are but the organs through which the mind exhibits its states, and the same may be said of the other organs of the body. Virtue and vice reside not in these passive instruments of the mind, but in the mind itself; this is the agent, those the instruments; this is active, sentient, voluntary, and therefore responsible; those passive, insentient, without volition, and therefore incapable of virtue or vice, praise or blame; yet if these organs became the occasion of sinning, better far we should enter into heaven without them than possessed of them all, we should sink down to hell.

We shall show in a following paper that it is no part of Christianity to recommend the mutilation of the human body—that belongs to heathenism and its bloody rites—but for the present

and the present only, we suspend that point while we pursue a thought that grows upon us as we proceed.

We have seen that the word under consideration is once at least rendered in the causative sense. Its cognate *skandalo* is frequently so rendered. *Skandalo* is a stumbling-block, a cause to offend, an occasion to fall in our brother's way. It is a great pity that in many places where the verb occurs, it has not been rendered as we have suggested, and as every scholar knows it should be. One fine passage in Romans must for the present suffice: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak"—Romans 14: 21. Instead of this, read: "By which thy brother stumbleth, is ensnared, or is made weak;" and how clearly the figure brings out the meaning. The *skandalon* was the stick in the trap, on which the bait was placed for the purpose of taking wild beasts. These traps were for the most part pits dug in the ground. With this before us, Paul's meaning comes out finely. We are to do nothing by which our brother is made—first, to stumble; secondly, to fall on the trap; and thirdly, is thrown to the bottom of the pit, where he lies bruised and weakened by the fall, so as to be unable to recover himself.

If our eye instead of revealing our danger, leads us into it, and our foot strikes the *skandalon*, rather than aids us, to walk in the path of duty, and our hand but precipitates us into sin instead of laying hold on eternal life, infinitely better pluck out the one and cut off the others, that thus "we may enter into life, than through these, as instruments of unrighteousness, we be plunged into endless perdition.

But here we pause a time, repeating the impressive words of Christ, properly translated: "If, then, your eye ensnare you, tear it out and throw it from you; for it is profitable for you that one of your members should perish, and not that your whole body should be thrown into hell. And if your right hand ensnare you, cut it off and throw it from you; for it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell." G.

**WOULD IT WERE SO.**

That any one hour of the day is more sacred than another, no Christian, I presume, will affirm. Still it can not be denied that some particular hours seem better adapted than others to the discharge of certain duties. Whether this adaptation be real or imaginary, whether its springs from education or is founded in nature I stop not to inquire. Certainly it seems to exist; nay, more, it is even felt to exist. This is enough for my purpose.

If there be one scene in domestic life more lovely than any other, surely it is the one of which I am about to speak.

The day is wearing to a close; the sun goes grandly down; the lazy cloud pauses to rest on the western horizon, and bathes itself in the golden light of evanishing day. The thrush pours forth its delicious note from the distant bough; the crow flits by on hasty wing; the faithful cow lows in the way as she trudges wearily home; and the deep-mouthed mastiff barks as he sits on the stile by the ancient gate. The affrighted little bird darts rapidly by and is lost from sight in the shadowy wood; the bees murmur at the door of the hive; and swallows twitter merrily on flippant wing. The wind sighs low in the almost motionless trees, and the trembling little leaf hangs meekly its head and is at rest. Modest stars peep out and sparkle in the blue above; while the gorgeous moon prepares for the stroll of the night. This is the hour to pray and commune with God.

The toils of the home are done for the day. The tired father has come from the field, and the heavy plow-horse has drunk at the trough. The gear, the spades and the hoes are housed for the night. The careful wife has called up her hens and fed their chirping brood; her milking is done; she sets her tubs by the eve, and hunts up the knives and forks that thoughtless children have lost through the day. Doors are now locked, gates latched, the lamps are in the close and all have gone in for the night. The healthful frugal supper is over, and all sit down to rest. The hour for bed has come; only a single debt remains unpaid.

The Bible is reverently placed on the stand, and the candle flickers by it. Children are hushed in their seats till not even the shuffle of a foot is heard. The Holy Word of God, in measured accents and high deferential mood, is read. A hymn, it may be, is chanted

to some artless, rustic air. The music is not grand. Certainly it is free from all affectation of Italian grace. But then the soul pours forth in that simple melody its ineffable adoration of its God. That soul is fear him now! It has quitted earth for the moment and gone to kiss its Father in heaven good night. But the song is ended, and the accustomed "let us worship God" is uttered, and all bow in the August Presence. Ah, reader, if you can get near enough that house for the angels that hover around, go, peep through the chink and gaze on that lovely scene. This is as near heaven as earth ever gets.

God is, in profound gratitude, thanked for all the mercies of the day, and his watch-care invoked for the night. He is requested to remember no longer the sins of the family group, but to guide them in the way of life evermore. The needful clothing and daily bread are asked for. Freedom from temptation and tears is sought. Especially is his guidance begged in helping the father and mother to train their offspring to fear his great name, and keep his commandments to the close. The ardent wish is expressed that when earth's trials and sorrows are ended, the little flock then bowed in his presence may all be accepted of him into the everlasting kingdom. He is reminded that all the praise shall be his through Christ. The affectionate good night is said, and all part to be kept by God till morning comes.

Gentle reader, what say you? Did a scene like this transpire every night in every Christian family of earth, think you not that the light of the approaching millennium could be seen flashing along the sky? Would not the bones of God's children that sleep in the dust grow restless, and the departed spirits prepare for their reunion in the day when Christ shall come again? How long would the saints have to sigh for the rest that awaits them, or the crumbling urn remain unvisited by the spring of endless day? The time would be short. Soon would be heard the long drawn note of the last trump, and the glad exultant shout of the saved would go up—it is done. L.

**A LITTLE FARTHER ALONG.**

We are moving; we are progressing; at least some among us are advancing. Whether you think the movement forward or backward, depends very much upon the way you are going yourself. Once we had no men among us who were known to tolerate instrumental music in worship. After that there arose some who contended that whether we use it or not is a mere matter of expediency. More recently, a few churches have actually used it, and their preachers have approved, but have not often ventured publicly to defend it. At last, we have a preacher who boldly advertises himself as agent for the sale of melodeons, and proposes to supply "families, churches and Sunday Schools" with his delectable wares. Like most of these modern agents, he seems to understand the tricks which belong to his trade. He knows, for example, how to get an advertisement into a newspaper without paying for it. He manages the case in this wise: He writes an article on instrumental music for our most widely circulated religious paper, and introduces it with these words: "You will remember that Bro. Way of Alliance, and Bro. Norton of Mt. Vernon, O., and myself, of Indianapolis, Ind., are engaged in supplying families, churches and Sunday Schools with musical instruments."

After such an introduction of himself, it would of course not be expected that our enterprising agent would show much Scripture knowledge, or be very scrupulous about the correctness of his representations. Hence, his argument in favor of instruments consists: 1. In naming some cities in which they have been adopted, and some men who live in those cities, whom he pronounces "as good men as ever lived." 2. In the old song that instruments were used by David and by angels in heaven. 3. In the assertion: "I know that my recent great successes are much indebted to a proper use of the melodeon." Of course, every body knows of these "great successes." And if great successes, such as these, can be achieved by a proper use of instrumental music, why of course the author of them ought by all means to go to peddling melodeons.

After this wonderful defense of instruments, and this loud blast on his own trumpet, our successful preacher goes to tricking again. This time he tricks with the name and arguments of a brother. He asks why the use of instruments, being right in the family, is not right in the church, and answers:

"Bro. McGarvey says, because it is like Hail Columbia, Yankee Doodle, &c.—right in the family, but wrong in the church." Now, of course, Bro McGarvey never wrote any such nonsense; but the agent must show how easily he can refute that brother in argument, and this was the cheapest way to do it. Agents understand cheap ways and short cuts.

These agencies are generally tacked on as an appendage to some other business, which does not pay sufficiently. If a man is a halfway doctor, an agency for a patent churn supplies the lack of patients; and why not let a preacher, who is not in much demand, supply his lack of contributions by peddling melodeons? Let no man answer, because it is a sin, for our agent says he does not think it a sin; it is merely an accompaniment to the worship. It is just like the silver shrines of Diana, which were intended by the Ephesians merely as helps to their worship, and Paul missed the point at issue when he said they were no gods. Moreover, that old apostle was behind the age entirely, for if our agent had been with him he could have taught him better than to make tents when he lacked money; he could have taken an agency from Demetrius for selling silver shrines, and this would have been both more profitable and more popular.

It turns up in a later advertisement of our redoubtable agent, that he is engaged in holding protracted meetings, and before each discourse he gives a "musical rehearsal," led by one of his melodeons. He boasts of having converted, on one occasion, the young lady who was playing for him; thus unblushingly admitting that a sinner was helping him to convert the people by the all potent converting power of the melodeon. Good for the agent. He is far ahead of those who use the mourning bench in making converts, for that bench has no money in it; but do you not see that every time a "great success" attends the melodeon meetings, a melodeon is sold and the agent pockets the thirty-three per cent? Who that loves money and can get an agency will not go for melodeons? And what glorious things protracted meetings are when every one of them can be made to sell a melodeon? M.

**A NEW FEMALE COLLEGE.**

For long years past no want has been more keenly felt by our brethren in Lexington and surrounding country than the want of a magnificent female school. How it is that they have remained willing so long to be without this great necessity I know not. I am reluctant to ascribe it to any lack of liberality; and sure I am that they are not deficient in deep interest in the education of their daughters. Still, the fact is, that the want exists. This want, however, I have the sincerest pleasure in stating is to continue no longer. Our energetic and competent Brother Hocker, of the Banking House of J. M. Hocker & Co., has decided to erect for us the long-needed school. The fact that he has the will and the heart, and can command, within himself and through the aid of others, the means necessary to complete the work, inspires us with confidence that it will be done in the finest style. We are filled with hope for the future of Lexington.

On the one side, and scarcely without the city limits, on the now classic and historic estate of Ashland, amidst whose noble forest trees and murmuring pines the shade and memory of Henry Clay still linger, stands and is to stand our great University. Towards its proud consummation many a strong will now spends its force, many a generous purse is consecrated, and many a deep heart-warm prayer is breathed. This University is for the young men of the land.

Now, how fitting that on the very opposite side of the city, and looking this monarch among schools full in the face, as chaste and virtuous belle may ever look her courtly beau, should stand a Female College, whose exquisite proportions, form and grace shall make her the match and mate of so lordly a companion. When Brother Hocker's school is built, if the University ever wanders in quest of a lover, then let Brother Bowin divest him of his charter, confiscate his estates and degrade him to the rank of an ignoble rustic thing. But this the University will not do.

And now, reader, forgive our infirmity. Just at this juncture, and midway between these institutions, springs into existence THE APOSTOLIC TIMES, which being independent of both, is free to speak the praises of both, or when either may chance to err, to sug-

gest the better way. When they are right, our paper will stand their bold, out-spoken friend; and even when they err it will not desert, but remain the guardian that mends the fault and is steadfast still.

This Female College will stand on a lovely lot of six acres of ground, fronting on North Broadway, already highly ornamented with shade trees, evergreens and flowering shrubs. The site is elevated and almost rural in its privacy and quietude. The house, when completed, will be one of the most commodious and tasteful in the State. It will contain from eighty to ninety rooms, independently of its ample chapel, forty by sixty feet, its dining hall, and large and airy teaching apartments. Its capacity will be sufficient for one hundred and twenty boarders, with no crowding; and all told, for full two hundred pupils. It will be thoroughly warmed and ventilated in the most approved modern style. The house, when completed, is estimated to cost from seventy-five thousand to one hundred thousand dollars.

The founder of the institution has selected as his counselors and advisers, in the organization and conduct of the school, President Milligan, President Graham, L. B. Wilkes, Professor McGarvey and M. E. Lard. If the standing and qualifications of these brethren be not a guarantee that the school, in all its internal appointments and management, will be one of the first in the great valley of the West, then such guarantee can not be had. From the day it opens, we predict that it will take rank in the very front of the first schools in the land. It is not intended that any shall excel it.

It is expected to have the house completed, and the school fully organized and ready for the reception of pupils, by the fifteenth of September.

In due time circulars, giving complete information as to price of tuition, price of boarding, etc., etc., will be prepared, and sent to all who may desire them. For any and all further information respecting the College, persons interested will address J. M. Hocker, Lexington, Ky. L.

**A GOOD SENTIMENT.**

We clip the following paragraph from an article by Bro. G. W. Abell in a recent number of the Christian Examiner. Bro. Abell had predicted the general adoption of instrumental music in the churches, in defiance of the opposition urged by our best and wisest men. Dr. Hopson had responded, showing that only a very small number had as yet adopted it, and stating some other facts on which he based a different conclusion. This paragraph is taken from Bro. Abell's reply to the Doctor:

"I solemnly promise Dr. Hopson, and all other lovers of truth, of every class and every condition, that by the grace of the living God, in every place, under all circumstances, the Lord helping me, I will stand with them for the truth, and battle with them against the introduction of instrumental music, and every other innovation into the pure and apostolic worship of God, against all the powers of earth and hell. To all who will fight in this noblest of all causes I extend a true hand and a warm heart. With such I am prepared to live, and by the grace of God, if necessary, ready to die. So help us God. Amen and amen! G. W. A."

**CHURCH NEWS.**—In all cases send church news on a separate piece of paper. Do not mix the news with other matters.

**OUR ADVERTISEMENTS.**  
 It is a very common wish that religious papers could be free from advertisements. It is not at all certain that this is desirable; but whether desirable or not, it is certainly, under existing circumstances, impracticable. It is a fact well known to all who are in the least familiar with such matters, that it requires the entire subscription price on such a paper as ours to meet the actual expense of publication, leaving nothing to compensate the office editor and the business superintendent for their labors. A reasonable amount of advertisements, promptly and liberally paid for, meets this demand and enables us to devote the amount of labor to the paper which is necessary to its success.

We feel constrained to publicly return our thanks for the very liberal advertising patronage which has been extended to us in our beginning. The business men of this city have been especially liberal in this respect. By looking over the advertising columns, the reader will find the following firms and branches of business represented:

- SCHOOLS.—W. S. Gilmer, Eminence College. BOOKS, STATIONERY, &c.—J. B. Morton & Co., Neale & Milligan, Furnell & Rodes, all of Lexington; Crump & Miller, of Louisville; H. S. Bosworth, of Cincinnati.
- DRY GOODS.—G. M. Adams & Co., J. W. Karkirk & Co., J. M. Elliott & Co.
- GROCERIES.—J. P. Headley & Co., Warfield & Co., Hutchison, McChesney & Co., Boyd & Elder.
- BOOTS AND SHOES.—Bassett & Emmaal, Price, Laughlin & Co., Moore, Reed & Co.
- CLOTHING AND TAILORING.—John H. Wertz, Matheny & Adams.
- FURNITURE.—J. W. Patterson.

- CARPETS, &c.—Standeford & Hawkins, Smith & Bacon.
- STOVES AND TINWARE.—L. P. Milward, Overstreet & Co.
- HARDWARE, &c.—Adams & Knoble, John T. Miller.
- CHINAWARE, &c.—D. Runyon, Price & Morris.
- DRUGGISTS.—J. W. Whitney & Co., Barnes, Ballard & Wood, Norton & Sharpe.
- WATCHES, SILVER WARE, &c.—Bruce & Till, T. G. Calvert, G. H. Graham.
- MANUFACTURERS AND AGENTS.—L. Black & Co., S. S. Thompson & Co., Sandusky & Van-pelt, J. L. Gilmore, Thos. Quinn, Moore, Reed & Co.
- SEWING MACHINES.—W. H. McCurdy, W. J. Althouffer, T. Bonfanti.
- CONFECTIONERS.—F. Rothenhofer, Alexander Maydwell.
- MARBLE VESSES.—M. Pruden, Jasper & Dozier.
- PAINTERS.—R. L. Hornbrook, H. A. Saxton, E. Levan, Chas. W. Fouchee, S. Tosi.
- INSURANCE AGENTS.—Rees, Cannon & Co., W. King, Col. Wm. Talbot, S. F. Smith.
- MISCELLANEOUS.—John A. Geary, Plumber; E. K. Stephens, Hatter; J. M. Hocker & Co., Bankers; W. R. Snyder, Plasterer; O. P. Beard, Livery Stable; W. H. Lusby, Fayette House; P. S. Rule, Lumber Dealer; G. D. Wilgus, Builder; Bell & McConathy, Hatters.
- DENTISTS.—G. W. Priest, J. H. Floore, I. N. Hodgen.
- LAWYERS.—J. R. Morton, John S. Phelps, Kinkead & Buckner.
- CINCINNATI HOUSES.—R. M. Bishop & Co.; Gould, Pearce & Co.; Dickinson, Price & Bishop; Ford & Taylor; Pearce, Toole & Holton; A. Wexelberg.

Deep is the solitude of those who under secret griefs, have none to pity them.

**WARNER & BRO.,**  
**Hardware Merchants,**

CHEAPSIDE,  
 LEXINGTON, KENTUCKY,  
 Have on hand a large and varied assortment of  
**IRON, NAILS AND GENERAL HARDWARE,**  
 Which they offer LOW FOR CASH.  
 They keep a full line of

**WOOD WORK,**

For Wagons and Carriages, such as  
**Wheels, Hubs, Spokes, Fellos,**  
**Shafts, &c. &c.**

ALSO, THE CELEBRATED

**"Zero" Refrigerator.**

Call and examine our stock and obtain prices.  
 2-2m

**McCONATHY & BELL,**

No. 47 East Main Street,  
 LEXINGTON, KENTUCKY,  
 WHOLESALE AND RETAIL DEALERS IN  
**Hats, Caps, Trunks, &c.**

We have on hand all the new styles for Spring of  
**SILK AND FUR HATS.**  
 Also, a fine assortment of  
**Farmer or Planter Hats.**

Give us a call. We sell at reasonable prices.  
 2-4t

**GREAT BARGAINS IN**  
**Carpets, Oil Cloths,**

**MATTINGS, SHADES, RUGS, &c.,**  
 At the New Carpet Store of  
**SMITH & BACON**

Examine their stock before you buy.  
 No. 11 Upper Street,  
 LEXINGTON, KENTUCKY.  
 2-2m

**H. M. TURNER,**

**Contractor and Builder,**  
 Broadway, between Main and Water,  
 LEXINGTON, KY.  
 KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch.  
 2-6m

**JOHN S. PHELPS,**

**ATTORNEY AT LAW,**  
 LEXINGTON, KY.  
 Office with J. F. Drake & Co., Short Street.  
 2-1y

**W. B. KINKAD & DARNALL,**

**Attorneys at Law,**  
 WILL practice in the Fayette Courts, Court of Appeals, and in the adjoining counties.  
 Office, East Short Street, Lexington, Ky.  
 2-6m

**FULL LINE of Cloths, Cassimeres, Fine**

Shirts, and all kinds of Gent's Furnishing Goods, at  
**KARRICK & CO'S.**

THE LOVED AND LOST.

