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Vol. II.

NOVEMBER.

No. 11.

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THE
Bible Advocate

A
RELIGIOUS MONTHLY,

DEVOTED TO THE PROMOTION OF
A BIBLE FAITH, A HOLY LIFE,
AND
THE UNION OF ALL GOD'S CHILDREN.

~~~~~  
"In one Body, having one Spirit, one Hope, one Lord, one Faith, one Baptism,  
one God and Father of all, above all, through all, and in all.—[Eph., 4.]"

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E. L. CRAIG & J. S. SWEENEY,
EDITORS AND PUBLISHERS.

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**1859.**

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# THE BIBLE ADVOCATE.

Vol. II.

NOVEMBER, 1859.

No. 11.

## CHRISTIAN UNION. No. 3.

WE should preach, not our understanding of the Gospel, but the Gospel itself. "For *it* is the power of God for Salvation to every one that believeth." (Rom. i:-16.) The *facts* of the Gospel are to be *believed*—How that Christ died for our sins according to the scriptures—and that he was buried—and that he rose again the third day, according to the scriptures." (1st Cor. xv: 3-4.) (See also, Mark xvi: 16. Acts viii: 37; x: 38-43. Rom. x: 9, etc., etc.) The commands of the Gospel are to be obeyed. (See Mark xvi: 16. Acts ix: 38; x: 48; xvii: 30. Rom. i: 5; vi: 17, etc., etc. The promises are to be enjoyed by the obedient. (See Mark xvi: 16. Acts ii: 39; iii: 16. 2d Peter i: 4.) No man has a right to substitute for the facts of the Gospel, his own vain and foolish philosophy, and require men to believe it. Neither has any the right to substitute for the plain commands of the Gospel, his own traditions, and require men to obey them. Nor has he the right to preach, for the many "precious promises" left us, his own subtle speculations.

It is often said by some, and doubtless believed, that we are as much, and as strictly a sect, as any other of the religious bodies. We have before us, a letter from a highly respectable minister of the Baptist Church, in which he says: "No greater Sectarian spirit exists than that in your own body," and as proof, he reminds us that when a man's teachings are contrary to those generally received by us, we "stop his mouth." Now this may all be true, and yet in the strict sense of the word, we

may not be justly called a sect. For, while we advocate a union upon the plain teachings of the Bible, and allow every man to hold and enjoy his own opinions, touching matters not clearly revealed, provided always, that he does not trouble the Church with them, we do not advocate an unbridled licentiousness.

A man may entertain very peculiar views touching some things, not settled by an express, "Thus saith the Lord." And another may entertain views diametrically opposite. What is to be done in such a case? Let both hold their peculiar views in silence. They are not essential to our salvation, or they would have been unmistakably taught in the word of salvation. Let such men, therefore, hold their speculations for their own enjoyment; but when they preach, "*preach the Word.*" But when they will not take this course, but on the contrary choose to preach their peculiar views—which may, perchance, be subversive of the Gospel—of the Word of God—then their "mouths *should* be stopped;" and if the Disciples do their duty, it will be done, and will be done without writing out a creed too! Of one thing we are certain, which is this: If men who are disposed to preach their speculations, though it subvert the Gospel of Christ, cannot be silenced by the Bible, they cannot by a human creed. While the scriptures are profitable for everything else, they are profitable "for reproof," and men who take them for their "Articles of Faith" and "Rules of Government," may, by them, reprove false teachers, and still plead for union with perfect consistency.

Where did the authority you have in your Creed for reproving false teachers, come from? Oh! it came from the Bible of course, for there is nothing therein that cannot be found in, or proved by the Bible. Well, if your authority came from the Bible, that authority is there yet. When a man is rebuked by the Bible, it is done better and more effectually, than when done by any other book in all this universe.

If our opposers wish to point us to Thomas and Ferguson, let them do so, we will lose nothing by it, nor will the ground on which we stand be shaken. Where are they now? Sure enough!

The grand unity for which we contend, is presented by the Apostle Paul, in these words: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one immersion, one God and Father of all, who is above all, and through all, and in all." (Eph. iv: 4-6.) That there is but one body, or church, of which all christians are constituent parts, is clearly revealed. Jesus Christ is "made head over all things to the church." He is "head of the body." All the light, and life, and power that any member receives, comes through Jesus Christ. He, and He only, is the ruler of the body. Hence there is "one Lord," even Jesus Christ. "He is Lord of all." He gives His spirit "to all them that obey him." This is plain. *The Spirit*—not something else—is given "to all them that obey Him." "If any man have not the Spirit of Christ, he is none of His," and is, therefore not of the body. Hence there is "one Spirit" to be enjoyed by all the members of Christ's body, "whom the world cannot receive." For it is received "*through faith*." Hence there is "one faith," which "cometh by hearing, and hearing by the Word of God." This "Word of God," by which faith comes, says "He that believeth and is immersed shall be saved."—Hence, there is "one immersion." There is "one God and Father of all, who is above all, and through all, and in all." Being thus brought into a relation to Jesus Christ, and the Father, in virtue of which we, by the Spirit of adoption, call God, "our Father," and Jesus Christ our Elder Brother, "we are saved by hope." Hence, there is "one hope" of our calling. Can we "keep the unity of the Spirit in the bond of peace," and preach "Lords many?" Gods many? Spirits many? Faiths many? Hopes many? Certainly not. Can we dispense with the Spirit? Faith? Lord? Hope? Immersion? May a man destroy this sublime order of heaven, for the redemption of fallen man, simply because we have but "one Lord," one Ruler, or one Rule-giver?

Now, it is certain, that there is no dispute in the religious world, as to whether or not there is "one Lord," nor will there ever be. It has been said of Christ, "He is Lord of all," and

this proposition has no negative, among Christians. But we can affirm something of the Lord, Christ, in the words of some of the creeds, and thousands will deny immediately. Why is this? Simply because the language of the creeds is not the language of the Bible. Creeds are men's "written understandings of the Bible," and not the Bible itself.

That there is "one Spirit," whom God gives to all the members of the "one body," is never denied by any christian. Yet endless are the controversies about the Holy Spirit. Why? Men affirm something of the Spirit that is not written of him, and others deny; and here the controversy arises, always about something [not written in the Scriptures of truth. What we have said of the one Lord and one Spirit, we may say of the "one faith;" controversies about faith are always occasioned by some one, who becomes wise above what is written. There is "one faith," no one denies. "Faith cometh by hearing, and hearing by the word of God," no one denies. But try this? "Historic faith" comes by hearing the Word of God, but "the faith that saves," "justifying faith," comes directly from God. Now, to this we have many objectors. Why? The proposition affirmed is not to be found in the Bible. It is the language of the creeds. And so of the "one immersion." We can agree in all that is written of it, in the Bible, but differ and debate about what is not written.

We are not ready to make a fine distinction between *unity* and *union*; and while we contend for *unity*, aver that "union is neither desirable nor practicable."

The Savior prayed that His disciples should be *one, as He and His Father were one*. This is *unity* and *union* both, in the fullest sense. Paul would have the Phillipian Christians to be of the "*same mind*," "having the *same love*," and to be of "*one accord*." These expressions imply *both unity and union*.

Most of the religious parties around us are built up and stand upon a bundle of opinions, which they have written out and called "Articles of Faith." They are emphatically no articles of faith at all. They are mere opinions; some pretty good,

and some very indifferent. They must all go to the "Moles and bats," before a union of all God's Children, upon His Word, can be effected. We are happy to see many hopeful symptoms among our religious friends. They are hiding their Creeds, and some are saying they have none. Some who once had a creed nearly as large as the New Testament, have whittled it down, till it is not larger than a respectable "thumb paper." Let us continue to urge the Bible, as the only foundation upon which it is possible to effect a permanent union, and the work will go on. Men may dissemble, but the work will go on, for God is in it. The work in which we are engaged is a great and glorious one, and demands a mighty and life-long effort.

May God bless and strengthen his people, and in the end, crown them with an everlasting victory. J. S. S.

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(For the Bible Advocate.)

## THE GREAT PROPOSITION AND ITS CONFESSION BY MEN.

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BY J. R. HOWARD.