The following poem from the Church of England Magazine, will come like a "song in the night" to many a stricken heart: "The loved and lost! why do we call them lost? Because we miss them from our onward road. God's unseen angel o'er pathway cross, Looked on us all, and loving them the most, Straightway relieved them from life's weary load. They are not lost; they are within the door. That shuts out loss and every hurtful thing; With angels bright, and loved ones gone before, In their Redeemer's presence evermore, And God himself their Lord, Judge and King. And this we call a loss! O selfish sorrow! O selfish hearts! O we of little faith! Let us look round, some argument to borrow, Why we in patience should await the morrow, That surely must succeed this night of death. Aye, look upon the dreary, desert path, The thorns and thistles whereso'er we turn; What trials and what tears, what wrongs and wrath, What struggles and what strife the journey hath! They have escaped from these; and lo! we mourn. Ask the poor sailor, when the wreck is done, Who, with his treasure, strove the shore to reach, While with the raging waves he battled on, Was it not joy, where every joy seemed gone, To see his loved ones landed on the beach? A poor wayfarer, leading by the hand A little child had halted by the well To wash from off her feet the clinging sand, And tell the tired boy of that bright land Where, this long journey past, they longed to dwell. When lo! the Lord, who many mansions had, "Draw near and looked upon" the suffering wain, Then pitying spake, "Give me the little lad; In strength renewed, and glorious beauty clad, I'll bring him with me when I come again." Did she make answer selfishly and wrong—"Nay, but the woe I feel he too must share!" Or, rather, bursting into grateful song, She went her way rejoicing and made strong To struggle on, since he was freed from care. We will do likewise. Death hath made no breach In love and sympathy, hope and trust; No outward sigh or sound our ears can reach, But there's an inward, spiritual speech, That greets us still, though mortal tongue be dumb. It bids us do the work that they laid down— Take up the song where they broke off the strain; So journeying till we reach the heavenly town, Where are laid up our treasures and our crown, And our lost, loved ones will be found again.

LETTER FROM BERAH PILKINS.

Beriah Pilkins is one of those excellent unostentatious men who is always seeking to do good, usually in ways declined by others. Beriah's sympathies yearn after a certain class of men who, alas are sorely neglected in this world especially by preachers. Some of them are Christians, highly esteemed by Beriah. He has in the kindness of his heart prepared for their use and benefit the following prayer. Beriah admits that it possibly may smack a little of the profane, but insists that that is no fault of his. He would have made it different had the subject admitted. The brethren in whose interest it is written are Christians, and of course pray. Being Christians, they certainly engage in no calling on which they would refuse to ask the blessings of the Lord. Like many other saints, Beriah Pilkins believes these men do not pray as much as they should. This he charitably attributes to the want of a suitable model. This want Beriah hopes to meet. The model is as follows:

A PRAYER FOR DISTILLERS.

God of the widow and orphan, smile on us thy servants of the still. Bless us in our holy work through the day; bless us through the night; bless us always. Bless our still-houses; bless our stills; bless our still-tubs; bless our barrels, wholly—their staves, their bungs, their hoops, their heads. Lord, keep them tight that they leak not; and bless our mash, and bless our slop. Lord, make corn cheap and whisky high. O bless the barley and the rye, and multiply the lovers of whisky as sands that lie by the sea. Bless all who drink whisky largely, bless red noses, bless red eyes, bless pimples faces. Lord bless all who suffer from whisky; bless the whisky-made widow, and the whisky-made orphan, bless them all. Bless those who stagger in the way, and lie in the gutter, and carry snakes in their boots. O Lord, give men money by the bushel to buy whisky with. Bless thou the markets in which whisky is sold; bless all ships that carry it; bless the bonded warehouses. Bless thou the coopers that make our barrels; and bless the hogs and the king that eat our slop. O Lord, give us many days on earth to spend in the still-house. Prosper us when going out of the still-house, prosper us when coming in. Finally when we can serve thee no longer in the still-house, take us to thyself into the everlasting kingdom, and thine shall be the glory forever. Amen. I am, Messrs Editors, yours most truly in the common faith. BERAH PILKINS.

A BRAVE BOY.

The New York Sun gives the following account of a recent occurrence of a very affecting character, which took place on an English steamer. A little ragged boy, aged nine years, was discovered on the fourth day of the outward voyage from Liverpool to

New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stow-aways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day after day he was questioned and requested, but always with the same result. He did not know a sailor on board, and his stepfather alone had secreted him and given him the food which he ate. At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him one day by the collar and dragging him forward, told him that unless he confessed the truth in ten minutes from that time he would hang him on the yard arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the midday watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side. It was the finest sight, said our informant, that we ever beheld, to see the pale, proud, sorrowful face of that noble boy—his head erect, his beautiful eyes bright through the tears he had shed. The mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray. The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, this brave and noble fellow, this poor wail whom society owned not, and whose own stepfather could not care for—there he knelt with clasped hands and eyes upraised to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven. Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his own word.

A CASE OF CONSCIENCE.

It is doubtful whether, in the history of war and revolutions, there was ever so extensive an exaction of oaths, or so much false swearing, as during our late civil war and the political reconstruction since in progress. Many flimsy excuses have been framed to justify a false oath under the prevailing circumstances; but none of them are worthy of serious refutation. A man's own conscience will refute all such sophistry, when it becomes tender, and sensitive to the authority of Jesus Christ. A striking example of this is presented in the following extract from the Religious Herald. The penitent sinner might well express the alarm which he does, and Doctor Jetter's is a good one:

IS PERJURY AN UNPARDONABLE SIN?

We received the following query from an anonymous writer, whose conscience seems to be troubled. We give the letter verbatim: "If, during the last registration, I kiss the Bible and swear to answer all questions truthfully, and do not do so, do I commit an unpardonable sin? Please answer this in your next issue. I have become concerned for the salvation of my soul, but have been guilty of the above crime." Perjury is a great sin; but not unpardonable. The blasphemy of the Holy Ghost is the only sin which can not be forgiven, (Mar. iii, 28, 29) but perjury has never been accounted by any commentator or casuist of whom we have knowledge, blasphemy against the Holy Ghost. It is an aggravated sin against God, and calls for deep sorrow and humiliation, and a sincere purpose to avoid it in the future; but it does not transcend the riches of divine mercy, or the efficacy of the Saviour's blood. Isa. i. 18—Jno. i. 7. We sympathize with the querist in his distress, and earnestly commend him to the grace of God which is able to blot out even the sin of perjury. We can not but lament that the multiplication of oaths of allegiance and test oaths in the Southern States tends to diminish their sanctity and to increase the temptation to disregard them. As, however, no man can be liberally compelled to take an oath, he is solemnly and changelessly bound to observe it. It may have been unwisely and unjustly imposed; but those who take it with consent, bring on themselves guilt, from which they can be purged only by timely repentance, and the sprinkling of the blood of Jesus Christ.

Deep is the solitude of millions who, with hearts wailing forth love, have none to love them.

JEROME B. FRANKLIN.—This excellent Brother writes us from Missouri as follows: "Yours of March 11th came to hand in due time. I send you my thanks for what you have done and for what you propose still to do in word and deed. Send THE APOSTOLIC TIMES as follows: \* \* \* \* "I am speaking for the congregation at Xenia, Mo., and also at Valley School House, in Iowa. This latter congregation was organized by me on Saturday, 20th day of March and Lord's day following. This church now numbers 21, and others soon to be added." Bro. Franklin sends us other encouraging news.

KINDNESS TO ANIMALS.

Hon. Wm. A. Porter gave utterance to the following just and humane sentiments in an address before the Philadelphia "Society for the Prevention of Cruelty to Animals": There is a connection, and a very close connection, between cruelty and crime; and it is just as close between kindness and virtue. I do not know how you can better train a child to be gentle and kind, to be humane and forgiving, to respect the rights of others, and thus to make him a true gentleman, than to inspire him with an affection for the dumb creatures about him. Teach him that his dog is to be caressed and fondled, not scolded or whipped. When you put him on horseback—where every boy ought to go if you want to give him courage, quickness and self-possession—teach him that the horse and the man were intended to be friends, and that the whip and the spur are not to be used except in an emergency. Let him never mount or dismount without passing his hand gently over the face of the animal; and, by the way, ladies, the softer the hand which does that the better. The horse will repay such tenderness with something very much like human affection. I have known a vicious horse reclaimed by it, as a vicious man may be by the arms of an affectionate child thrown about his neck. Mr. Edmund Burke once went into the field to see the horse of a deceased relative. The animal came up and placed his head on the statesman's shoulder, and the man, whose bitter denunciations of Hastings and the French revolution had startled the world, threw his arms around the neck of the horse and wept like an infant.

HOW MANY WOULD BE LEFT?

A writer in the Church Union asks the following pungent questions: "When the following classes are taken out of our churches, how many will be left? All who will not pay their just debts? All who are hypocritical? All who are deceitful, talk about others behind their backs? All who go in debt without a prospect of paying the same? All who are proud and scornful, holding themselves above their fellow-men, and shunning those less fortunate than themselves? All who worship money more than their Creator? All who speculate off of the ignorance of others? All who are tattlers? All who sell intoxicating liquors to make money? All who think more of a wicked rich man than they do of a pious poor one? All who oppress the poor? All who make long prayers for the sake of being seen or heard of men? All who are vain or self-conceited? When these, and a good many others that could be mentioned, are taken out, the "church" will be left almost without members. The religion of Jesus does not have any of the foregoing effects. It makes the true convert cheerful, hopeful, and charitable; disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful; but, on the contrary, makes one desirous to do good—to be meek and humble, and to be kind to all, as opportunity may offer. Oh! that we had less pretension in our churches, and more genuine Christianity.

FROM THE CHRISTIAN EXAMINER.

BAPTIST HIGH CHURCHISM. The Baptists of Elizabeth, New Jersey, are upon the High Church order. The Broad street church is a new enterprise. On the calling of a pastor—Rev. D. Henry Miller—he named three conditions that must be complied with before he could accept the call. First, as a Free Mason, he should not be meddled with; second, he should wear a black silk gown to preach in; third, he should smoke as much as he pleased. These conditions being accepted, he commenced his services in October, 1867. He runs his service a little out of the track of the regular Baptists. He has chants, the alternate reading of the Scriptures, songs, "Gloria in Excelsis," and has some liturgical service. He is building a church to cost \$75,000, and doing so in the strictest ecclesiastical style. It is cruciform, fretted with turrets and pinnacles, and dazlingly ornamented with true blue and flaming vermilion. Ecclesiastical devices of the most ritualistic cut cap the doors, windows, and all every nook and corner. The pulpit stands on a platform modeled after the high altar of a Catholic church, and the pulpit is to blend the altar and the cross. When completed, with all its appointments, it will be a monument to the ecclesiastical move of things in this century.

GROCERIES.

R. N. BISHOP & CO., WHOLESALE GROCERS, 85 and 87 Race Street, near Pearl, CINCINNATI, OHIO.

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**THE APOSTOLIC TIMES**

hence it is evident that the responsibility of all translators of the Holy Scriptures is very great, and I may add that their labor is also very great. To translate the Bible faithfully into all the living languages and dialects of this globe is a work in comparison with which all the internal improvements of the American continent dwindle into insignificance. To give the general sense of the Hebrew text of Hahn and of the Greek text of Tischendorf, or of any other improved version of the *Textus Receptus*, is not very difficult. But to collate all existing manuscripts and ancient versions, so as to feel sure that we have the exact words of the original; and then to find words and phrases that will express the meaning of all these with the greatest possible accuracy in all the languages and dialects of earth, is indeed a work of immense magnitude as well as of immense responsibility.

But nevertheless, it is a work that may be done. Had the gift of inspiration been necessary to the translator, as it always was to apostles and prophets, and it was also for a time to Evangelists and Pastors and Teachers, it would doubtless have been continued in the church to the present day. God always bestows on his people whatever is necessary to their well being and to their usefulness. He gives nothing more, and he gives nothing less. The simple fact, therefore, that miraculous gifts have ceased in the church, is the best possible evidence that they are no longer necessary; and that all that is now wanting to the perfection of the church and the conversion of the world may, under God, be accomplished by human skill and human effort.

And hence we still want a few profoundly learned scholars to finish the work of revising and restoring the original text, and a few more to translate it as perfectly as possible into all the living languages and dialects of the world. In no one language has this work yet been completed. It is not, I think, assuming too much to say that every translation of the Holy Scriptures yet made into any language is susceptible of improvement. And hence the work of faithfully translating the Scriptures into all living languages is now one of the most pressing duties of the church, and is likely to be so for at least two or three generations yet to come.

But in the meantime what shall be done by way of supplying the destitute with the Word of Life? Shall we now fold our hands and patiently wait for translations as perfect as human skill and human learning can make them, and then begin the work of distributing them among the destitute? Or shall we, in the meantime, give to our people such translations as we have, and with such helps and instruction from the living Teacher as we can afford? What say you, brethren of the current Reformation? So much has been said, and justly said, about the imperfections of King James's version, for example, without any reference to its many excellencies, that some have, no doubt, honestly come to the conclusion that it should not be circulated among the people. They say let us wait for perfect versions.

But suppose our fathers had so reasoned and discouraged the use of this version, what would have been the effect on the church and on the world? How many of us would, in that case, be now in heathenish darkness? How many that are now rejoicing among the spirits of the just made perfect, would even now be lifting up their voices of lamentation among the spirits of the damned, forever weeping, but not in Mercy's sight? It is amazing how we allow the Devil to deceive us, and to drive us from one extreme to another.

I am no apologist for error, let it appear where it may. And I freely confess that I regard it as a shame and a disgrace to the Anglo-Saxon race, and especially to those of them who profess to receive the Bible as the Word of God; that we have not to-day a better translation of the original Scriptures for general circulation than the common English version. It is true, the translation of the New Testament by Bro. H. T. Anderson is in some respects an improvement on that of King James; and the same may be said of the translation of the Bible Union. Neither of these has yet attained to the authority of a standard version; and besides, they are both yet too expensive for gratuitous distribution among the destitute thousands of our race. They may, no doubt, be both profitably circulated to a limited extent. But for the present, the only practical alternative is, either to distribute the common English version among the destitute, or otherwise to allow millions of them to perish without any Bible. Which horn then of this dilemma will you take?

For my own part, I have no hesitation whatever in choosing the first. Numerous as are the errors of the common version, it is nevertheless true that every honest man who understands the English language can learn from it all that pertains to life, and to godliness. If an error appears on one page, it is abundantly corrected by what precedes or what follows. If in one verse, for instance, man is represented as a mere massive instrument of Divine grace, in fifty others he is described and treated as a free, voluntary and responsible agent. Indeed the doctrine of man's freedom and responsibility is made to stand out prominently on almost every page of the common version. It requires, therefore, no extraordinary degree of either talent or learning to be able to learn

from this version all that pertains to our moral and religious duties. In it the way of holiness is made so plain that notwithstanding the occasional fogs and mists that encompass it, the wayfarer man, though a comparative simpleton, need not go astray.

Much more might no doubt profitably be written on this very important, practical question. But I trust that enough has now been said to enable every thoughtful reader to indorse, without reserve or hesitation, the following resolution, which, I regret to say, met with some opposition in the last meeting of the A. C. M. Society: *Resolved*, That we regard the distribution of the Holy Scriptures among the destitute, as an essential part of the missionary work; and that we therefore recommend all our missionaries to encourage, in every way that they can, the free circulation of all such Protestant versions as the people may be able to read in their own vernacular.

I have not now at my command a copy of the original resolution; but I have been given the substance of it.

Will not every Christian, as well as every missionary society in this enlightened country, cheerfully indorse this resolution, and encourage in every way that he can the free circulation and study of the Holy Scriptures, until the knowledge of the Lord shall cover the whole earth at the waters over the seas?

R. MILLIGAN.  
KENTUCKY UNIVERSITY, April 6, 1869.

**SOMETHING NEW AMONG THE BAPTISTS.**

We clip the following letter from the Christian Examiner. The incident which it describes occurred during an immense "revival" among the Baptist Churches of Richmond, Va. The machinery employed to get up an excitement was very candidly criticised by Dr. Jeter in the Religious Herald, and it seems that Dr. Burrows could hardly have approved it:

GLEN MARY, March, 1869.

DEAR BROTHER PARRISH:

Being detained in Richmond on a matter of business, a couple of weeks ago, I found that there was quite a commotion among the Baptists, occasioned by the advent into the metropolis of the Rev. Mr. Earle, who, I was informed, from the region of Boston. It was my pleasure to attend one or two of his meetings. I shall not attempt to criticise the reverend gentleman, nor to analyze the discourses which had a wonderful (?) influence on the audiences, nor shall I ask those who were under the spell whether it was the *gospel* or something else which influenced them.

My object in the present writing is simply to state a fact which somewhat astonished me, as it surely did others who witnessed it, who, like myself, knew the differences between the Baptists and the Disciples of Christ. My astonishment was the greater because of its occurrence at that particular time, in connection with the preceding circumstances.

It was on the Lord's day afternoon, the last in February, at the First Baptist church. Doctor Burrows administered the ordinance of baptism to about twenty persons. The scene was solemn and impressive, the more so from the circumstance that Doctor B., just previous to the burial of each candidate, made some apt quotation.—Amongst the candidates was a young man. After Doctor B. had led him into the water, he raised his right hand, turned his eyes toward the congregation, and in clear rich tones exclaimed, "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 Spirit."

I confess that I was bewildered for a moment. Is this a Baptist church? Do I understand him? Does he mean what he says? thought I. If so, then he baptized that young man for the remission of his sins!

My object is information. For many years I have been a Disciple.—Can I be mistaken? Surely I remember that less than twenty-five years ago, when I asserted that the Apostle Peter, in the first discourse preached after the resurrection of Christ, proclaimed to penitent believers that baptism was for the remission of sins, I was told that it was a damning heresy. And when I persisted in saying, "thus saith the Lord," I was excluded as a heretic, the poor boon of a letter was denied me, and I had to unite with the Church of Christ upon the recommendation of those who knew my Christian character.

Now, what I wish to know is this: Do the Baptists preach now what they rejected then? Do you agree upon this matter in the congregation? If so, pray, brother Parrish, let us know it. Surely all who thus preach should be united in "one body." A concentrated effort would be irresistible in convincing the people that to be baptized is to be buried with Christ, and that only those are in Christ who have put him on in baptism. I shall expect your answer to accompany this.

A DISCIPLE OF CHRIST.

A writer beautifully remarks that a man's mother is the representative of his Maker. Misfortune and mere crime set no barriers between her and her son. While the mother lives, a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain, and ceases only at the ocean of eternity.

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**THE APOSTOLIC TIMES**

hence it is evident that the responsibility of all translators of the Holy Scriptures is very great, and I may add that their labor is also very great. To translate the Bible faithfully into all the living languages and dialects of this globe is a work in comparison with which all the internal improvements of the American continent dwindle into insignificance. To give the general sense of the Hebrew text of Hahn and of the Greek text of Tischendorf, or of any other improved version of the *Textus Receptus*, is not very difficult. But to collate all existing manuscripts and ancient versions, so as to feel sure that we have the exact words of the original; and then to find words and phrases that will express the meaning of all these with the greatest possible accuracy in all the languages and dialects of earth, is indeed a work of immense magnitude as well as of immense responsibility.

But nevertheless, it is a work that may be done. Had the gift of inspiration been necessary to the translator, as it always was to apostles and prophets, and it was also for a time to Evangelists and Pastors and Teachers, it would doubtless have been continued in the church to the present day. God always bestows on his people whatever is necessary to their well being and to their usefulness. He gives nothing more, and he gives nothing less. The simple fact, therefore, that miraculous gifts have ceased in the church, is the best possible evidence that they are no longer necessary; and that all that is now wanting to the perfection of the church and the conversion of the world may, under God, be accomplished by human skill and human effort.

And hence we still want a few profoundly learned scholars to finish the work of revising and restoring the original text, and a few more to translate it as perfectly as possible into all the living languages and dialects of the world. In no one language has this work yet been completed. It is not, I think, assuming too much to say that every translation of the Holy Scriptures yet made into any language is susceptible of improvement. And hence the work of faithfully translating the Scriptures into all living languages is now one of the most pressing duties of the church, and is likely to be so for at least two or three generations yet to come.

But in the meantime what shall be done by way of supplying the destitute with the Word of Life? Shall we now fold our hands and patiently wait for translations as perfect as human skill and human learning can make them, and then begin the work of distributing them among the destitute? Or shall we, in the meantime, give to our people such translations as we have, and with such helps and instruction from the living Teacher as we can afford? What say you, brethren of the current Reformation? So much has been said, and justly said, about the imperfections of King James's version, for example, without any reference to its many excellencies, that some have, no doubt, honestly come to the conclusion that it should not be circulated among the people. They say let us wait for perfect versions.

But suppose our fathers had so reasoned and discouraged the use of this version, what would have been the effect on the church and on the world? How many of us would, in that case, be now in heathenish darkness? How many that are now rejoicing among the spirits of the just made perfect, would even now be lifting up their voices of lamentation among the spirits of the damned, forever weeping, but not in Mercy's sight? It is amazing how we allow the Devil to deceive us, and to drive us from one extreme to another.

I am no apologist for error, let it appear where it may. And I freely confess that I regard it as a shame and a disgrace to the Anglo-Saxon race, and especially to those of them who profess to receive the Bible as the Word of God; that we have not to-day a better translation of the original Scriptures for general circulation than the common English version. It is true, the translation of the New Testament by Bro. H. T. Anderson is in some respects an improvement on that of King James; and the same may be said of the translation of the Bible Union. Neither of these has yet attained to the authority of a standard version; and besides, they are both yet too expensive for gratuitous distribution among the destitute thousands of our race. They may, no doubt, be both profitably circulated to a limited extent. But for the present, the only practical alternative is, either to distribute the common English version among the destitute, or otherwise to allow millions of them to perish without any Bible. Which horn then of this dilemma will you take?

For my own part, I have no hesitation whatever in choosing the first. Numerous as are the errors of the common version, it is nevertheless true that every honest man who understands the English language can learn from it all that pertains to life, and to godliness. If an error appears on one page, it is abundantly corrected by what precedes or what follows. If in one verse, for instance, man is represented as a mere massive instrument of Divine grace, in fifty others he is described and treated as a free, voluntary and responsible agent. Indeed the doctrine of man's freedom and responsibility is made to stand out prominently on almost every page of the common version. It requires, therefore, no extraordinary degree of either talent or learning to be able to learn

BOOK TABLE.

THE SCHEME OF REDEMPTION. By R. MULLIGAN. Published by R. W. Carroll & Co., Cincinnati. Price, \$2 50.

This book contains the first attempt yet made among the Disciples to set forth the entire scheme of human redemption. It begins with an exhibition of what the Bible teaches concerning God; traces the gradual development of his purpose concerning man through the Patriarchal and Jewish ages; defines the services prescribed for the church and the duties of her officers; and closes with an account of the future destiny of the church as described in prophecy.

In the course of his discussion the author touches almost every issue that has agitated the religious world, or divided opinion among his own brethren; yet the instances are exceedingly rare in which his positions will not be endorsed by all of our well-informed and well-balanced minds. It is doubtful whether any other man among us would have succeeded so happily in this respect. This circumstance gives great popularity to the work, and must inspire confidence in the soundness of the instruction given by the author in the Bible College, for the senior class in which the book is primarily intended. It is admirably adapted to the instruction of such students as have completed the course in sacred history, and is valuable to all who are seeking a theoretical knowledge of the Old Testament, or a practical knowledge of the New. No man among us, who pretends to be a reader of books, should be without it.

THE GOSPEL PREACHER. A Book of Twenty Sermons, by BENJAMIN FRANKLIN. Published by Franklin & Rice. Price, \$2.

No man during the last ten or fifteen years has exerted so extensive an influence over the masses of the brethren as the author of these sermons. He is one of the most successful and untiring evangelists ever known among us. He has built up the most widely circulated weekly newspaper we have ever had, and his judgment on matters of Scripture interpretation and church discipline is accepted as almost an oracle by thousands. This high position and immense success could not have been attained by an ordinary man, even under the most favorable circumstances. He has attained them under circumstances the most unfavorable. Commencing public life with almost no education, and with a growing family to support, he has risen, both as a writer and a preacher, far above a multitude who had every advantage, and above some who affect to despise an excellence which they can not emulate. These facts indicate a mental power far above mediocrity, and give assurance to the public that the twenty sermons in this volume are well worthy of their consideration.

Bro. Franklin is pre-eminently distinguished for soundness in the faith, and for zeal in behalf of primitive teaching and practice. These characteristics appear in every thing that he writes or speaks. They are quite prominent in this volume. At the same time he has faults in composition, serious faults, which have caused some who look more at manner than matter to disparage him. These faults are as numerous in the sermons as in his ordinary editorials. He has written what he was in the habit of speaking, so that all who have heard the sermons from the pulpit will immediately recognize them in the book. It is a matter of regret that he did not secure the services of some competent critic to revise his manuscript, and thus avoid blemishes which would be excused in an *ex tempore* address, but cannot be in a printed volume.

CHILDREN IN THE TEMPLE. By H. CLAY TRUMBULL, Missionary Secretary of American Sunday School Union for New England.

A copy of this book has been laid on our table by J. B. Morton & Co. By a brief glance at its contents, we find that it is designed as a help to preachers and Sunday School superintendents. It treats especially of separate religious meetings for children, and it contains many suggestions of very great practical value. Like all other books, however, from the religious workers of the sectarian world, it has most serious blemishes, and must be used with sound discrimination in order to avoid great evil. For example, it approves of recitative and responsive reading and praying by children, after the model of the Episcopalian liturgy, than which nothing is better calculated to formalize the worship of God.

PERIODICALS.

The very cordial thanks of THE APOSTOLIC TIMES are due to the Christian Standard, the Millennial Harbinger, the Gospel Advocate, the Christian Pioneer, the Independent Monthly, and last and latest, though not the least of all, to the American Christian Review, for kindly notices of our prospectus. We are not unmindful of favors received, and will be greatly pleased if, in our editorial career, we shall find ourselves able to make full returns therefor, and to co-operate heartily with all these co-laborers in the master's vineyard. It is possible that we may also be indebted to other of our periodicals, whose columns have not fallen under our notice.

The Christian Pioneer, we observe, has just assumed a new and much handsomer form. Instead of the thin and rather unsightly pamphlet that it was, it comes to us now in the form of a very decent looking four-page newspaper. The editor, Bro. D. T. Wright, is a most excellent and deserving brother, and his co-editor, Bro. J. M. Long, is a writer of very respectable ability.

From the Kentucky Freeman.

THE WHISKY FAIR.

The Cynthiana Democrat, which claims to be the "Organ of the Bourbon Whisky trade," proposes a "Whisky Fair"—a month or so before the beginning of the distilling season. And this, says the Democrat, is "a move in the right direction, in the right time, and at the right place."

If the fair is held, let there be premiums offered for the best (?) young drinkers, and the best (?) aged drinkers. Let the mothers of the boys be present—and, also, haggard wives, and broken hearted daughters of old toppers. They will take a mournful interest in the contest. Let the judges be the bar-keepers who have enticed one class to their cups and encouraged the other to perseverance in dissipation. When they have decided upon the successful candidate for dram-drinking honors, let them, if they can, congratulate the weeping mother, and pale and sorrowing wife, and the daughters in whose hearts hope has died.

Let the young fellow, with his blue ribbon flying, go reeling round the ring for the cheers of the bloated spectators, while the band plays "Johnny fill up the bowl."

Then fill the successful old toper with whisky—until his eye glares with lightning, with which he shocks his home and its shrinking hearts—until his fist is clenched and strikes, as it often does, those whom, of all others, he ought to protect—until his mouth pours forth curses like a storm-cloud does the thunder-claps—until every feature is aglow with the advertisements of the hell that burns in his breast, and when the accomplished beast is thus at the height of his debauch, with blue streamer flying, and the premium bottle of whisky under his arm, let him stagger around the arena for the delectation of the crowd—while the band plays and the delighted spectators join in the chorus of the drinking song in Lucretia Borgia.

"It is better to laugh than be sighing  
While old Time's moments are flying."

the spectators will be apt to see that there is poison in the cup.

Before the fair comes off send out the illustrated catalogue. We will suggest some designs: Paint a home, once a miniature paradise, filled of its sweetness, and now the haunt of wretchedness; contrast the blooming bride, as she stood at the hymeneal altar, with the wan and wasted woman, hugging to her heart a babe, that she may warm again the love that has been chilled by the cruelty of a perjured, drunken husband; paint an empty larder, a scanty wardrobe, and a fireless hearth; paint, if you can, the misery of that abused wife, as she trembles as she hears the unsteady steps of her approaching husband; open the door—see the affrighted woman crouching in the corner, and warding off the drunken blows that else would fall on her child; at length paint Death holding his awful court—the wife and child weltering in blood, and the besotted assassin swinging from the gallows of outraged justice.

Give us the above, in panoramic pictures—and the hidden meaning of the Fair will be made more apparent, and very convincing that it is "a move in the right direction, in the right time, and at the right place."

Show the public these things at the same time that you show them the laughing graces of the ruby-beaded whisky, or else your proposed exhibition will not be a whisky fair.

We would further suggest that before the Fair closes, in order that its benefits may be made more apparent, that all the whisky on exhibition be gratuitously distributed for the enlightenment of the crowd—then let the whooping, swearing, fighting throng empty itself into the streets of the "Maiden City," and hold a night's orgies, and the next morning the people of Cynthiana will think that it is not "the right place" for the fair.

To the preceding we would suggest that the graves be opened of all who have died in the State from drunkenness, and that their bones be placed on the tables of the Fair. Also let the

skulls and teeth be brought of all such as have been murdered by drunkards or been murdered when drunk. Call around these stands the wives and children and relatives of the murdered and murdering drunkards. Tell them that whisky did it; and that they are now met at a whisky fair. This will be "a move in the right direction." Bring the coats and vests and undergarments of those who have been stabbed by dirks in the hands of drunkards. Show the crowd the bloody stains and the rents made by the knives. It will be "a move in the right direction." We would further suggest that a few of the lean, cold beds on which the wives of drunkards lie nightly and weep, would add much to the interests of the Fair. Especially would a bottle of the tears of these wives be a sight to delight the eye. Ah! a bottle!—there would be something so appropriate in exhibiting these tears in a bottle. Again: we would suggest that the Fair could be much improved by a basket of the stale crusts on which the hungry children of drunkards eke out their daily existence. Further: a row of shoeless feet of some forty or fifty of these little ones would serve the purpose of a most admirable relief in the Fair. It would be "a move in the right direction." And then would it not be well to sell some twenty or thirty casks of whisky and invest the proceeds in a set of bracelets, ear-pendants, and a few rings elaborately bestudded with gems, and have them competed for in the ring of the Fair. The daughters of whisky-makers could do the riding. Yet one thing more will be necessary to complete the appointments of this prospective gala time: Let the president be a whisky making christian; let the secretary be a whisky making christian; let all the committees be whisky making christians; especially let the taster-general be a christian. Let the fair be opened with prayer by a whisky drinking preacher, and closed by a regular "mill," in which two christians of the class who "take a little now and then," shall be chief actors.

Now we are decidedly of the opinion that the preceding suggestions should at once be adopted by the philanthropists who are getting up this Fair. Should this be done, we have another schedule which we shall have pleasure in proposing.

A WELL-SPENT LIFE.—How sweet it is, when manhood's summer day is merging into the glorious evening of old age, to look back from the shadows of the dark valley, which will soon be dispelled by the sun of morning in a more glorious world, and contemplate a spent life where no intentional missteps can be recalled, and where we can remember no time when we have stood between the sun and those we love! Then will the rough and uneven places in our pathway look less uninviting in the twilight of life, and the bright, sunny spots will sparkle as so many diamonds in the crown awaiting us! Happy, indeed, are those whose intercourse with the whole world has not changed the course of their holier feelings.

THE VIRTUE OF SILENCE.—Deep and powerful souls adjust everything in silence, and make no noise with their doings and with themselves. They go their way like the works of nature. In deep silence the sun ascends the heavens, silently he sinks the night down upon the earth. What prepares itself in greater stillness than the re-awakening of nature, and what is more glorious than spring?

TRANQUILITY.—Tranquility is the wish of all; the good, while pursuing the track of virtue; the great, while following the stars of glory; and the little, while creeping in the styes of dissipation, sigh for tranquility, and make it the great object which they ultimately hope to attain. How anxiously does the sailor on the high and giddy mast, when on tempestuous seas, cast his eye over the foaming billows, and sigh for the wished-for shore. Heaven is tranquility—strive for it.

James F. Drake & Co., Real Estate Agents, sold the house on the corner of Upper and Market Streets, occupied in part by T. C. Randall as a grocery store, to D. F. Wolfe, for \$9,100.

Also, for W. Campbell, a dwelling house, on North Broadway, between Third and Fourth Streets, to John O. Hodges, for \$5,374.

Harting and Kroesing have a large stock of Chas. E. Jaot's and other celebrated gold watches; also, silver and plated-ware and jewelry of every description. They are also prepared to execute repairing of clocks, watches, and jewelry in the best manner and fully guarantee all their work. Their facilities for doing this character of work are of the best, and they can confidently refer to their numerous customers as to the manner of executing it. They also have all kinds of Spectacles and Eye glasses, which they offer at low prices for cash. They continue to occupy the same old stand at the corner of Main and Upper streets.

SPECIAL NOTICES.

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On and after July 1, 1889, our terms will be EXCLUSIVELY CASH, and in no instance will they be varied from. We are forced to this, from the fact that about two-thirds of our accounts remain unpaid from six to eighteen months after maturity, and the cost of collection, together with the outlay of money, greatly exceeds the profits. In order to retain the CASH TRADE of this and the adjoining counties, which is driven away to neighboring cities, we will from this date sell our entire stock at NET CASH PRICES, and all accounts now opened will be continued until July 1st, 1889, but under no circumstance will any new accounts be created. Our neighboring cities are reaping the benefit of the Cash Trade, while we have been selling on an extended and ruinous Credit System, thus decreasing the trade of our own city a very large per centum annually; while we have as good merchants with as good credit as those of any city, we are compelled to adopt the above system. With an experience of twenty years in business among you, we think ourselves now competent to decide upon a basis for business to the interest of both customer and merchant. J. M. ELLIOTT & Co.

PROSPECTUS

THE APOSTOLIC TIMES

IN compliance with the wishes of many brethren, expressed through a period of several years, the undersigned are now issuing from the City of Lexington, Kentucky,

A WEEKLY PAPER

Bearing the above Title.