---

THERE is a proposition which is really the greatest, the most sublime, the most noble, ever confessed by men, or which has fallen from their lips. It is, that **JESUS CHRIST IS THE SON OF GOD**. Let us consider the **SUBJECT** of it. He is no less than "the *only begotten* SON OF GOD." God has had many *sons* among men, in all ages of the world. We read of them in the inspired records of the antediluvian world: "The Sons of God saw the daughters of men, that they were fair," etc. God *now* has sons, multitudes of them among men. Every genuine Christian, every Disciple of Christ, who has been begotten by the Holy Spirit, through that faith which comes by the word of God, and who is then "born of water," by being

“buried with Christ in Baptism,” is a *son* of God—we mean every male; and every female, “a daughter of the Lord Almighty.” But none of them were a son of God in the sense in which Jesus was, though begotten by the Holy Spirit, and born of water, as He was. All of these had earthly fathers, “according to the flesh”—but Jesus had none. Though the reputed son of Joseph, God was his Father, as to the flesh. The angel, in announcing the conception and birth of Jesus to his mother, said: “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: *therefore*, also that holy thing which shall be born of thee shall be called *the Son of God.*” Thus was Jesus, the Son of God, begotten by the Holy Spirit—His only begotten Son, and the Son of many. In him was the Divine and human natures united as they never had been before, in any individual of the human race. He was God and man united together. All Saints, in all ages, had and have the Holy Spirit, but not as Jesus had. In him was a direct and intimate union of the Holy Spirit with the flesh. He was filled with the Spirit from his very birth; and hence, always controlled by it, and being under its plenary influence, in all his thoughts, words and actions, he could not sin in any way whatever—was “without sin”—and was “holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” He was “God manifest in the flesh,” and “God with us.”

But, to understand his nature and character more fully, to comprehend them as we ought, and to appreciate them properly, we must consider the *triune* character of God, as he is a triune Being, though but “the *one* only true and living God”—his character and being as JEHOVAH. We are told, in reference to God, that “There are *three* that bear record in heaven, the Father, the Word and the Holy Spirit: and these *THREE are ONE.*” God has always had his Word and always had his Spirit; and yet there has always been but the *one* God. How these three exist in union, so that there is but the one God—the *modus* of this union, is a mystery that cannot be fathomed by the mind of man, any more than the finite can grasp

and comprehend the infinite. Man who was created in the Divine *image* as to his corporeal, animal and mental constitution, affords a good illustration. Paul represents him as consisting of "*body, soul and spirit,*" three different and distinct constituents, and yet there is but the *one* man. By his *body* he is allied to the physical, or material world; his *soul* or animal life he has in common with the brutal creation; and by his *spirit* or mind he is connected with the intellectual and spiritual world; and while the two former perish when he dies, the last is immortal and imperishable. How these *three* exist together in *one*, is a *mystery* as great and incomprehensible to man himself, as that of the tri-unity of God. Of these three—Father, Word and Holy Spirit, of whom the one God consists, the Word or Logos became incarnate, in the person of our Lord Jesus Christ, of which incarnation John says: "In the beginning was the Word, (Logos) and the Word was with God, and the WORD *was* GOD," and "The Word (Logos) became flesh (incarnate) and dwelt among men; and we beheld his glory as the glory of the *only begotten* Son of God." Being God and man united, he was the Son of God, and the Son of Man, and exhibited in Himself all the *attributes* of God himself; as his *omniscience*, ("Lord thou knowest all things,") the evidences of his *omnipresence*, (when he saw Philip under the fig tree, and other cases,) his *foreknowledge*, *omnipotence*, &c., and confirmed his mission and Divine character by works such as no other man had ever done; for at his command the transparent and insipid water was changed into the ruddy and spirit-imbued wine; the eyes of the blind were opened, and they saw him whom saints and angels, and patriarchs, had desired to look upon; the ears of the deaf were unstopped, and heard the voice of him who spake as never man spake; the sick were healed, and the lame were made whole; the tempest was hushed into a calm, and the mountain waves of the sea sank into stillness and repose; and at His command, the dead were raised into life and being again. And to crown all, he arose from the grave, a victorious conqueror over death, hades and the grave," and was declared to be *the Son of God*, with powers, accord-

ing to the spirit of holiness, by the resurrection of the dead."

Such is the character of Christ; and it is the great proposition in reference to him as the Son of God—thus declared by Divine inspiration, and confirmed by miracle—that all who would become his disciples, are requested to *believe* and *confess*. "The word of faith which we (Apostles) preach, is nigh thee, even in thy *mouth* and in thy *heart*: that if thou shalt *confess* with thy mouth the Lord Jesus, (that Jesus is Lord, or the Son of God,) and *believe* in thine heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, (justification,) and with the mouth confession is made unto salvation."

But says one, this *confession* was required of men as a *test* of their *faith*, when they had to make it at the peril of their lives, and is not necessary now, as no such danger exists. Any one, they continue, can *say* that Jesus Christ is the Son of God; and we must have some other evidence of the genuineness of their faith and fitness to become Christians, such as an "experience of grace," etc. Oh, vain man, who would exalt your wisdom above that of God! Did he, did His inspired Apostles ever require any other confession than this, as a prerequisite to baptism? Can you show, where they ever required your "experience of grace," or any thing else than this: "good confession?" If you can point it out to us, "give us chapter and verse," not any *inferences* from such expressions as "bring forth Fruits meet for repentance," &c., which have nothing to do with the subject, but give us a *single case*, if you can, where something else was required, after the Kingdom of Christ began on earth, and we will agree with you.

This great confession, when understandingly and sincerely made, when coming from the heart, when thus made in order to become a *Disciple* of Christ, by putting Him on in baptism—is as much a *test* of faith in Christ; of true, genuine, real heart-changing faith, as it ever was. And we have no right whatever, no authority from God's word, to discard it, or substitute anything else in its place, or to require anything else besides that good and noble confession. And when men do,

they are *changing* and *adding* to God's Word, "to all intents and purposes," against which the severest maledictions of both Testaments are pronounced.

It is enough for us to know that it is all the open and public confession ever required by the Apostles of Christ, of the penitent believer, without sitting in judgment upon it, and deciding what, according to the dictates of our own wisdom, is necessary, or shall be required. "Who art thou, Oh man, that repliest against God?"

This proposition, though short, is *all-comprehensive*, in its import, since it includes everything in relation to Christ, to His conception, birth; life, death, and resurrection. It is enough that God required it, and that the Apostles never discontinued, changed or discarded it; and that, according to the best and most authentic records of Church History, it continued to be required of all believing penitents, in order to baptism, until the Pope of Rome and his *followers* had the daring assumption to *change* it, and introduced those *innovations* in religion, which according to Mosheim, *changed* the whole order of things in Church; and which have been most faithfully copied and kept up, in Christendom, even by the so-called "Protestant Sects," ever since, often against "Light and Knowledge" of the most obvious kind. But, thank God, a *real* REFORMATION has at last been inaugurated and is increasing and spreading with a rapidity unparallelled in the annals of Church History, in which Christian religion, as left by the Apostles, with its faith, and ordinances, and church government, is *restored* to the world, in primitive purity, brightness and beauty, that the "old landmarks" by which the Church of Christ can be identified, have been found and "reset," and that thousands and hundreds of thousands are flocking to the standard of King Jesus, as unfurled by the Apostles, confessing Christ, and bowing in obedience to the scepter of his government.

Reader, are you an *alien* to the government of Christ---in the broad road that leads to the regions of eternal despair, misery and punishment, and every day becoming separated further and further from God---and do you wish to become a Disciple

of Christ, a Son or Daughter of God, and a fellow-heir with Jesus---to receive the remission of all your past sins, be introduced into a state of favor and acceptance with God, and enabled to "rejoice in the hope of the glory of God," with "Christ in you the hope of glory," and you in Christ an heir of heaven?---then we exhort you---we entreat you, if you believe on him "with all your heart," and are willing to obey all his commandments, to make this great and good *confession* and "be buried with him in baptism," arising to "walk in newness of life," and thus put him on, and be "born of warer and of the Spirit." There is no other way revealed in the word of God:

"Christ is the only way to God—  
None other can be found."

And we may add to this as equally Scriptural and true:

This is the only way to Christ—  
None other can be found.

And then "persevere in well doing, seeking for glory, honor and immortality"---hold out faithful to the end, remembering that the "race is not always to the swift and the battle to the strong"---and eternal life will be yours, with all its ineffable joys and unspeakable glories.

Near Paducah, Ky., Sept. 5th, 1859.

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### CHAPTER III.

"I have kept the faith."—Paul.