The absorbing object of the paper will be the propagation and defense of the gospel, as it came pure 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 these 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 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 EACH PAGE SIX COLUMNS. The paper will be of fine quality, the type new, and the work executed in the best style.

The price of the Paper will be \$2.50. 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, or any one of the Editors, Lexington, Ky.

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APOSTOLIC TIMES

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GREEK!

"When Greek meets Greek then comes the tug of war," at least so says the old proverb, and I have no doubt that it is true. But why should anybody imagine that war was impossible except between Greeks? I am sure history might have justified many another proverb in which other names less classic might have figured without detriment to its truth. But many poor scribes, whose education has been neglected in youth, seem to imagine that all the fighting that ever was done was by the Greeks; and when engaging in debate or discussion, as they are not Grecians, they can at least pretend to be, and thus perhaps scare the enemy off the field. Thus they are not only Scribes but Pharisees as well; not to say hypocrites. Why is it that plain men, who do know what is in the English Bible, and do thoroughly understand the force and value of English words, but who do not know one syllable of Greek, and who can not recognize one Greek character on sight, will think it necessary on certain public occasions to spout Greek learning, and pretend to a familiarity with a language as utterly unknown to them as the drowned jargon of Sodom and Gomorrah? Why can not they understand that they gain nothing by such a transparent pretence and only succeed in compromising the dignity of the cause they are trying to uphold.

I trust it will not be thought that I am uttering an impertinence when I say that men whose knowledge of Greek consists in a tolerably accurate acquaintance with interlinear translations of a few proof-texts, are not qualified to engage in discussions when a knowledge of Greek is indispensable. Fortunately for us this knowledge is not always indispensable, for the spirit of God speaks to every man of us in the language in which we were born, and a man may understand and may defend the truth without knowing a word of any other language than his own mother tongue. If there were never a new translation made on earth we would none of us be guilty, if we failed to understand and obey God's plan of justification. Surely we are grateful, as we ought to be, for every ray of light that learning and genius can throw upon the sacred page; but those who know nothing of the *Codex Sinaiticus Codex, Vaticanus*, whose knowledge is limited to King James' note and wonderfully accurate version, must not aspire to criticisms upon the sacred text. And especially unworthy of an honest man is it to fetch second hand translations and criticisms from interlinears and "emphatic Diaglots," and such like second rate and trashy publications, and palm them upon the public as the result of our investigations.

There are no such short cuts to Greek learning. Years of patient toil at school and college only prepare the student for other years of patient toil at home, and only qualify him after awhile to become a Greek scholar. There are few graduates of colleges who feel themselves qualified to answer on any nice point of Greek scholarship, without consulting, and giving their authorities.

I knew a man once who attempted to make a reputation for learning by the use of Dr. Conant's work on the "Meaning and Use of Baptism"—which last word, by the way, he pronounced in its last syllable like "Benzine" or "Bumbazine"—he made amazing quotations in his sermons from Diodorus Siculus, Polybius and others, so that a bystander who knew that he had been all his life a blacksmith might well have exclaimed: "How knoweth this man letters seeing he hath never learned!" I will not now stop to dwell upon the lack of edification which his audiences found in such performances. I content myself with holding up his ridiculous picture as he presented himself to the world, pretending to an acquaintance with authors of whose very existence he knew nothing save that Dr. Conant quoted two or three lines from them in his Appendix to the Translation of Matthew. And yet his great author's name was never mentioned. He did not say "this is a quotation made by Dr. Conant in his notable book on Baptism; but boldly quoted from Polybius and others as though he unaided and alone, had dug it out for himself.

I will not soon forget a debate which came off in a flourishing town in central Illinois two or three years ago, in which my brethren were not at all interested, but in which I was invited to act as god-father, as it were, to one of the parties.

"My man" came to see me and informed me that he was to defend the cause of immersion before a public

audience one night in the week following, and would be glad if I would aid him in his preparations, and forthwith produced a Greek-English Testament, and asked me to mark for him in the Greek column the limits of certain quotations given in "Carson on Baptism." This done, he borrowed "Campbell and Rice's Debate," and went his way. Before the day of the debate, however, he had got his hands entangled in the thicket of hard names of lexicographers and grammarians, given by Mr. Campbell and Mr. Rice in their first speeches, and he came to see me again to get them pronounced. As I pronounced them he wrote them down, syllable by syllable, in a way in which he thought he could remember them; and then he wanted to know "Who Groves was?" It appears that Mr. Rice had quoted Groves's lexicon as translating baptizo—"sprinkle." I told him "Groves's lexicon was of small size, quite modern, and written for the use of school-boys, and the only reason it said 'sprinkle,' while all the others said 'immerse,' was that children were not expected to know any better, but that they did not venture on such pranks in dictionaries intended for grown people."

By these interviews I was somewhat prepared for what followed at the debate. But I must confess that I was not prepared for a perfect *reductio ad absurdum*, in which all debates and all debaters were mingled in one common ruin and rendered forever ridiculous. But so it was.

Each party chose a moderator; and then "my man's" moderator, who happened to be a member of our congregation and a personal friend of mine, came to me to inquire if it was not customary to select a "profane gentleman" for umpire. I told him that I believed that this was the etiquette of this arena, and so a man, whose only recommendations were his utter ignorance, disbelief and disregard of God's Word, was chosen to preside over this discussion.

I forget who had the affirmative, but at the first leap both parties were waist deep in Campbell and Rice's debate. My friend, as though he had before him the original edition of 1579, sententiously remarked, "We shall first hear the venerable *Scapula*," &c., &c. Then followed *Hedericus, Stephanus, Schrevelius, Schleusner, Pasor, Parkhurst*, &c., &c. down to the last quoted by Mr. Campbell.

"Ah," said the other, "I will appeal to the *ancient* as well as the modern lexicons. I will commence with *Hedericus*, and then *Scapula* again, *Coulton, Ursinus, Groves, Donnegan*, and soon to the last quoted by Mr. Rice." These names and quotations were read with great gravity by both parties, as if from the authors themselves, and as these immortal scholars were produced in evidence, and set in array one against the other, neither party knowing enough about them to call even their names correctly, each disputant made it a point to revile and undervalue those not in his list. As for pronunciation, that of each was enough to make their old bones shake in the ground, but my friend's was worst by far. It was Orthoepy gone mad. He would look first on the printed page and then in his note book, and produce the most unrecognizable polysyllables. He made several grabs at "*Butschneider*" before he got it, and then threw it away from him as if glad to get rid of it. But when he came to Groves I shudderingly heard him state to the much enduring audience, that "Groves was no authority; that he was a school-boy when he wrote his lexicon, and that doubtless when he was grown up, he knew better." I shuddered, for I expected his statement to be challenged, and I would be referred to as his author. But I need not have been afraid, for his opponent could not controvert it. Mr. Rice did not state whether Groves was grown up or not, and so he was content to let Groves go for what he was worth.

The time would fail me to tell how one party grew excited and the other angry; how one declaimed with sound without sense, and the other grew dull to the verge of inanity; how one flourished a Greek-English Testament, and pointed to Greek words which he could not spell, and quoted Carson in a way no mortal could understand, and how the other read whole speeches of Mr. Rice, drawing and brokenly, depriving them of that peshiness which was their sole charm when originally heard; how the umpire, the "profane gentleman," went to sleep in his chair, and both the moderators looked anxiously at their watches; how the audience, grieved and indignant, departed in squads, and I left before the melee was over, wondering whether this was not

"positively the last" debate ever to be held on earth.

In conclusion, by way of moral, I would that our writers and debaters would remember that David's sling, with a hard pebble in it, is worth more in the day of battle with the uncircumcised, than Saul's armor, loaded upon a stripling too weak to bear it.

WILLIAM C. DAWSON.

WORK THE PROBLEM OUT.

I will here note a few other conclusions that are being pretty well settled among the brethren as to missionary work: 1. That the time has come to cease spending so much of our missionary money in home districts; doing the work which the resident preachers and elders could be induced to do without any extra expense. We need a treasury to meet the wants of needier places. Our boards want money to expend, not at home among the churches, but among those who "sit in the region and shadow of death." We need money with which to present the Western States and Territories; to spend in the South and East, and in certain parts of the stronger States. Instead of this, Ohio, Indiana, Illinois, and Kentucky have been spending a very large per centum of all the funds reported, in county and district co-operations, in a way that can scarcely be called missionary work at all. They have been doing what ought to be, and can be, and will yet be done by the regular resident preachers and elders in those districts, so that all the money heretofore expended in this way and much more may be sent directly to the treasurer for real missionary work—for making powerful aggressive movements into new territory.

2. The proper sphere of the missionary societies is not to do the preaching for the churches. Let them attend to that themselves. Our business is not to take charge of the churches in the districts, or in towns, but to get every one of them to give liberally for those not so highly favored. Let us urge all churches to secure for themselves the labors of good men as a matter of their own private arrangement, but as a matter outside of and beyond this, let them give all the missionary money they can. When a district raises a few thousand dollars, for which each church expects a full return in preaching among themselves—is this missionary work? The money, moreover, is all exhausted in paying two or three evangelists to the disadvantage of others in the district, who are thrown out of their former arrangements with the churches. This never can be a popular movement, and ought not to be. Urge the churches to secure the time of every good man in their districts; but let us no longer burden the missionary work with arranging for home preaching. Let the churches themselves do that in the county as well as in the city. These remarks do not apply to the more destitute portions of the States above named, for there we have often got them to co-operate for home work to much profit; but we have been applying the same rule in many places among the very best of our congregations. In many sections the churches have been greatly injured by the co-operations attempting to do the preaching for all the churches included, by monopolizing the money of the district, leaving out some preachers who before had arrangements with the churches, and then failing, of course, with one or two evangelists, to get around fast enough to do all the work that was needed. The thing became deservedly unpopular and the co-operation went down.

3. That we need a single financial system, and not a double or triple one; one for the district, one for the State, and one for the general missions. Why not have one system of agency to raise all the missionary money that is to be raised? If we have our districts of ten or fifteen counties marked off, and an efficient evangelist in each to co-operate with the church officers (in a manner that need not here be detailed) they can raise all the money that is to be raised for missions at all. They can either send all missionary funds to the State treasury, there to be divided between the State and general societies, as the churches may agree; or if collections are to be taken up for each separately, why not even then have the same men to attend to it without sustaining another set of agents? Are not the home and foreign missions parts of the same great work? And should not the secretaries and boards all so co-operate, that the success of the one will be the success of the other? Let us simplify and unite and we will succeed. This will produce no derangement in Ohio, Kentucky, or any other State that is partly or whol-

ly districted for home work. Only let the churches and home preachers be urged to do the home work, with home means, raised by themselves in their own way; in city and county alike; and let the missionary men be burdened with nothing but proper missionary business.

These plain elements of the calculation being admitted, the final solution of the missionary problem may be easily worked out; and if we are but patient, not expecting too much at first, hundreds of thousands will, after a while, be realized in this grand enterprise. In taking our primer lessons we have no doubt made some mistakes, but we have been over to "acorn" several times, and being acquainted with the elements of success, we will soon be ready for a powerful movement in the right direction. How much money I will raise this year I know not—perhaps not much.

To initiate a better system of finances is of more consequence than any present success on our old hand-to-mouth way of getting along. This shall be pressed if nothing else is done this year. If I fail as corresponding secretary, it shall be a failure while working in the right direction. But failure is not in the programme. We must succeed—succeed in a financial system first—or make no farther pretenses as a missionary people.

THOMAS MUNNELL.

From the Christian Record.

IMPORTANT PASSAGES FROM THE BIBLE.

"Keep thy foot when thou goest into the house of God, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil." Eccl. v. 1.

This language is found in Ecclesiastes, a Greek word which means the discourser, hence in the German bibles this part of the divine word is called "Prediger," that is, preacher. It is generally supposed that Solomon, on a special occasion, summoned the chief personages of his kingdom before him and delivered to them a discourse on the chief good of man, and that Ecclesiastes embodies what he said on that interesting occasion. As the assembly before him was rather select, and composed of the elite of his subjects—and as that class are apt to display a good deal of vanity and levity in sanctuaries, the royal orator was impelled to administer to them a suitable monition. The statutes of the Lord, through Moses, tended to inspire the ancient servants of God with great reverence for His sanctuary: "Thou shalt keep my Sabbaths and reverence my sanctuary." Lev. xxvi. 2. Whenever any of his special servants approached him, the command was: "Take off thy shoes for the ground on which thou standest is holy ground." In the verse on which we are commenting, the phrase, keep thy foot when thou goest into the house of God, alludes to those original commands. If there is one spot on earth, on which mortals ought to be composed and sober-minded in each others presence, it is before God in His sanctuary. Ostensible worship with levity is the sacrifice of fools, which is an abomination to the Lord! But not only decorum and attention must denote us in the house of God, but our utterances, our acts of devotion must be right. 2d verse, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth; therefore let thy words be few." This is in accordance with the Savior's reprobation of "long prayers," and vain repetition. How abhorrent to God must be much of what is usually called, prayer! What "hasty" and meaningless utterances make up the staple of many prayers; especially, in what are called "eloquent prayers!" Of all nauseous things to a well regulated and sober mind, there is none more so, than the affectation of the rhetorical beauties and lofty strains and pompous intonations before the Almighty! I have heard so called finished collegians *figure* before the Lord in prayer, as they would not have done before the Executive of the United States! Others of less, or no culture, with inconsiderate zeal abound more in *imperatives*, than in petitions before God. They command him to come "down," instead of properly preparing themselves to go up before him!

Reader, let thy words be few, and thy manner filial and respectful in your approach to God, public or private. My mind was drawn to the above verses, from observing some things in our brotherhood that seem inconsistent with their tenor. Are we as a professing people as decorous and as sober-minded in our meeting houses, our sanctuaries as we should be? It is my conviction we are not, especially in this case with the younger members of our congregations! The earlier part of my ministry of forty years, was spent among what we are wont to call "sectarians." Whatever their foibles and aberrations were, I must say that they manifested a becoming sobriety in their sanctuaries—I mean the older protestant denominations. Now I would not disparage my present brethren under any circumstances, but I have seen exhibitions of levity and indevotion before our services began, and after dismissal, that would have shocked Lu-

therans and Presbyterians, and rendered them entirely impervious to our plea for reformation. You ask, what we have seen and heard among us so inconsistent with the sanctity of public worship? I have heard such clamorous talk all over the meeting-house, that a stranger coming in would have supposed that we were in the initiatory of a social party, rather than that of divine worship. So intensified became the talk and clamor, that some of the more reflecting ones had to commence singing in order to check the swelling tide of levity. I have it on good authority, that young sisters tittered with the emblems of a dying Savior in their mouths! I have seen congregations dismissed, whose lips were hardly dry from the Communion, saluting each other with a merriment more becoming the close of some sportive amusement than the solemnities of public worship! My brethren, these things ought not so to be. We profess to be reformers. Let us reform in this respect. Let our coming together be such that when the "unlearned," or rather untaught, and "unbelievers come in, they will report that God is in us of a truth."

S. K. HOSHOUR.

The foregoing is very cordially commended to the thoughtful attention of many congregations of the saints. We have on more occasions than one, while ministering in our meeting-houses, been shocked at the irregularities and irrelevant conduct pointed out in the preceding. Surely a moments thought should be enough to correct behavior so utterly unbecoming the presence of God in which we meet to worship.

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MT. TABOR—A MISTAKE.

The geography of the Scriptures ought to be better understood by the people, and especially by the preachers. Who has not heard Mt. Tabor presented in sermons as the scene of the transfiguration? It has been so presented from a very early period of christian literature. Even Jerome is quoted as saying that on this mount the Savior was transfigured. How much a thought originated, it is difficult to conceive, unless it be from the beauty of the mountain, and its regularity of form, rendering it a most fitting place for such a transaction. In an age when men judged more by their fancy than by scripture statements, and when the geography of the earth was but little known, it is not surprising that such a mistake should occur. It is inexcusable now, for the text of the gospel narrative itself corrects Matthew, Mark and Luke all represent the transfiguration as occurring on the tour to Caesarea Philippi, which lay about twenty miles north of the lake of Galilee, at the foot of Mt. Hermon, while Mt. Tabor is about fifteen miles south of east from the same lake. While the latter is a beautiful mountain, of conical shape, and rising about one thousand feet into the air, the former is ten thousand feet above the level of the sea, and its summit is covered with perpetual snow. On the side of this, the most majestic mountain of Western Asia, the grandest scene in the life of Jesus took place. It is called by Matthew a "high mountain," and though we can not suppose that Jesus and the chosen three ascended to its snowy peak, they may have ascended so high that the cloud which overshadowed them, brightened by the presence of God, was floating at its natural elevation. It not only overshadowed them, but as it floated against the mountain side, "they entered into the cloud." It was night when the scene occurred; for Luke says they came down from the mountain the next day. The three had fallen asleep while Jesus was a long time engaged in prayer, and were waked by the sound of voices. Opening their eyes to see only the darkness that shrouded them an hour ago, they find the mountain side radiant with glory beaming from the heavenly forms before them. They gaze in mute amazement for a moment, and catch enough of that calm conversation to know the theme and the parties, and enough to make Peter exclaim, "Lord it is good for us to be here." But when, out of the womb of darkness in their rear, there comes floating towards them a cloud of light, which moves on until they enter into its very bosom, and that voice which once shook the earth and will yet shake the earth and heaven, burst from their very presence upon their ears, no wonder that they fell upon their faces like dead men, and dared not look up till Jesus came and touched them. But O, Peter, if you fell to the earth, overwhelmed with such a sight, what shall I do, when I shall behold that same Jesus in all his own glory, and the glory of the Father, and of all the holy angels, and you, Peter, and all the saints of God, in glory, and this world in a blaze, and the heavens passing away with a great noise! How shall I hear the loud shout of my descending Lord, and the voice of the archangel, and the trumpet of God! Lord Jesus, prepare me for the sight; and if, like Moses, I shall exceedingly fear and quake, I pray thee, hide me in a cleft of the rock, and lay thy hand upon me that I be not overwhelmed. I faint would see thy glory; but can I see it all? Wilt thou not show it me in part? Or shall I, ere that hour come, be fitted with an eye that can see it all, and with an ear that can hear the fullness of that eternal voice? Thou knowest; and what can I say in my weakness, but this: "Thy will, not mine, be done."