WE come now to the concluding article, of this series, and if the two preceding have been attentively considered, we shall have little or no difficulty in appreciating this. The present motto may be regarded as the most glorious summing up of human existence here in this life. *I have kept the faith.* How replete with the deepest meaning, and how indicative of future glory. To be able in the last hour of this "fitful dream of life," with truthfulness to exclaim, "I have kept the faith," is worth more to one soul, than the wealth and power of a thousand empires---nay there is no earthly object or consideration

that can form one side of the contrast. But alas! how few in a dying hour, will be able to catch the echo of Paul's glorious triumph. How few have sought even to know that precious faith---much less to *keep* it. How few in the vast and thronging masses of human beings, are willing to acknowledge that faith in Jesus which is above all price! But let us consider first the expression---"the faith." We find by an examination of the Scriptures, that this is peculiarly significant---not meaning singly *a* faith---but as the phrase "the Christ" stands out in contradistinction to all other Christs---so *the* faith is expressive only of the one particular faith or system of which Jesus Christ is the Author and finisher. Hence the language of the Apostle Jude, third verse; and also Paul in (2d Cor., xii: 5.) The faith therefore, viewed as a system, must be unique and perfectly adapted in all its parts to the capacity and wants of men.

Perfect, because its author is perfect, and adapted to men's wants and capacity in order that it may in the *directest* manner possible, address itself to man. The overlooking of this important feature of the faith, has given rise to a long progeny of human creeds and systems, which have about as much *directness* in their application to man, as *ice* for the production of *heat*. The very fact that the author of *the faith* partook of humanity in higher perfection than any before or since---is in itself sufficient proof that no other being considered in the light of its humanity, could possibly "alter or amend" the faith so as in anywise to improve upon it. And any attempt so to do, is no less arrogant and presumptuous than if such an one were to introduce another Christ and Savior. And I am not certain but this latter is the legitimate result of creed-making, or of changing *the faith*. For it is evident that when the words of Christ are destroyed or disregarded, the Spirit of Christ will take its departure, for the idea of the Spirit of Christ dwelling in and with one who disregards His words, is preposterous---nay, impossible. But the ever restless mind of man will not stop content in the barren consciousness that they are destitute of *the* Spirit, and forgetting to look within themselves for the de-

fault—at once attribute it to the system they have adopted—and thence set about immediately to “alter and amend,” until they have a “form of doctrine” that they think suits them. But ever and anon others rising up with different feelings and different aspirations—find something lacking in the system in which they were “nurtured,” and introduce other “alterations and emendations,” until a schism is formed, and then a new church (?) Thus systems and forms of systems are multiplied in almost infinite progression, until in the midst of the accumulated and accumulating masses of human rubbish, it is as difficult to find *the faith*, as in the days of Diogenes it was to find a man. But the main feature in this operation—as we have already intimated, is that of introducing another Savior—or at least of destroying faith in Him. This is clearly seen in the exaltation of human systems instead of the faith. For whether a man intends it or not, in exalting his system he will exalt himself; and therefore in the same ratio that his system supercedes the system of Christ, in that same ratio he himself supercedes Christ. This is seen very clearly in the Roman Catholic system concerning which it was even foretold by the Apostle Paul that one should sit in the place of God, and show himself to be God. And yet Catholicism in its inceptive steps was as far from being what it is now, as any modern *ism* is; and the men who took those steps were just as pure in their motives and just as far from being Catholics, and look back upon it as some hydra-headed monster that sprang into existence like the gods and goddesses of ancient mythology. Whereas, on the contrary, it was slowly and regularly developed, through the instrumentality of men and measures, which in themselves were as pure and honest as any creeds or creed-makers of the nineteenth century; yet having *departed* from *the faith*, they could not foresee the end. The same is true of the same principles in these days. And if we are any judge of the signs of the times, the same principles are at work in the so-called Protestant world, principles which will as inevitably bring about the same result, as that like causes produce like effects. Nor need we look across the waters for the appearance of this monster; for we

opine that even in our midst, there is only lacking a little civil power, in order to place certain religious systems in such an attitude before the world, that even Rome herself would blush for shame. This as before intimated, may not be perfectly apparent to those immediately involved; but suppose it is not, it does not change the primary fact that there is a departure from *the faith*. And in all such cases, men have a right to be protestants indeed—and not only protest against the Roman Church, but equally to protest against abuses in the protestant Church.