PREACH THE GOSPEL—LET OTHERS ALONE.

But this expression—preach the gospel and let others alone—presupposes another fact, apparently altogether overlooked by those who are so fond of using it, namely: It presupposes that the gospel is a palpable, definite, sharply defined entity. And this is the fact: the gospel is not an unknown quantity, an indefinite, intangible myth; but, on the contrary, it is amazingly positive. It is not a mere negation, but its metes and bounds, its heights and depths are marked out and defined with wonderful precision and accuracy. The gospel is something which may be known, and Paul says that if an angel from heaven should preach any other gospel than that which

had been announced, let him be accursed! At the very least, the gospel consists of facts, commands, promises and threatenings. Facts for our faith, commands for our obedience, promises for our enjoyment, and threatenings for our impenitence and disobedience. How shall we believe the facts unless they are made known? How shall we render obedience to commands that have not been set forth? How shall we enjoy the richness and the fullness of blessings which are hidden from the eyes of our spiritual understanding? And lastly: How shall we be influenced by threatenings of wrath which have never been brought to bear upon our spiritual consciousness? To ask these questions is to answer them.

Again: What do these people mean by the term gospel? Of course they mean that which their respective sects preach, believe and practice; no matter whether it be found in the Bible or not; it is what they mean by the word gospel. In their understandings, then, of the word gospel, they preach it and never once dream of letting others alone. They must preach their distinctive peculiarities of doctrine and practice, or they must, as sects, perish, and they know it.

But we will give the term gospel the widest possible application of which it will admit; we will concede, for the moment, that in its very narrowest meaning and application, it includes the whole revelation from God to man—the entire Bible, what then? Are we rid of the difficulty? By no means; for one sect takes one portion of the Bible, and another sect takes a different portion of the Bible, and each regards the other, as in some sense, an enemy, and each says to the other—it may be in different words, but not with a different meaning—"Why don't you preach the gospel and let others alone?"

Now the truth is the phrase preach the gospel and let others alone is purile and silly to the last degree, for if it be wrong for us to preach our differences, then by parity of reason it is wrong for us to practice our differences. For my own part, I do not intend to be ensnared by any such specious logic as that so freely employed by the sects of the day. I do not mean to make any base and cowardly compromise with those who oppose, in any way, the pure gospel of Jesus Christ. I am profoundly penetrated with the conviction—and years and study but tend to confirm it—that the Disciples are the only people on the earth who assign to the last commission its true position, and who rightly interpret the second chapter of Acts. So believing, I preach, and so believing, by God's help, I intend to preach until this poor

"Lisping, stammering tongue Lies silent in the grave." I intend to preach the gospel just as I find it written on the page of God's Book, regardless of what any human being either thinks or says. If he does not like it, why then he can sit at the feet of those doctors who, for a consideration, are always ready to give such a man a sop for his conscience. I am right in the matter of my religious faith, or I am wrong; if I am right, then I am simply an ingrate and a wretch if I fear to tell men so; and if I am wrong, then they must, from the Word of God, show me my error.

DAVID WALK. From the Watchman and Reflector.

WORK AMONG ROMANISTS.

"The third great department of the missionary field," as it has been called, embracing the Roman Catholic population of the globe, is beginning to attract the attention which its importance demands. Recent events in Europe have opened many papal countries, especially Italy, Austria, and Spain, to the gospel. Meanwhile, the influence of Rome, which is lessening in its old centres of dominion, is apparently on the increase in the New World. America is now the scene of its most gigantic efforts. No doubt the papacy entertains high hopes of its future in the United States. By means of its elaborate machinery, its seductive ritual, its far-seeing wisdom, and its almost superhuman earnestness, it is rapidly consolidating its power among us. With its usual sagacity it is acquiring valuable properties in all the great centres of population. It is founding schools and hospitals, and by means of social influence and political intrigue, is securing vast endowments, directly or indirectly, from the public treasury. Already it has obtained the exclusion of the Bible from the public schools of Minnesota, and it is demanding, as in a recent able article in the American Educational Monthly, a share of State aid for its own educational institutions. It is using the press and the platform vigorously to promote its interests, and by means of its ostentatious charities appeals powerfully to public sympathy in its behalf.

Intelligent observers have predicted that at the present rate of increase of

Romish influence in our country, twenty years will bring a religious war. We are not of those who believe that America is to become the seat of papal domination. But if Protestants sleep over the danger, our liberties may have to be defended by us or by our children at a fearful cost of blood and suffering. The aggressions of Romanism need to be met in a united and determined spirit by all true Christians. It is a deadly foe not only to free institutions, but to spiritual religion. If allowed to obtain sway among us, it will drag after it the night of many chaotic and dismal years. Both because of its influence at home, and because it presents the most formidable obstacle to missionary success abroad, there is no field of evangelical labor which has stronger claim on the prayers and efforts of the church.

The American and Foreign Christian Union is the only society in this country laboring specifically in this direction. Its fields of operation are Europe, South America, Mexico, Canada and the United States. In its organization the society is unsectarian and evangelical. It invites co-operation and sympathy from all who love a pure gospel. It deserves to be better known among Baptists, and to share in their contributions and prayers.

The Christian World, a monthly magazine of the Society, contains, with intelligence from missionaries, many solid and valuable articles on the various phases of the great contest between Romanism and Christianity. The papers on "Protestantism a Success," and "The proper Attitude of Protestants towards the Roman Catholic Religion," recently published, should be read by every member of our churches. Information concerning the work of the society may be obtained of Rev. Joseph Emerson, 40 Winter Street, Boston, by whom also contributions will be thankfully acknowledged. D. F. L.

The foregoing is from the Watchman and Reflector, published in Boston. Its suggestions, touching the purposes of Roman Catholics relative to the United States, we venture to pronounce true to the letter. Let no American be deceived in regard to the designs of this Monster of iniquity. Forecast the day when Roman Catholics believe that they can come out victors from the strife with Protestants in America, and you forecast the day when Protestants retain their Bibles and worship God in their own meeting-houses at the peril of their lives. Roman Catholics will butcher us with less compunction than the huckster of veal feels when he pushes the knife to the heart of the hapless calf that lies in his presence. Rome never changes because hell never does. What the lecherous old Harlot has done in time past in other countries, let no one deem her too delicate to do in time to come in this. When she wields the power, as she certainly intends to do in this country, a Protestant meeting-house would no more be tolerated than would one to-day in the shadows of the Vatican. Let Rome become mistress here and Protestant bodies will go to their burial in the potter's field, as the bodies of dogs go now. We know Rome, if her bloody history in the past can be trusted, and the confidence we repose in her. From her we ask only the tenderness we should expect from a ravenous boar, or, were we in his coil and his tongue in our face, and towards her propose to show the leniency which heaven will show in the day of judgment, to the ghost of Judas Iscariot.

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THE APOSTOLIC TIMES. LEXINGTON, KENTUCKY. EDITORS: M. E. LARD, R. GRAHAM, W. H. HOPSON, L. B. WILKES, J. W. MCGARVEY.

Thursday, April 29, 1869.

THE SIGNS OF THE TIMES.

We have proposed to ourselves rather a leisurely examination of our theme, and we shall therefore indulge in some latitude in handling it. There yet remain some preliminary matters that ought not to be overlooked; among these, not the least is to fix in the reader's mind the meaning of the word sign as used in the New Testament, as well as a few other terms often found in connection with it.

The sixteenth chapter of Matthew opens with a conversation between the Sadducees and Pharisees on the one part, and the Savior on the other. The former came tempting him, and asking for a sign from heaven. "But he answered and said to them: When it is evening, you say, fair weather; for the sky is red; and in the morning, a storm to-day; for the sky is red and lowering. Hypocrites! You know how to judge of the face of the sky; but you can not judge of the signs of the times."

Those canting Pharisees and worldly-minded Sadducees had seen signs wrought by Jesus, but they were not satisfied; it must be a sign from heaven. It must be some magnificent display in the air, such as that of the Tempter asked for when he desired the Son of God to cast himself from the pinnacle of the temple in the sight of all Jerusalem. They were, however, doomed to disappointment, even as he was when our Lord said to him, "Yea shall not put the Lord your God to the proof."

To the loving, trusting soul, Jesus is constantly giving signs from heaven, on the earth, and in the daily experiences of life; but to those who are contentious and do not obey the truth, he gives only what is due to such as despise and wonder and perish. Those carpners could, and did, from the appearance of the sky, conjecture the changes of the weather; why not read the tokens of his presence among them? They would not. They were most unreasonable cavilers, and presumed to dictate what should be done to meet their wicked demands. It is implied very plainly that it was their duty to read the signs Christ was giving; their unwillingness to do this merited the reproof of "hypocrites"—that is, you are one thing while you pretend to be another: you seem very solicitous to see a sign; you close your eyes to the many I have already given. These were neither dark, abstruse, nor unimportant; then why not observe, study and improve them?

Such is our duty as much as it was theirs; the voice of the Great Teacher may be heard by the ear of faith chiding us for our indifference. If it be answered that theirs was an age of signs, that Christ in person was performing daily the most wonderful works before the eyes of men, but that now all this is changed, I reply, it is the old song: "Had we lived in the days of our fathers, we would not have killed the prophets." Contrast this age with that, and the advantage is on our side. The man who now refuses to accept Jesus as the Savior of the world, would, in the days of his flesh, have rejected him as the Messiah. In this age we are too apt to over-estimate the value of miracles to produce faith; we under-estimate the argument based on the moral effects of Christ's mission. Christ's contemporaries had miracles in great number and variety; and yet they said, "Show us a sign from heaven;" we see the signs of this age, and yet say, "Where is the sign of his coming?"

Let us now attend to a few words used by the sacred penmen to designate the miracles of Christ, all of which were to be signs to the unbeliever in the divine presence and agency, promising that while all miracles are signs, all signs are not miracles. We may have signs containing no element of the miraculous. Judas gave the officers sent to apprehend Jesus a sign, and that was a kiss; and Paul speaks of the sign of circumcision: in neither case is there any semblance of a miracle. Jesus appealed to the fact that to the poor the gospel was preached as a proof that he was the Messiah foretold by the prophets; and in his reproof of these fault-finding and insincere auditors we are quite sure he does not limit his signs of the times to the miracles he had performed before them.

As far as the Bible is concerned, we could dispense with this word miracle

altogether; indeed, it may well be questioned whether the word ought to appear in an English version of that blessed book. Bro. Anderson has with great good taste, repudiated it, for the word miracle nowhere occurs in his, in many respects, admirable translation. Least of all should we have such unmeaning tautology as "miracles and wonders," for a miracle is a wonder, and a wonder is a miracle in the proper and etymological signification of the term. The word may now be convenient in theological terminology; it is a scriptural one only in a defective version. The Latin miraculum, the German wunder, and the English wonder, mean the same thing.

Those mighty deeds to which Christ and the Apostles appealed as evidences of their divine mission are represented by four very distinct words in the Bible, and if there be any others, their meaning may easily be ranged under these: they are *semeion*, *dynameis*, and *erga*, meaning respectively wonders, signs, powers and works. Only two of these are ever rendered by miracle in the common version, viz: *semeion* and *dynameis*. The reader will observe, then, that there is no one word in our English speech which is able to set forth the many-sided deeds of Christ adduced in proof of his being a messenger sent by God; if we must retain the Latin word *miracle*, we should not swell upon its etymological meaning, this must be included, but not to the exclusion of the ideas set forth by the other words.

A miracle is a *work*, something done, an act, for if a prophecy be regarded as a miracle, it is only in the fulfillment that it can be so regarded; mere words, whether in prose or verse, can not be a miracle, and hence those teasy poems and bombastic utterances of mediums in the seances of modern spiritists are the sheerest humbugs ever palmed off by interested impostors upon dupes and madmen who have lost faith in the word of God. Miracles must be works; we repeat, whatever else they are, they must be works.

They must be works exhibiting power, supernatural power, either physical or intellectual. A mere work is not a miracle, it must be a work of power. We can conceive of no use of language that would justify the application of the word miracle to an act destitute of the element of power. The divine spirit never would have applied the word *powers* to these works of Christ and the apostles, had not this element been in all of them. They exhibit divine power; and by a metonymy of the cause put for the effect, they are called powers, as proceeding from the power of him who works all in all.

Besides being works, and works displaying power, miracles must be *wonders*; there are many works, and these displaying power, infinite power, if you please, to which we do not apply the term miracle, if we speak with propriety. The whole course of nature is a grand exhibition of infinite power, and yet we can not help contrasting the natural with the miraculous. We do not like the phrase "contrary to nature" so frequent in the definition of miracle, nevertheless there is reason for it in the common apprehension of mankind. We would not call the falling of the vernal shower or the sprouting of the tender grass a miracle, yet they are works of God, and works of infinite power. When we get the idea of *teras*, wonder, into our conception of miracle, we have made a third step to the just comprehension of it. I beg the reader to remember I do not mean by wonder what is merely novel, but strictly what excites surprise in contradistinction to what seems a novelty.

The fourth and only remaining element necessary to complete our conception of miracle is that the work must be a *semeion*, a sign. It must have a significance, otherwise it is not properly a miracle. It is not a something to gratify curiosity, to set the crowd agape. It is in this element that the ethical purpose shows itself most clearly; a miracle must have a purpose, a high purpose; and we can conceive of none higher than to attest the fact that the infinite God, condescends to speak to us by man, showing us the way to his favor and the attainment of a blissful immortality. Miracles are signs authenticating a divine mission. "What sign showest thou?" may be asked of every man who would deliver messages as from God. The true apostle speaks his message, delivers the burden of God's word, and then performs an act of divine power exciting the wonder of every beholder as a sign of his supernatural mission. This is a miracle; it

is nothing else; and nothing else is a miracle.

Men closed their minds against the evidence of these in Christ's day; they admitted the act, and it excited their wonder; they even apprehended the presence of power, but they said it was demoniacal, not divine, and in addition to this, they missed the ethical element entirely; in this lay their sin. We shall hereafter see wherein lies ours.

BAPTISM A DOOR INTO THE CHURCH.

Very many Baptists are accustomed to call baptism a door into the church. I believe that with them the saying is a favorite one and one of long standing. Have they weighed their saying well, and considered its implications? If so, then we have a few questions to submit to their thought.

1. Is there any distinction in Holy Writ between the expressions the church and the kingdom of heaven? Are the expressions identical in sense? If not, what is the distinction between them? Is there one thing on earth called the church and a different thing called the kingdom? Can a man at one and the same time be in the church and out of the kingdom, or in the kingdom and out of the church? If not, then all unbaptized persons are out of the church, out of the kingdom.

2. Will Baptists tell us what the state of a man is who is out of the church and out of the kingdom? Is he a Christian or is he not? If a Christian, what then is the difference between the Christian in the kingdom and the Christian out of the kingdom? Has baptism any specific value? If so, what is it? Will the Religious Herald assume to answer?

THE KENTUCKY MISSIONARY SOCIETY.

Since the resignation of Bro. Munnell this society has been somewhat checked in its operations, but we have now had Bro. W. F. Patterson in the field for several months, quietly moving among the churches, and procuring from them pledges of money to sustain the evangelists in the field. We are sorry to say, however, that the churches making these pledges are slow in redeeming them. We trust that all who have promised to take up collections and have failed to do so, will now attend to it promptly, and send the money by draft, or Post Office order to H. H. White, Treasurer. The Lord's cause has need of every dollar, and we assure the brethren that the laborers to whom the money we now ask is due, are workmen worthy of their wages. Bro. Patterson is working for the society without a salary, and if he can give this much to the cause, who will begrudge the pittance which he is called upon to contribute? In behalf of the Executive Committee,

J. W. MCGARVEY, Rec. Sec.

INNOVATIONS IN DIVINE WORSHIP.

Much has recently been said in our papers on the subject of innovations. Most of the much said has been good, but a part has been bad and of evil tendency. It is not here proposed to enter at length into the discussion, but to lay down a few preliminaries and draw a few distinctions, without which we are not likely to reach any very satisfactory conclusion.

That the New Testament contains every item of faith essential to salvation, is now held by us as a truth lying far above the regions of debate. True, it is not an intuition, but then it rests on a ground not less solid than that which guarantees to an intuition its veridity. No man could be held by us as sound who shall question it. To the list of these items not one can be added, nor from them one be subtracted without deep crime. In their entirety they are the exact embodiment of the will of Christ, and can, in no case nor for any reason, without detriment to the interests of the human soul, undergo the semblance of mutation. The man who seeks their change darily insults Christ by an impeachment of his wisdom.

What is here said of matters of faith applies equally to matters of practice. Whatever as matter of duty is in any sense essential to life eternal is clearly prescribed in the New Testament; and what is not thus prescribed is wholly unessential. The limit of divine doctrine is the limit of human faith; and the limit of divine prescription the limit of human duty.

In these cases of both faith and duty, where the Sacred Record is not clear, if such there be, forbearance is to be exercised and difference of opinion allowed. Dogmatism here is intolerable. The law dominating in both cases is this: That both the opinion and the practice shall be strictly con-

sistent with every doctrine and prescription of the New Testament. More than this can not be required, nor less conceded.

But now for the application of these principles. Suppose some brother should rise up and affirm that feet-washing is specifically enjoined in the New Testament on the whole family of the faithful. Of course, the first question would be, is feet-washing so enjoined? If, on referring to the New Testament, it were not found to be thus enjoined, then the brother so offending would be bound to yield. He should be held to be wrong in the matter of specific injunction. But should he now still persist in his affirmation, and introduce the untaught point into the church, and insist on imposing on the saints, then he should be held as a heretic in the truest sense of the word, and after the second admonition be rejected.

But further: Suppose that on referring to the New Testament it should seem doubtful whether feet-washing is or is not enjoined, then the brother affirming it should hold his conviction in check till the doubt is settled by divine authority, and in no case attempt to introduce it into the church. He can plead his right to hold his conviction, but not his right to impose it on others. Moreover, in all cases where contention arises or objection is made, he is the party to yield. He is the innovator without divine warrant, and his right is not equal to the right of him who objects. Nay, more: Should the church consist of a hundred members, and should ninety-nine of them insist that feet-washing is specifically enjoined on all, and therefore should be practiced by all; and should only one member object, the objection of the one is to stand good against the whole ninety-nine, and they must yield. In all cases of innovation, specific divine warrant must be shown, or the innovator or innovators must yield. The right to hold the ground is with him who denies that the innovation is divinely taught. Of course, if the proposed innovation is thus taught, then the case is completely reversed. One man may then force his innovation against the world and without responsibility for consequences.

I shall only here add that the foregoing is not to be taken as the expression of even an opinion on the subject of feet-washing. The case is introduced solely for the purpose of illustration, and not as indicating a faith.

But, in justification of their right to change the existing order of things, which is but another name for innovations, brethren plead the force of expediency. On this item I do not propose to speak at present. The subject of expediency, as interpreted by some of us, may yet prove the rock on which the reformation for which we are pleading goes to pieces. This is not said in the spirit of alarm; it is the utterance of a calm conviction. I do not deny that expediency is sometimes right, nor that the New Testament, in very special cases, sanctions it. Certainly not. But to what things shall we apply it, and when may we avail ourselves of it? These are the questions on which it becomes us to pause. When we plead expediency to justify practices unknown to the apostolic age we are not within the limits of the expedient. We are then violating the Word of God. Expediency is no law for innovations, either in faith or practice; and he who pleads it to this extent has abandoned the only rule which can save us from ruin.

Let us bear in mind that it is we, not the New Testament, who assume to decide what is expedient. Invest erring men with this right, and the Bible is a nullity. If we may introduce changes into the ancient authorized practice on the simple plea of expediency, then apostolic precedent is of no more value than the precepts of Solon. All we have to do in that case is simply to retain the authorized practice, but we may add to it without limit. One innovation will prove but the certain forerunner of another; and the end will be the burning of perpetual papers and the use of holy water. I pray my brethren to move slowly in the item of expediency. Like a keen blade, it is a dangerous instrument in unskillful hands.

"A deputation of Englishmen lately placed upon the tomb of Maximilian a superb crown of solid silver. The crown was made by an eminent jeweler of Paris."

We would advise these same Englishmen now to adorn the vicinage of said tomb by planting near it a hickory shrub, and placing upon it the American eagle in bronze. On the breast of the bird they might write *Avise le Jan.*

BRO. FANNING ON CHURCH OFFICERS.

Bro. Fanning, of Tennessee, has adopted, and, to some extent propagated in the South, the very singular idea that there are no officers in the churches of Christ. I have had some correspondence with him through the Gospel Advocate on this and kindred subjects, the last instalment of which the reader will find in another column under the head of "Letters on Church Edification." Owing to the extreme length of his last letter we could not spare space for all of it, but have copied so much as is referred to in the following lines:

He first undertakes to prove that the term *elder* can not be the name of an officer. After showing what everybody admits, that the Greek word rendered *elder* means *older*, he says: "Now the question is to determine, if the word is susceptible of a different and opposite meaning." Again he says: "If *presbuteros* denotes an older person, the meaning is settled, and in no connection can a different meaning be given." We submit that this is very far from being a statement of the real issue. The question is not whether the word has a different meaning, much less whether it has an *opposite* meaning; but it is this—whether *presbuteros*, *elder*, is ever used as the name of an officer. Bro. Fanning takes the negative, and says it can not be, because in no connection can it have a different meaning from *older*. With this kind of criticism he would deny that *adlerman* can be the name of an officer; for it is nothing but *older man* with a slight change of orthography. How absurd, then, to think that an *adlerman* can be anything else than an *older man*! And then, that common word *magistrate*, which an unreasoning world obstinately persists in regarding as the name of an officer, means nothing but *master*, from the Latin *magister*; and every employer of servants is a *magistrate*. Even the apostles themselves were not officers; for *apostle* means *one sent out*, and in no connection can a different meaning be given. Neither was Pontius Pilate an officer; for though he is called *governor*; the Greek for this is *hegemon*, and means *guide* or *leader*; and "in no connection can a different meaning be given."

But etymology must serve yet another purpose in Bro. Fanning's behalf. The passage which he quotes from my translation of Acts 14: 23, is fatal to his theory, if it can not be set aside. If Paul and Barnabas "appointed for them elders in every church," then elders are officers, and are made such by appointment. To say Paul and Barnabas "appointed *old men* in every church" is a little too absurd, seeing men are not made old men by appointment, neither are old men placed in the church by appointment. This word *appoint*, then, must be spirited away, and at the touch of Bro. F's etymological wand, it vanishes *instanter*. "The Greek," says he, "is composed of two words, *cheir*, the hand, and *toneo*, to stretch or extend. Some suppose that the elders were made by holding up the hands or voting; but I have found no authority for such proceeding in the church." There, now, I said so. There is not a vestige of the word *appoint* left; and as for the word *ordain*, used in the common version, it is not to be thought of. Wonderful etymology, this—equal to Aladdin's lamp.

But let us recover from our surprise, and see what is left in the place of the word that has vanished. "To extend the hand" is the meaning of the word, and in no connection can it have a different meaning. How shall the text read then? "Paul and Barnabas extended the hand for them elders in every church?" What is wrong here? This is not a good fit. Ah, I see now: "God is often represented as lifting his hand, which is equivalent to I swear; and again as extending a helping, designating hand; and to my mind," says our etymologist, "it is sufficiently clear that Paul and Barnabas designated to the Disciples the consecrated pastors of all the flocks. 'Sufficiently clear.'" Well, people differ. Some like to see things more clearly than others; and I confess that there two things about this statement that to my mind are not sufficiently clear: The first is, how are we going to apply our rule in this case, that when the meaning of the word is settled, in no connection can a different meaning be given. Having settled it that *cheirotoneo* means to extend the hand, it is not sufficiently clear that our rule will allow it to mean *designate*. In the second place, it is not sufficiently clear that *designate* will fit the connection any better than *extend the hand*. Let us see: "Paul and Barnabas designated for them elders in every

church." *Designate* means to point out, and I can see how they could point out the elderly men by extending the hand or finger toward them; but I can not see the meaning of the act. It can not be to make the old men known to the Disciples, for they were already well known. Neither can it be to point them out as rulers or teachers in the churches, for then we have the old conception of persons appointed to a certain position, and the hateful idea of officers intrudes itself. I confess that none of this is sufficiently clear, and I trust that Bro. Fanning will come to my aid and clear it all up for me.

While studying over this criticism on *cheirotoneo*, I have been led to think of another expression used by Paul. In his speech to Agrippa, Bro. Anderson makes him say: "Many of the saints did I shut up in prison, and when they were put to death I gave my vote against them." Although this rendering is approved by scholars, Bro. Fanning's mode of criticism enables me to see that it is perfectly absurd; for the word rendered *vote* is *psephos* and means a *pebble*. Paul, therefore, cast no *vote* against them, not at all—he only threw a *pebble* at them. True, the critics all say that the ancients sometimes voted by casting into an urn a black or white pebble, answering to *yea* or *nay*, and hence to cast a *pebble* and to give a *vote* became equivalent expressions. They also say that electing or appointing men to office was often done by a show of hands, and hence to extend the hand and to elect or appoint became equivalent expressions. But what care we for what the critics say, when our *rule* says that the meaning of a word being once settled, in no connection can a different meaning be given?

But enough for the present. If Bro. Fanning's next article can be crowded into about two columns of THE APOSTOLIC TIMES, I will cheerfully insert it all; and if it can not be, I may again extract so much as seems to demand a response. M.

TO OUR HOME SUBSCRIBERS.—Those of our home subscribers who have boxes in the Post Office, will find their papers there every Thursday morning. Those who have no Post Office box will please call for their papers at our office. We take this occasion to return our thanks to the brethren and friends of the city and the immediate vicinity, for their very liberal patronage. We have already a very large list of subscribers for this office, and the number is steadily increasing.

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1. Brother Pendleton, suppose, is the author of a paper in the Millennial Harbinger. Some brother wishes to reply to it, but instead of sending his reply directly to the Harbinger, sends it to a different paper. No one can use THE APOSTOLIC TIMES for any such purpose. If an article first appears in the Harbinger or any other paper, the reply, so far as we are concerned, must be sent to that paper. It can not appear in ours.

2. Where an article is published originally in THE APOSTOLIC TIMES, and a reply appears in some other paper, not from its editor, no notice of such reply need be expected from us.

These rules of courtesy will be followed to the letter.

"UNMITIGATED CURSES."—"The men who make it their business to travel from church to church simply to get up revivals and hold protracted meetings, as a means of making a living, are as unmitigated curses as afflict the church, whether they use the mourner's bench or not. Such men never go to the destitute places, but perambulate the country for rich established, well-ordered churches."

The foregoing is from the Gospel Advocate, of Nashville, Tennessee. Is this the best eulogy its author can produce on men like Paul, Peter, Barnabas and others of the same class, who spent their devoted lives in going from place to place, preaching the gospel, and wherever they could, getting up revivals? Let me tell my brother that his bull comes with a very doubtful grace from comparatively a young man, and touches very unbecomingly the memory of men like John Smith and John T. Johnson among the dead, and of Thomas M. Allen, Benjamin Franklin and others among the living. Have these men been "unmitigated curses" to the church and cause in the service of which their lives have been or are being spent. We find it not easy in a style sufficiently calm and dignified to express our disapproval of a paragraph such as the preceding.

THE RICH MAN AND LAZARUS.

The history of these two men is really called a parable, on what I am free to say I know not.

1. The case is not called a parable in the New Testament. This single circumstance, I grant, does not necessitate the conclusion that it is not one.

2. No necessity exists demanding that it shall be held as a parable. Certainly it may be the literal rehearsal of real facts; and if so, the contrary can never be shown.

The Saviour says "there was a certain rich man." Now, to say, there was not, without some most obvious and imperious necessity demanding it, seems hazardous indeed.

Again, the very astute editor says: "We have learned that Mason is misapprehended in another regard. In some number he compared the Campbellite with the Puseyite."

Second, the angels carried him. Not angels, but the angels. This is suggestive. Now I apprehend that whatever is true of one good man in death and immediately after, is true of all.

go himself? If so, why carry him? But if he could not go himself, then neither can he come.

THE CHRISTIAN COMMONWEALTH.

The editor of the Commonwealth, in the columns of which the articles of "Mason" appear, has been pleased to take some notice of my animadversions upon the "Thoughts" by "Mason."

"Mason, perhaps, will assent to this illustration of the case. And hereafter, when he may wish to use some descriptive term, he can accept this one, which THE APOSTOLIC TIMES furnishes and call the system of Campbellism, "the Windmill."

Now, the editor of the Commonwealth is dull of perception. He fails to see the point. Don Quixote and "Mason" were both alike mistaken in rushing into combat, as to the nature and character of the object of their attack, and "Mason" perhaps, will be the most worsted of the two before he gets out of the scrape.

Again, the very astute editor says: "We have learned that Mason is misapprehended in another regard. In some number he compared the Campbellite with the Puseyite."

I am quite overwhelmed with the learning and wit of this profound editor—"Dr. Pusey of Oxford." Is there more than one Dr. Pusey of Oxford? Is there anywhere else in the wide world a Dr. Pusey who has given a name to a system of religion? How condescending in this graduate of Centre College to give us such definite information.

The same high authority says: The domestic cat needs no description. It is a deceitful animal and when enraged extremely spiteful. The learned lexi-

cographer should have added: and given to sputtering and spitting. Puss-cat then is an appropriate word. Its manufacture was a happy thing with the editor. It is the excelsior thought in his "notice."

The editor of the Commonwealth will please suffer himself to be corrected. This "Puss-cat" thought is not in the plane in which the thoughts of my brethren move. The undivided honor of originating it, they freely confer on him.

These words have blasted reputations, severed the most sacred ties, darkened many a hearth, and dishonored female virtue. They are the covert of the slanderer—his musty refuge from the searching eye of inquiry.

GRACELESS NOT GRACE.

The Grace (Episcopal) church at Chicago, has just been dedicated. It is thus spoken of by the press: "After it had been formally set apart for the service of Him who, when on earth, preached to the indigent as well as the aristocratic, the pews were put up at auction and sold to the highest bidder."

It is difficult indeed to believe that the name of the condescending and gracious Saviour is not dishonored when we find it bound up in a bundle with so worldly a thing as the preceding. And this is American Episcopalianism!

TIME FOR COMMUNION.

Messrs. Editors—Please give your views in the Herald on the propriety, Baptist usage, and scriptural authority of having communion at the week-day meetings for business, instead of the Sabbath.

Baptist usage has generally been to commune on Lord's days. Churches have, however, occasionally, as circumstances might demand, communion on other days of the week. There is nothing in the Scriptures, so far as we know, that restricts the celebration of the Lord's supper to Sunday.

the most suitable day for the administration of the supper; but for special reasons, it may be very properly observed on any other day.

REMARKS.

We clip the foregoing from the Religious Herald. It is a good illustration of the way in which extremes so often meet. Here is a man who can not tolerate the idea of communing with any but members of the Baptist Church—a church of which the Scriptures know absolutely nothing; but when it comes to the day of the week on which to commune, the strait jacket is unbuttoned, and any day will do.

FIRST NUMBER EXHAUSTED.—We regret to have to say that our first number is entirely exhausted. We printed, as we supposed, a surplus amply sufficient for all future purposes, yet in less than a week we had not one left.

Church News.—In all cases send church news on a separate piece of paper. Do not mix the news with other matters.

SO THEY SAY.

These words have blasted reputations, severed the most sacred ties, darkened many a hearth, and dishonored female virtue. They are the covert of the slanderer—his musty refuge from the searching eye of inquiry.

Emulation may be noble, ambition may be glorious, competition may be praiseworthy; but envy is the very blackness of the soul, the turbidness that rises from the fountain's depth. It is not an ardent kindled by the noble example of others; it is not an eager, commendable desire after preferment and superiority; but, on the contrary, is a jealousy, malignant and malevolent, awakened by whatever may exalt others, and give them pleasures and advantages which we desire to possess for ourselves.

Slander is more particularly directed against defenceless woman. She is more the creature of impulse and less excitable, colder and more calculating than man. She is more instinctive and less reasoning; she is truer to nature and nearer to God; last made in the order of creation, in moral excellence she stands first.

"A whisper woke the air— A soft light tone and low, Yet barb'd with shame and woe— Now, might it only perish there, Nor farther go!

WILLIAM STANDEFORD. This well known and worthy Christian gentleman died in Shelbyville, Ky., February 15th, 1869, in the 62d year of his age.

SPECIAL NOTICES.

Persons having a Wheeler & Wilson Sewing Machine that needs Repairing or Adjusting, can have the same done by sending it to the office of Wm. Sumner & Co., No. 19 West Main Street, Lexington, Ky.

The Continental Life Insurance Company of New York.

The attention of the insuring public is called to this vigorous and popular Life Company. In 1868 it issued from the home office, in New York City, 6,004 Policies, and received an income of over \$2,400,000, which makes it, since its organization, one of the most successful institutions of the kind ever organized in the world.

Mr. H. P. AUBREY, the General Agent for this State, has his office with THE APOSTOLIC TIMES, Lexington, Ky., and invites all those seeking knowledge of Life Insurance to call at his office and converse with him upon the subject.

REAL ESTATE SALE.—James F. Drake & Co., Real Estate Agents, sold for F. K. Hunt, Executor of Mrs. Eleanor Cird, deceased, the property situated on the corner of Upper and Second Streets, to Mrs. Ellen Hood, for \$12,500 cash.

On and after July 1, 1869, our terms will be EXCLUSIVELY CASH, and in no instance will they be varied from. We are forced to this, from the fact that about two-thirds of our accounts remain unpaid from six to eighteen months after maturity, and the cost of collection, together with the outlay of money, greatly exceeds the profits.

WATCHES AND JEWELRY.—Harting and Kroening have a large stock of Chas. E. Jacob's and other celebrated gold watches; also, silver and plated-ware and jewelry of every description.

W. A. & E. L. STIVERS, SPECIAL Sign Painters, Gilders, STENCIL CUTTERS, Burning Brand Pattern Makers, and General Jobbers.

OSCLATING BURNING BRAND. We respectfully solicit a reasonable share of the public patronage, proposing to endeavor to suit all who may need our services.

B. F. THOMPSON, Saddle and Harness Maker. ALSO, IMPORTER OF SADDLERY AND CARRIAGE HARDWARE, Trimmings, &c. No. 52 East Main Street, LEXINGTON, KENTUCKY.

YATES & DUDLEY, (SUCCESSORS TO S. D. McCULLOUGH), SOLE MANUFACTURERS OF Burrowes' Mustard, LEXINGTON, KY.

KEEP IT dry and cool; mix with nothing but cold water into thin batter, one hour before using on the table.

We have purchased from our venerable friend, SAML. D. McCULLOUGH, LEXINGTON, KY.,

His Mustard Machinery. His good will and knowledge of the peculiar mode of manufacture of the generally known BURROWES' LEXINGTON MUSTARD,

McCullough's Lexington Mustard. We have also the sole right to use his labels and his envelopes. Mr. McCullough will attend the Factory in the manipulation of this

Noted Brand of Mustard. Until we shall have fully obtained the long retained process of its manufacture by his foster father, Mr. Burrowes, and himself. As soon as we acquire that knowledge we shall issue our own labels, retaining the original labels used by Mr. Burrowes.

E. DOUGLASS & CO. HAVE just received from the celebrated HAVEN, manufactory of B. MANVILLE, of New Haven,

A Large Lot of the Most Fashionable CARRIAGES, Rockaways, Cabriolets & Buggies Which they will sell at a very small advance on manufacturer's prices. Also, a large stock of Carriages, Buggies, &c. &c., OF THEIR OWN MANUFACTURE,

Central Park Phaetons. That for neatness, grace, beauty, comfort and safety, can not be surpassed.