There remains therefore in our humble judgment, but a single question concerning the faith which Paul had *kept*. Is it a system subject to “all the whims and caprices of man,” or like its author, is it “the same yesterday, to-day, and forever.” The import of the question is too apparent to need argument, and one of the easiest methods of confirming the truth thereof, is by a direct appeal to the life of Paul and his preaching. Suppose for a moment we compare Paul with some modern D. D., who has for a life time been the professed expositor of the Scriptures: we hear Paul say: “I have kept the faith.” We ask what faith? Paul appeals to his preaching and Church membership for the answer. What do we find in that appeal? Simply that he claimed to be a christian. (Acts xxvi: 28-29.) And in his preaching he determined not to know anything, save Jesus Christ and Him crucified. (1st Cor. ii: 2.) But now let us ask our D. D., as we hear him exclaim: “I have kept the faith.” What faith? Ah, what faith? “That is is the question.” And a thousand and one explanations are necessary before the common mind can understand what now is meant by *keeping* the faith. How will the long titles and long articles and long systems of faith appear before the scrutinizing glance of Him whose eye penetrates all things. And in what particular could the Apostle Paul see his own preaching reflected in the incessant pulpit harrangues on mere church polity and human wisdom? But there is another point in which this subject has quite a different bearing, and in which it includes the humblest child of God. And to this point we especially direct

the attention of our brethren and Sisters every where. It is the steadfast *keeping* of *the* faith in that peculiar moral sense which implies that having once made the good profession, you have *every day* been a *christian* in its true sense—the current idea—or rather practice of being a christian, but very poorly compares with this. The idea of being in the church to-day and out to-morrow, of falling from grace and then falling to it again, of back-sliding and then forward-sliding, and all their kindred thoughts or acts, are entirely foreign to Pauls language: “I have *kept* the faith.” Again, the “Sunday Christian” is, numerically speaking, only one seventh of a christian, which indicates that he has kept the faith Sunday, and lost it the remainder of the week.

Again, the visiting Christian—by which we mean those who have no occasion to go to the house of God to worship Him, only when some neighbor, friend or relative lives near the meeting house, and the purpose of visiting and going to meeting can be accomplished at the same time; of such an one it could scarcely be said with truth: “I have kept the faith.” With more propriety it might be said: I have kept the visit and lost the faith. Once more, the Physician’s Christian, by which we mean those who always make it a point to go for the Doctor on the Lordsday, and thus save the *time* and the horse, that he need not stop the plow. The best that can be said in such a case, is, that such an one has kept the Doctor’s faith, but not the faith of Christ. Now we earnestly and kindly submit, would it not be immeasurably better to lay aside every possible earthly consideration, and not only *keep* the faith by holding fast the form of sound words, but especially by consecrating an active life to the pure morality and deep holiness of that faith, in order that we may all be enabled in the great day to exclaim in gloriously triumphant language as did the Apostle Paul: “I have fought the good fight—I have finished the course—I have *kept* the faith.” And then with him too we may know that there is a crown of righteousness laid up for us, which shall be more unfading than the sun, and as lasting as the years of eternity itself.

O. A. BURGESS.

## TO ELDER T. J. MATLOCK,

MY DEAR BROTHER :

Having known you so long and so intimately, I take the liberty of addressing you publicly, touching an article from your pen, found in the Evangelist of Sept., current volume. I make no objection to the teaching of said article; but there are some things implied, that I shall notice. There are two points especially, that elicited my attention, and to which I shall allude briefly and kindly.

But in advance of doing this; let me assure you that I am not seeking controversy. My sole object being to establish truth and correct a seeming misapprehension. As to my christian love for you, I trust you need ne reassurance. I think you are satisfied in this particular. Under your guidance, and subject to your supervision and counsel, I was induced to make my first efforts in the public ministry of the word. Yours was the counsel of fatherly affection, and for it, I am your debtor. I shall never repudiate the claim, though I may never be able to cancel the obligation. I owe you much, and gratefully remember your kindness to me, when a mere boy. As, however, I aim at brevity, I will state and notice the two points in your communication, that elicited my attention.

*First*—You allude to the controversy in which Pres. Russell, and Elder Happy have involved us, and you allude to the men in a way to compliment their goodness, expressing your love for them.

*Secondly*—You seem to class them with Dr. Richardson—intimate in your article—generally, that there is a controversy among us, about “the indwelling of the Holy Spirit, in the hearts of christians.”