AUG. CLARK, CARRIAGE MANUFACTURER AND DEALER. I have on hand a large lot of Carriages, Buggies, Rockaways, Gigs, &c. &c.,

DRUG & PRESCRIPTION STORE. WE are in receipt of our Spring importation of fresh Drugs and Chemicals, Fancy and Toilet Articles, Paints, Oils and Varnishes, Window Glass, &c. &c., to which we invite the attention of the public.

Singer Sewing Machine, Over the Wheeler & Wilson, at the Cynthia Fair, September, 1868.

JAMES MULLEN, PHOTOGRAPHER, HAS just received a splendid set of new Instruments, and is prepared to make Views of Churches, Halls, Public Buildings, and City and Country Residences.

WARNER & BRO., Hardware Merchants, CHEAPSIDE, LEXINGTON, KENTUCKY.

IRON, NAILS AND GENERAL HARDWARE, Which they offer LOW FOR CASH.

WOOD WORK, For Wagons and Carriages, such as Wheels, Hubs, Spokes, Fellos, Shafts, &c. &c.

"Zero" Refrigerator. Call and examine our stock and obtain prices.

THE EVANGELICAL CHURCHES

THE FORM OF DOCTRINE. ROM. 6, 17. No doctrine, true or false, can be taught without a form of words.

All the drops of water ever created can not make a river, lake or sea until gathered into their several forms; nor can their several relationships exist without their separate and distinct forms.

To make our test still stronger, or perhaps clearer to the masses, I will give its rendering by McKnight, Locke, Wesley, A. Clark and Doddridge:—“Here, Christianity is represented under the notion of a mold, or die, into which they were cast, and from which they took the impression of its excellence.

The above statements clearly show what those learned scribes were compelled to say in reference to this form or mold. They compare the gospel to a mold. The subject to metal prepared for a mold, and the unvarying impression which the mold makes upon the melted fluid or metal.

It is an infallible principle in nature that all molds can only impress their individual likeness. The mold which produces a five cent piece of United States coin, can by no possibility be made to produce a dime, with its several superscriptions.

At Pentecost we find the one hundred and twenty of “one accord” in “one place.” When Peter preached Christ to the amazed multitude who came together, we discover that the other apostles stood up around him, endorsing his speech, and that the three thousand converts made upon that memorable day were together having all things in common, “continuing steadfastly in the apostolic teaching, form, model or mold of doctrine.

Why this unanimity then and not now? We are bound to account for our disastrous divisions, creeds, and diversified forms or molds of doctrine. That our various and antagonistic forms, creeds or sects did not proceed from the apostolic, and, therefore, inspired mold of doctrine is infallibly true, unless all the laws which govern both the natural and moral world were thrown aside for their accomoda-

tion. As the Apostolic mold or model of doctrine can not make A, a Methodist, B, a Presbyterian of any of their schools, or C, an Episcopalian, either ritualistic or anti-ritualistic, it follows that their paternity can, by no possibility, be traced to the day of Pentecost, or to the gospel mold of salvation. This would be an impossibility, as we have already amply proved. As the Apostolic mold can not make A, a Presbyterian, neither can the Presbyterian form or mold ever create a Methodist, Baptist, or Episcopalian. These things are incontrovertible by any law known in the physical, moral, or mental world. Whence then come so many antagonistic sects, creeds, or molds of doctrine? From the Word of God? Nay, that is impossible, as it would be in violation of all laws, human or divine, and would set God and the Holy Spirit against their own expressed teaching. Our Lord prayed that all the Apostles might be one, as he and his father are one; and more, that all who should believe on him through their word might be one; that the world may believe on him.”—John 17. He neither prayed for nor intended that all who believed on him, through their several and self-created molds of doctrine, should be one, for he knew that would be an impossibility.

It is affirmed by all of those parties, claiming to be evangelical, that their converts are made by the direct influence of the Holy Spirit: and yet this same spiritual agent will never make any one converted under Baptist preaching, either a Methodist, or a Presbyterian, and so vice versa. How can our orthodox clergy account for such facts upon their principle, that forms or models are nothing in such work? I challenge their logic and best powers to the explanation. It is impossible, gentlemen, to blindfold the world any longer by sophistry and a false philosophy. The issue is upon you, and you must meet it, for we are resolved, by the grace of God, to show to a dying world that all such molds are not only opposed to the prayer of Christ, but also to the salvation of the world. All the efforts and prayers of your Union Leagues, in order to effect a unity among your several parties, are absolutely futile, and can never effect that for which our Lord prayed.

The reason why one party never makes converts for another is to be found in their antagonistic molds, forms or models of doctrine. They continually and necessarily violate the law of the Holy Spirit, to speak and to mind the same things, being all of one family.

I cannot forbear to offer the following document, addressed to Professor Moses Stuart, of Andover, upon the form or rite to be observed in baptism, found upon pages 289 and 290 of his treatise upon baptism in the Biblical Repository. “Allow me to submit the following remarks to your consideration: 1st. We do not obey the command of Christ to be baptized unless we are immersed.

You probably will not question the two following propositions: Baptism is nothing but a rite; a rite is nothing but a form. Are not then the following conclusions just, viz: that if we would receive the baptism we must perform the rite; and that if we would perform the rite we must observe the form? If these deductions be correct, will it not follow that if we are immersed, we have observed the form; that if we have observed the form, we have performed the rite; and that if we have performed the rite, we have received the baptism; or, in other words, have obeyed the Saviour's command to be baptized? If we are sprinkled, will it not also follow that we have not observed the form; that if we have not observed the form, we have not performed the rite; and that if we have not performed the rite, we have not received the baptism; or, in other words, have not obeyed the Saviour's command to be baptized? If a rite be nothing but a form, when we change the form do we not change the rite itself? If we change the rite, though we may adopt another, which we may think will answer the design of the institution as well, do we obey his directions? Are we not, on the contrary, undertaking to alter what we have every reason to believe is best, as he ordered it to be?

It is sometimes said, that if the feelings be right, it is no matter about the form; but from the reasoning of the preceding paragraph it appears that, while the feelings are right, the form should be observed, if we would obey. This may also be argued from the command to “believe and be baptized.” Here are two duties enjoined: the first, to believe; the second, to be immersed.

The one relates to the feelings, with which we are to perform the rite; the other relates to the rite, or form enjoined, viz: immersion. The application of water in any other way may be a rite, but it is not the rite commanded. He who believes has discharged the first duty; but he who has been sprinkled has not discharged the second, and, consequently, has not obeyed the command, and can not, therefore, claim the promise. If I am commanded to be buried with Christ and raised up with him in baptism, I have not obeyed him when water is either put or poured upon me, since the form is essential to the command, and the obedience of the command is essential to the blessing promised.”

To argue, therefore, that in religion forms are nothing, is not only to deny all the facts of history, but it is also to deny Paul, who commands Timothy to “hold fast the form of sound words.” As words can not exist without a form, neither can doctrine, either good or bad, exist without a form of words.

Where is the government, either human or divine, without its separate and distinctive forms or models? Do not Presbyterians, Methodists and Episcopalians regard the model or form of words and doctrine found in their several creeds, as essential to their government? Nay, could their distinctive governments exist without them? If these things are self-evident, we ask by what other means can the teachings of Christ be known and propagated?

Again: If these several creeds which characterize the several denominations, have been copied from the Bible, then they are like the Bible, and if they are like the Bible, they are not only like each other, but they are likewise equal, both to the Bible and also to each other. Admit these facts, and what do we see? Plainly, three separate organizations, which are exactly the image of each other, with the same form or model of doctrine, or government, and known by separate names.

To return to apostolic times and teachings we must stand squarely and unreservedly upon the Holy Scriptures, not as a rule, but the rule, and the only rule where we find the one faith, one spirit, and one, not two, three nor more baptisms, with one family name, and where all are commanded to speak, and to mind the same things, walking by the same rule. Against such unoly divisions as now exist, dividing God's friends, we must object and plead; nor will any man, in the fear of God, undertake their defense, as I judge. If true, they should be defended; but if opposed to God and the unity of the saints, let all take care how they attempt their defense.

May the Holy Spirit guide us into all truth, until there is but one universal brotherhood! G. W. E.

IS IT CORRECT?

As an indication of what is considered popular among Western Baptists, and a specimen of the representations of Eastern Baptists, we copy the following paragraph from the Religious Herald of Richmond, Va. We would like to hear from some of our Virginia brethren as to the correctness of the representations about the decline of our brotherhood in that State and South Carolina. If in either our numbers or influence have decreased, it is a new thing in our history, and we can very well afford to be informed of it. This Baptist information we are a little suspicious of, not because we would impugn the veracity of the Herald, but because we have long known that Baptist information about the Disciples is marvelously inaccurate:

“Your Herald would be more popular in our State if you would deal heavier blows upon the Campbellites,” writes a brother from the West.

If we know our hearts, we desire the paper to be popular only as it is useful. Our great aim is to speak the “truth in love” on all controverted subjects; neither Campbellism nor any other erroneous system has anything to fear from indiscreet, severe, denunciatory language. The Reformers were once a power in Virginia. They are now a very feeble flock. Among them, however, are persons of lovely Christian spirit. These are gradually finding a more congenial home among Baptists. One of them, a man of high position, whose Christian character is without a stain, said to us a few days since: “I have been for sometime a constant reader of the Herald, and I must say my views and feelings have undergone a great change. My heart is constantly drawing nearer to the great Baptist family.”

In South Carolina the same kind, conciliatory course has been pursued, and our associate editor there informs us that the Disciples have not an organization within the limits of the State. Our brethren in West Virginia

are pursuing a similar course, and are receiving valuable accessions from the Reformation. Let us be firm and faithful and earnest in our efforts to convince Disciples and Pedobaptists of their error, but let us exhibit as little of severity and as much of love as possible.

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**PRESBYTERIAN ON THE MEANS OF CONVERSION.**

We published last week the comments of a Presbyterian preacher, Mr. Asty, of Shelbyville, Kentucky, on a mourning bench system of conversion, in which he exorcised it unmercifully by simply giving a faithful depiction of it. Copying still from the same source, we present below the same views on the true method of conversion. The reader will be surprised to find how nearly they coincide with the Scriptures, and how widely they differ from the current teaching on this subject in the sectarian press of the present day. If the preacher who wrote this article, and the Missouri Presbyterian which publishes it with commendation and special commendation, can be supposed to represent any large number in the Presbyterian church, we may evidently hope for better days in the history of that denomination. How does it sound to a Presbyterian say that "the gospel is the sword of the Spirit," and that it is the truth and the truth alone, that vivifies and makes alive? Where is doctor N. L. Rice? Does he know that his sentiments as the following are sinning currency in his church?

"In the conversion and salvation of the elect, the Almighty appoints a sound, and there is no margin for improvement. The gospel is 'the power of God' to this end. A faithful proclamation of the 'glad tidings' is all the machinery that is needed in the salvation of those who are 'ordained unto eternal life.' The great commission distinctly indicates this: 'Go ye into the world and preach my gospel.' The true minister is an ambassador of God, to proclaim Christ and him crucified. Here is a perfect remedy or every diseased soul. A certain moral effect is to be produced, and the gospel alone is the agent; it is 'the power.' Let us reason just here by analogy. Suppose disease of a certain type fastens on a human frame, and the physician prescribes calomel. This loss and only this will arrest the sickness. But when the physician goes away a conceited nurse throws out a portion of the prescription and adds adulterations to the remainder. Is it any wonder in such case if the sufferer lies, or else recovers so slowly and imperfectly that he remains delicate for life? For sin-sick, lost, dead souls God prescribes a specific cure, the gospel; but religious quacks are for substituting every conceivable nostrum; revival songs, mourner's benches, with other clap-traps are brought in as appendages. The revivalist understands the necessities of man better than that God who made and redeemed him. Who can imagine, without a shudder, the Apostle Paul, or Peter or John, introducing such measures as have distinguished, not to say disgraced, the modern revivals? And it is because of these spiritual adulterations that so many professed Christians of the present day are weak and sickly. Their wounds have been healed slightly, for the medicine was diluted and deprived of its power. The truth, be it said, needs no adjuncts. It is simple, solemn, grand and powerful. This weapon, which the Master has perfected for the pulling down of strongholds, is far better adapted to the purpose when its own metal is depended upon, aside from and independent of all human devices. For the Word of God, thus wielded, is sharper than a two-edged sword, and pierces even to the dividing asunder of soul and spirit, joint and marrow, and is a discernor of the thoughts and intents of the heart. All armor besides, offensive or defensive, only adds to the warrior's burden, and will be as likely to damage the bearer as the enemy. \* \* \* We say that the gospel is a power that no creature, however great his influence, has a right to tamper with. A curse is pronounced upon the man that adds to or takes from its inspired teaching. Rev. xxii, 18. It is perfect and final as a revelation. It unfolds man's corruption and inability, but it provides an all-sufficient atonement, and points to the interceding Savior, while the promise is distinct, that wherever the Cross of Christ, in its deep and broad significance, shall be proclaimed, there the Holy Spirit will set his seal. If, therefore, those hours consumed in bootless songs and senseless ravings were devoted to sound scriptural instruction, the result would indeed be permanent, as well as valuable to the Church of God. How long will it take the world to learn that the gospel is the sword of the Spirit, and that it is the truth, and the truth alone, that vivifies and makes alive? Hence a revival is to be judged by the amount of gospel power that lies at the bottom."

From the British Harbinger.

**LIBERTY IN MINISTRY AND CHURCH EDIFICATION.**

The Church in Charles Henry Street, Birmingham, has held three special and highly interesting meetings, with a view to solving an important question. "How the church can best exercise to the full that liberty in ministry, which, by the New Testament is committed to its keeping, so as to prevent unedifying service, and yet bring out and improve whatever talent may be latent in the church? The meetings were of the most pleasant kind and terminated in unanimous consent to resolutions, which determined that two classes of meetings shall be held, the one to which members of the church only shall be admitted, and in which reading, audible prayer, teaching and exhortation shall be open to every member, and the other, the ordinary meetings, open to the public, in which only those will be at liberty to speak, either in prayer, teaching, or exhortation, who have in the non-public meetings manifested ability to edify, such fitness to be determined by the officers of the church, with the right of appeal to the church by any member who may feel aggrieved by being passed over, or by any decision affecting his public service, the grievance to be first put before said officers. In this way it is expected that while the timid will be encouraged and faults corrected in the meetings of the first kind, increased edification and attraction to strangers will result in those that are open to the public. The restricted meetings are on the Monday evening, and seem well to meet the case. That of last Monday was presided over by a brother who presides on the Lord's day. He opened by giving out a hymn. Prayer was next offered by S., who was followed by E., who read a short portion from the gospel by John, after which, H. gave out an hymn and spoke in prayer, followed by further supplication by A. The 12th chapter of Romans was then read by P., after which S., selected another hymn and offered prayer. W. then gave a short exhortation on "He that winneth souls is wise." E. followed with some remarks on "light." The president occupied a few minutes upon the chapter read, and after singing, concluded with prayer.

These meetings, in connection with classes for improvement in reading, speaking, &c., can not but prove beneficial to those who rightly avail themselves of the opportunities afforded.

D. K.

The attention of our brethren in the United States is called to the preceding for two purposes: 1. It reveals the workings, private and public, of at least one of our congregations in Great Britain. The liberty strikes us as warranted, and the restrictions as judicious. 2. The excerpt contains a literary curiosity in the form of a sentence containing one hundred and thirty-five words. Were I drowsy on undertaking a sentence of the length of this I should expect to have nightmare before I reached the end. Has old England run out of periods or are commas all the rage? Brother D. K. has license to write sentences of one hundred and seven words, but one of one hundred and thirty-five is contraband of humanity.

and woman. No class is safe unless it has the power of protecting itself. If women can't be put on the voter's list, then shut them out of the tax list." Mr. Phillips closed with quite a burst of eloquence. He was followed by Mrs. Howe, who took her position behind the table with a certain air which seemed to say, "I know the importance of my subject, and am fully mistress of it." She remarked that it was the duty of women to have an opinion. "Not half to be, but wholly to be and to do. In music they are one-half the key board; hitherto we have had only the base—let the treble and base be harmoniously united." Mrs. Howe having made her point, gave way to one whose entrance, although late, seemed to give great pleasure to her friends and admirers. She lays off her bonnet, and without delay, takes her stand before the audience. We beheld a lady rather below the medium height, but strongly and compactly built, neatly dressed in black, without any pretensions to fashionable adornment. As we scan the face, we are reminded of Fredrika Bremer. The features are like hers, cast in large molds. The mouth is large, but has a pleasant expression. The brown hair is simply parted on a well developed forehead, and gathered in a coil at the back of her head. The eyes are keen, and at times have an intensity of expression which indicates the practical worker and thinker. The voice is clear; she speaks fluently and well, and we listen for the first time to Miss Lucy Stone. She asks the question why women are classed among idiots and lunatics in regard to the ballot. If the husband says his argument lies as much against his ability to make a choice. What good will it do women to vote? is often asked. What good does it do men to vote? The Lord makes no distinction in regard to sex. But the husband says, "We represent you." How is she represented who has no husband? It is not true that one person can represent another. "I have earned my right to vote," said a mother who had sent four sons to the war. Are those rebels who burned and slaughtered our sons to have the ballot and we not? It has been said that it is not safe or proper. H. W. Beecher says, "If a woman went to vote, and any one molested her, the crowd would swallow him up as the whale swallowed Jonah." But it is said household duties will be neglected and the cradle unrocked. When a man goes to vote does he leave his business forever? Dwarf and narrow a woman's intellect and she pays it back in the poor specimens she produces. She will certainly dwarf others—especially as she is taught that trifles light as air are her fitting work. The one way to make harmony at home is to give woman the right to vote. Why not? She has freedom in religious opinions, and the husband would rather not have her an echo of himself. When this State, last year, was shaken as by a small earthquake, through the temperance question, I think the result would have been very different had women had any thing to do with the making of that law.