In regard to the goodness of<sup>d</sup> Pres. R., and Eld. H., I have nothing to say; this is not the matter in controversy. Perhaps those more intimately acquainted with them and their doings, are better prepared to judge, than those at a distance from the scene of their operations. I fear this constant praise of them has contributed no little to embolden them in their heretical

and schismatical course. If to charge our brethren with denying the influence of the Holy Spirit, be a proof of goodness, then Pres. R., is a good man. If to divide and destroy the congregation of Christ, alienating the professed friends of Jesus one from another, be a work of superior goodness, then I admit the claim you urge in his behalf. If to persist in preaching his unscriptural and abhorrent speculations, when near one half of the old and experienced members of the church have protested against it in writing year after year, in decided but respectful language---if this be an evidence of exalted goodness, then his claim admits of no challenge---it is beyond dispute. But I am disinclined to enter upon a discussion, involving the question of Pres. Russells's goodness. These are some of the *data* I desired to furnish you, in order to enable you to make out an award in accordance with the facts above stated. You say: "I have known them only to love them." I trust my dear Brother I have no disposition to lessen your personal regard for the men, but would remind you of the fact, that your love for them, will not counteract the evils resulting from their course; nor will it prove them either good or bad men. "He that doeth righteousness, is righteous," and moral evil to the church of God, can never result from doing right. Are divisions contrary to the doctrine of Christ? Are they good or evil? If evil, are those who engender and promote them, good or evil workers?

But I pass from this, to consider the implication that, we as a people, deny the peesence of the Holy Spirit, in either the conversion of sinners, or in the sanctification of Saints. It occurs to me, my dear brother, that you and I used to regard this charge against our brethren, as cruel, unjustifiable and false, in all its slanderous enormity. Is it true that we were false witnesses, in denying what others said *truly* of us? We were either false witnesses then, or those who now repeat the charge are false accusers.

The controversy of R., and a few others, with our brethren, is not whether christians have the "Spirit of Christ" or not, nor whether their "bodies are the temples of the Holy Spirit."

No one doubts this, at least I know of none. And though Pres. R., and his co-adjutors, or any one else may so affirm or insinuate, it is nevertheless, a calumny, either ignorantly and arrogantly, or wickedly and maliciously uttered. Let me say to you my brother, that this is cruel and intolerable persecution, no matter by whom waged—no matter what his claim to higher spirituality may be. It is not the *fact* of receiving and enjoying the Spirit, but a rejection of Pres. R's *manner* and *object* of the fact, that has called down on our heads, the unjustifiable charge of being "word-alone men."

I cannot hold my peace, when men teach the doctrine, that "Conscience teaches what is right, or that the design of the Lord Messiah, in bestowing on the disciples, the Holy Spirit, was to enable them to 'demonstrate their disciple-ships.' Neither can I believe in the doctrine, that, "The reception of the Spirit is the indispensable prerequisite to an understanding of all messages of Heaven." No my brother, nor can I believe that there are any "new truths developed" (revealed) in modern days. I believe the Bible is the only Repository of Divine truth, known to man. I discard all Spirit-rapping, all impulses of uninspired human spirits, all whispering of flexile consciences, as guides to *the right*. Unaided and unenlightened, they are blind-guides, and those who represent them, as reliable sources of instruction, are leading men away from the pure fountain of all true information, touching their *origin*, their *duty* and their *destiny*.

Here the battle rages, here it has raged for many centuries, between the believers in the Bible, and those who have followed the bewildering leadings of some favorite philosophy or speculation, about conscientious impulsion, or metaphysical abstraction. The man who supposes the battle ended, is dreaming. Truth will triumph at length, but many will be her conflicts; especially so, if her professed friends continue to throw up breast-works from behind which her enemies fire, by ascribing to them piety, goodness and sincerity. Let me say my dear brother, I permit no man to spike my cannon with the seeming sincerity of erratic teachers. Truth is everything to me, and

no man's goodness can convert error into truth, but may give currency to his errors, especially when good brethren voluntarily endorse them.

There is one strange feature in the course of some brethren, relative to Pres. Russell and his teachings. I find very few who are willing to defend his positions; and yet they cling to and sustain him.

When asked on what ground they support him, the answer is: "We believe him to be a good man." Thus, the goodness of the man is made to sanctify all his errors. I am as ready to ascribe sincerity to Pres. Russell, as to Robert Owen of New Lanark, Scotland, during the days of his Atheism, Deism, or whatever it was.

This new system of compounding religious error and personal goodness, and granting the inventor "Letters patent," to send out his *Nostrum*, labeled "Higher Spirituality," and the label countersigned by responsible men, is the very thing that has given, and is giving currency to the wildest and most ruinous errors. A man's sincerity in the belief of an error, gives him no license to propagate it. If this be true, can those persons or the churches that sustain him, be guiltless? To say they are, is to affirm that, while sincerity will not sustain a man in preaching error, yet his sincerity will justify a church in sustaining the honest errorist. This will legalize every absurdity in christendom. The preaching of the man creates an erratic church, by preaching error, and the church thus created, sustains the man, in the use of the means of their creation.