Miss Stone then related one or two interesting incidents bearing upon the question agitated, while her closing remark, containing some flashes of wit and pleasantry, elicited most hearty applause from many of those present. The meeting closed at a quarter past twelve, having been in session over two hours. C. A. O.

Right, Wendell, right for once at least. During a long life, we set you down as the author of little good; but we have hope now. You are doughty for woman's rights—so are we. But then your schedule is so shabbily scant; ours so magnificently liberal. Women vote! Out on the misanthrope who says nay. Yes, let them vote, every one of them. Nay, we insist that this is not enough. They have long been cruelly robbed of their rights. Atone-ment should be made. Let each woman then vote twice on every issue. It is not too much. But, vote only! Do noble angelic woman's rights stop there? It is false. Let not a bound be set to her rights. It is wrong. All nature shouts it is wrong. Hand in hand we go with Wendell to the ballot, but leave the grudging niggard there. We go on. Give woman the whole volume of her rights. They are countless. Let her have them all. Give her the right to go out into the street, especially on drunk days, to electioneer. She would look lovely indeed. Fit up dramshops for her benefit. Tidy places let them be. Here she could regale the drunkards whose votes she might seek on fine "old Bourbon." Many a vote would she get. She could be constable of the township and sheriff of the county. Especially would women make admirable policemen. They could prowl around the streets of nights so softly that no burglar or other evil-doer could escape them. What admirable Senators they would make, especially what soldiers. Their tents would always be so nice. Then, again, no doubt they would make the expertest of fox-hunters. They could ride so gracefully and bound fences so skillfully. Let it become the fashion, it

**WOMAN'S RIGHT TO BALLOT.**

From the Watchman and Reflector.

LIBERTY IN MINISTRY AND CHURCH EDIFICATION.

certainly is a woman's right, for our belles to keep pointers and carry revolvers. They are so admirably provided with places to secrete them. Certainly, let women have their rights, poor things. Let us have them as captains and mates of our steamboats. They could drive our stages, and play conductor on our railroads. Nothing would become them better. Then it would be so nice to have one as President of the United States. Indeed, woman's rights are so numerous that I am about convinced that no body else has any. Would it not be well for Wendell to have a twentieth amendment to the Constitution abolishing the male gender altogether. The honest truth is, that the world has no use for any thing save woman and woman's rights.

and woman. No class is safe unless it has the power of protecting itself. If women can't be put on the voter's list, then shut them out of the tax list." Mr. Phillips closed with quite a burst of eloquence. He was followed by Mrs. Howe, who took her position behind the table with a certain air which seemed to say, "I know the importance of my subject, and am fully mistress of it." She remarked that it was the duty of women to have an opinion. "Not half to be, but wholly to be and to do. In music they are one-half the key board; hitherto we have had only the base—let the treble and base be harmoniously united." Mrs. Howe having made her point, gave way to one whose entrance, although late, seemed to give great pleasure to her friends and admirers. She lays off her bonnet, and without delay, takes her stand before the audience. We beheld a lady rather below the medium height, but strongly and compactly built, neatly dressed in black, without any pretensions to fashionable adornment. As we scan the face, we are reminded of Fredrika Bremer. The features are like hers, cast in large molds. The mouth is large, but has a pleasant expression. The brown hair is simply parted on a well developed forehead, and gathered in a coil at the back of her head. The eyes are keen, and at times have an intensity of expression which indicates the practical worker and thinker. The voice is clear; she speaks fluently and well, and we listen for the first time to Miss Lucy Stone. She asks the question why women are classed among idiots and lunatics in regard to the ballot. If the husband says his argument lies as much against his ability to make a choice. What good will it do women to vote? is often asked. What good does it do men to vote? The Lord makes no distinction in regard to sex. But the husband says, "We represent you." How is she represented who has no husband? It is not true that one person can represent another. "I have earned my right to vote," said a mother who had sent four sons to the war. Are those rebels who burned and slaughtered our sons to have the ballot and we not? It has been said that it is not safe or proper. H. W. Beecher says, "If a woman went to vote, and any one molested her, the crowd would swallow him up as the whale swallowed Jonah." But it is said household duties will be neglected and the cradle unrocked. When a man goes to vote does he leave his business forever? Dwarf and narrow a woman's intellect and she pays it back in the poor specimens she produces. She will certainly dwarf others—especially as she is taught that trifles light as air are her fitting work. The one way to make harmony at home is to give woman the right to vote. Why not? She has freedom in religious opinions, and the husband would rather not have her an echo of himself. When this State, last year, was shaken as by a small earthquake, through the temperance question, I think the result would have been very different had women had any thing to do with the making of that law.

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J. B. MORTON & CO. Invite the attention of the public generally, and the readers of the Apostolic Times specially, to their Book and Drug Establishment in this city. The purposes of this firm are to extend the business of their house in both the Book and Drug departments. To add a Book Bindery, and as soon as possible to establish a Publishing House in connection with present business. The patronage of persons favoring these enterprises is earnestly solicited. The firm now consists of J. B. Morton who has been engaged in business in this city for twenty years, August next; Mrs. A. E. Morton, widow of the late Dr. D. T. Morton, and Jno. M. Greenway who has been in the employ of the house for a number of years. MISCELLANEOUS BOOKS. Irving's Works, Sunnyside Edition; Dickens's Works, People's Edition; Waverly Novels, Abbottsford Edition; Hallam's History of the Middle Ages, Millman's History of the Jews, Gibbon's History of Rome, Hume's History of England, Macaulay's History of England, Julius Cæsar, Napoleon III; Cruden's Concordance, Plutarch's Lives, Dick's Works, Rollin's Ancient History, Prince of the House of David, The Christ of History, Barnes' Notes on the New Testament, 11 vols.; Clarke's Commentary, 4 vols.; Smith's Dictionary of the Bible, &c., &c. We have on hand, and can supply in any quantity McGarvey on Acts, The Living Pulpit of the Christian Church, Campbell's Popular Lectures and Addresses, Campbell and Owen's Debate, Campbell on Baptism, Campbell and Purcell's Debate, Scheme of Redemption, Reason and Revelation, Harp of Zion, Christian Hymn Book, Christian Sunday School Hymn Book, &c., &c. POETICAL. Byron, Burns, Moore, Scott, Shakespeare, Campbell, Poe, Dante, Longfellow, Tennyson, Whittier, Owen Meredith, Halleck, and all the British and Modern Poets. MEDICAL BOOKS. Gross's Surgery, 2 vols., Revised Edition; Gray's Anatomy, Dalton's Physiology, Dunglison's Medical Dictionary, U.S. Dispensatory, Braithwaite's Retrospect and any Medical Journal furnished at Publisher's advertised rates. LAW BOOKS. Law Books, Legal Cap Paper, Red Tape, Wafers, and such other stationery as is used by the Legal Profession. SCHOOL BOOKS. Of nearly every description used in Common Schools, High Schools, and Colleges. BIBLES AND HYMN BOOKS. Family Bibles, Pulpit Bibles, Pocket and School Bibles, Testaments and Hymn Books in various bindings and at extremely low prices. BLANK BOOKS. Blank Books, all sizes; Memorandum Books, Bill Books, Check Books, &c., &c., in great variety. SUNDAY SCHOOL BOOKS. Sunday School Books, for Libraries; Music Books, Sunday School Cards, Maps, &c., supplied to schools, on the most liberal terms. STATIONERY. Our stock of Stationery is large, and selected with great care to suit the wants of this market. Special attention is called to our stock of Paper and Envelopes. SPECIALTY. Wedding and Invitation Cards furnished in the latest style, and at low prices. Monogram and Initial Stamp- ing done in plain, colored, gilt, and silver. FRAMES. Gilt, Rosewood, and Rustic Frames, all sizes. MAGAZINES. Any Magazine or Paper published in America or Europe furnished at publisher's prices. NEW PUBLICATIONS. We are constantly receiving new publications of every description by the best and most popular authors, and it is our intention to be able to supply new publications about as soon as they are offered in the Eastern cities. J. B. MORTON & CO., Booksellers and Druggists, Lexington, Ky. 1-ly

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BOOK TABLE.

THE PRONOUNCING BIBLE. The proper names, and numerous other words divided into syllables and accurately accented according to the orthoepy of John Walker. By ISRAEL ALGER, JUN., A. M. For sale by J. B. Morton & Co. Price \$3.00.

There is no fault so nearly universal among preachers as the mispronunciation of Scripture names. No man who has not tried himself by some standard, can estimate the extent to which he is guilty of this fault. Neither can a man very easily try himself by a standard, so long as the only standard he has is closed up in his great, unwieldy Webster unabridged. He will not look into it except when he is in doubt, while those pronunciations which are most faulty are so habitual that he never questions their accuracy. But let a man who has never tried it take a pronouncing Bible in hand, and read a chapter in which many proper names occur—for example, the sixteenth chapter of Romans—and he will be amazed either at the book for pronouncing so strangely, or at himself for his extreme ignorance. Now correct pronunciation is one of the tests of correct scholarship, and he who is deficient in it must always pass below par. To hear a doctor or a lawyer pronounce professional terms inaccurately argues a want of professional instruction. So it must be with a preacher who is inaccurate in the pronunciation of Scripture names. We recommend to every preacher, therefore, the purchase and constant use of this Bible. (He will need only one precaution in its use. The pronunciation is given according to Walker, while Webster's system prevails in the United States. He must, then, in all cases which appear doubtful, consult Webster, and follow him when there is a difference. The book is an octavo of about one thousand pages, good type, and well bound in leather.

LIFE AND EPISTLES OF PAUL. Conybeare and Howson.

This has deservedly become one of the most popular works extant. As a consequence, many different American publishers are trying to make money out of it. We have seen at least three editions of it, the cheapest of which is the one published by the National Publishing Company, Cincinnati. A Bro. in Missouri writes to us inquiring whether this is a complete copy of the original work. We have no reason to doubt that it is.

SMITH'S BIBLE DICTIONARY.

What we have just said of the Life and Epistles of Paul is equally true of this magnificent work, and the same brother inquires of us whether the edition announced in numbers by Hurd & Houghton at an aggregate cost of \$22.50, is the same as the one announced by the National Publishing Company, containing one thousand pages. Of course they are different. The latter is an abridgement, and the former an enlargement of the original work. I would advise the brother to purchase neither of these, because the abridgement will be unsatisfactory, and the enlargement, by the time the numbers are bound, will be immensely expensive. The best edition to buy is that of Little, Brown & Co., Boston, in three volumes of over one thousand pages each. It can be bought at about \$18.00.

DEBATE ON BAPTISM & KINDRED SUBJECTS; between JAMES MATHES, of the Church of Christ, and T. S. BROOKS, of the Methodist Episcopal Church. Held in Bedford, Ind., Jan. 28, to Feb. 3, 1868. Reported by J. M. Mathes, and published by H. S. Bosworth, Cincinnati. Price by mail, \$1.50.

This volume contains Brother Mathes's report both of his own speeches and those of his opponent, the latter protesting against the publication. It strikes us as highly problematical whether the publication should have been made in this way, and under this protest. The circumstances must be very peculiar which would justify it. But up to the very close of the debate Mr. Brooks proclaimed Brother Mathes a "perfect gentleman," and it is not likely that he has forfeited this encomium by the publication. Those who heard the debate can best judge of the fidelity of the report. As for the merits of the discussion we have examined it sufficiently to see that Brother Mathes made a very respectable exhibition of the truth, and that his opponent was somewhat of a braggart, quite coarse in style, and not at all ingenious in argument. He ought never to debate again.

THE CHRISTIAN QUARTERLY.

The second number of the Quarterly is a decided improvement on the first in at least two respects. It is freer from faults in style, and contains nothing unsound that we have discovered. The articles are as follows:

1. Galileo and the Church. This is a fine historical article, furnishing a graphic account of Galileo and his conflict with the church of Rome, and thoroughly refuting the recent attempts of Roman-Catholic writers to relieve the church of the odium attached to his persecution of Galileo.

2. Phases of religion in the United States. A very good compilation from authoritative sources, showing the status of the leading religious parties in this country. We have only one criticism to make on it—it lauds too highly the sagacity of Rome. The writer makes such declarations as these about the Pope: "With an eager and sleepless eye he watches the perplexity and contortions of his Protestant opponents." "His art of finesse is apparently inexhaustible." "It is manifest that Pius understood the signs of the times." Now, we seriously discredit all this, and believe that the old man on the Tiber is about as dull as the rest of us, and that he is in reality the most perplexed religious power on earth.

3. The Glories of Mary. A startling and thorough expose of the idolatry of the Romish Church. The writer of this article sees the weak point of Romanism, and stabs it to the heart. We hope to treat our readers to frequent extracts from this article.

4. The Royal Priesthood. A plain statement of the priesthood of Christ in contrast with that of Aaron.

5. Christology. More metaphysical than most readers will relish, but written in fine style, on a fundamental theme, and giving evidence of profound study.

6. The Kingdom of God. A rather bungling statement of a well known line of argument, and containing an inexcusable blunder in Greek criticism. The preposition rendered within in the expression "the Kingdom of God is within you," is asserted to be en, and it is argued that here en must mean among. It is a shame for such a thing to appear in an article for the Quarterly. Reckless and ignorant criticism on the Greek has been tolerated long enough.

7. Church Officers. A continuation of the undigested matter under the same heading in the previous number. If the writer has an object it does not appear.

8. Literary notices. Thirteen pages devoted to English books mostly of an ephemeral character, and fourteen to German and French periodicals.

Price of the Quarterly, \$4.00 per annum in advance. Address R. W. Carroll & Co., Cincinnati. Single copies for sale by J. B. Morton & Co. Buy and read a specimen copy and you will want the volume.

I LOVED HIM BECAUSE HE PRAYED.

I shall never forget Thomas Wallis. He was the mate of my boyhood, and is dear to my memory still. We were very unlike each other it is true. He was religious, thoughtful and steady; I was the reverse. Not that I was addicted to any great vice; for I was not. I was simply irreligious, and in a mild sense of the word, was wild. We both loved our books, and read and studied much together. Wallis was a member of the Methodist body, and as far from being a Pharisee as any one could be. He was profoundly pious; and in his life and speech as unaffected as a child. He was addicted much to prayer. Indeed, this was his power and his honor. I never knew him to retire at night without it. If he stayed with a religious family and prayer was not proposed before the separation for rest, he would modestly ask if it would be agreeable. He would read the Holy Scriptures, and he read them well, because he read naturally. He would sing his song in a soft and strangely musical voice. Its deep, melancholy tones lingered amidst the cords of the soul long after the song was ended. His prayers were models of simplicity, brevity and point. There was something about those prayers few others ever possess. For want of a fitter word I shall call it their touch. They entered into the very heart and hunted for its sympathies, its finer and sweeter emotions. The reluctant tear often told how deeply they had pierced, as the heavy sigh points to the sorrow that lies far out of sight.

I delighted to sleep with Wallis. In that day, in the forests of the West, storms were frequent. To a timid

boy—timid from a sense of guilt—nothing is more terrific. As the heavens blackened, and the boom of the approaching cloud grew louder and still louder; as the thunder broke from rift to rift, lightning hissed, forests reeled and crashed to earth; the anguish of my spirit was often exquisite. It was then that I would nestle close to Wallis. I delighted to think that God would never suffer the thunder-bolt to fall dangerously near the side of one who confided in him as Wallis did. I certainly felt the more secure from being in that pious presence.

But of all the prayers I ever heard, the one that moved me most deeply, save one, and of that I shall never speak, I heard from the lips of Wallis.

The neighborhood youths had been invited to a social gathering at night. The evening was wet and harsh. The rain was cold, and fell not fast, but steadily; while sharp little hails pelted you in the face. Still we were all present at the gathering, and among the rest Wallis. As the evening wore on, I grew mischievous. I said within myself, Wallis will not pray to-night; he can not pray in the crowd, and the weather is too inclement without. I determined to watch him. The reader may pronounce me wrong. Be it so. I am not writing a defense, but telling an honest tale.

At length I saw Wallis begin to put on that accustomed sober look and separate himself from the crowd. I understood it all. At last he picked up his hat and stole from the house. I followed at a distance. The night was dark, but by bending close to the ground I could see his form as it lay painted against the low, dull cloud. He took the direction of a meadow. I remembered that a haystack stood in it, and at once divined that he would go to this and pray. I tacked around, and by running briskly, reached the stack about the time Wallis did. I paused a moment in that impenetrable gloom. At length the low pleading voice broke on the silence of the heavy night. That soul was wrapped in prayer. I felt as if God had pinned my feet in their tracks. I was motionless and fixed. I listened, intently listened. I could hear distinctly. God was meekly thanked for the guidance of the day, and his protection invoked for the night. His pardoning mercy was begged on the guilty past. He was gratefully thanked that through long bitter years of orphanage he had brought in safety the form then bent in his presence. He was fervently asked to remember and provide for a widowed mother and dependent children in a distant State. His guardianship and presence were entreated for the future. He was implored to restrain from sin in all coming time, and to guide the feet of his poor child bowed before him into his holy place at last.

I heard no more; I could hear no more. I turned and ran as though it had been my last. But when I turned from that stack I was a better boy. Longings after a holy life were struggling in my breast. God was in my thought, and Christ stood at the door of the heart.

The secret prayer—let it never be forgotten. It may be breathed in the jungle of the wood or by the silent stack in the meadow. We may imagine that no one is nigh to hear. Still an ear may be present and a soul may be touched. It is God who can control the mystic conjunctures of the blackest night for good.

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OF

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IN compliance with the wishes of many brethren, expressed through a period of several years, the undersigned are now issuing from the CITY OF LEXINGTON, KENTUCKY,

A WEEKLY PAPER

Bearing the above Title.

The absorbing object of the paper will be the propagation and defense of the gospel as it came pure 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 these 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 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.

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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, or any one of the Editors, Lexington, Ky.

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