But again, persons say: "We disagree with Pres. R., in much of his teaching—we are satisfied he is in error, but he is such a good man, that we will cling to him with all his doctrinal errors—his false teachings." Now suppose we were to ask those persons whether the Savior was not infinitely better, purer and holier than Pres. R., would all not reply in the affirmative? Most certainly they would. And if we were to enquire whether the Lord Jesus did not teach truth unmixed and free from error, would not all respond, He did? If not, they should be treated as infidels. Now those who concede him to be in error,

and yet cleave to and sustain him, in teaching the same, virtually prefer him with his admitted error, to Christ and His truth. Truth and error are eternal antagonisms, and hence, the errors of Pres. R., and the truth of Jesus the Christ, are antagonistic to each other, and as no man can receive two contradictory propositions, and as some of Pres. R's propositions subvert some of the propositions of Christ, therefore, to receive the propositions of the former, is a rejection of those of the latter. "He that receiveth my Words receiveth me, and he that receiveth me, receiveth Him that sent me; but whoso rejecteth me and my words, rejecteth Him that sent me." Thus taught Jesus, who "came to bear witness to truth."

In regard to Eld., Happy, I can say: no man on earth was ever more deeply seated in my affections. I have loved him for his work's sake, when he labored to build up what Pres. Russell is striving to pull down, and in doing which, Eld.H., is his defender and apologist. As to how far he endorses the views and teachings of R., I am unable to say. He will affirm nothing. When asked if he approves of R's teachings, his answer is "in the main." But when questioned as to details, he will not defend them. Whether he has failed to understand R., as he (H) says others have done, or whether he is thus reserved, in order to make good his retreat, when the wreck of Russelism shall go to pieces, and sink beneath waves of his own creation, I will not decide, but others have. But my love for Christ and His truth, exceeds my love for Eld. Happy or any other man.

In conclusion, my dear brother, I desire to say: No people on earth believe more fully in the fact, that all who obey Christ, have the Holy Spirit given to them, than the disciples. God dwells in them by His Spirit, christians are "builded together for an habitation of God through the Spirit." I know of no indwelling of the Spirit, that is not real. I have no use for the terms, "Literal," "Essential," "Metaphorical," nor "Characteristic," as defining or qualifying terms going before.—Webster's definition of "literal" is *real*, or according to letter; and if used in this sense, I have no objection to its use. "Essential indwelling," may be a very proper form of expression,

or it may not. The essence of a thing or being, is that which is indispensable to its existence, and as we are ignorant of Spiritual essence, we excuse ourselves from using the term. I desire not to "Rush in where Angels would fear to tread." In regard to a "Metaphorical indwelling," it is not objected to, and a "characteristic indwelling" preferred. Between these there can be but little difference, but neither is any indwelling at all. These terms are not only useless, but to my mind highly objectionable. The safe, thinking men among us, believe and preach the fact of the "indwelling of the Holy Spirit," and leave the manner of it for future life to explain. The need of the Spirit's aid, is ours. The method of supplying that need, is God's. Ours to expect and ask for it---God's to give.

And now, in all kindness and fraternity, farewell.

E. L. CRAIG.

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### "HARD SHOTS."

"WE met with a number of a Campbellite paper a few days since published in Jacksonville, *Ill.*, in which we found only two articles devoted to our humble self and Magazine, written by two different hands. They ought to be heartily thankful to *us* for furnishing them themes to write about. Whether they continue to make us and Magazine, texts, we cannot say, but we now grant them the free use of both ourself and Journal. Is not that fair?"—*Manford's Magazine*.

Mr. Manford has unquestionably a most singular way of glorifying the first person. Upon reading the above little blow, one would be impressed that he was giving the paper, to which he alludes in his peculiarly undignified manner, such trouble as to require, at least, the time and talents of two Contributors to fend off his well aimed missiles! What a wonderful man "our humble self" must be, to receive two notices, "from two different hands," in one number of a "Campbellite paper!" Thus Mr. Manford would glorify himself and paper. Those "hard shots" were as follows:

1st. Brother Johnston, of Springfield, wrote an article for the *Advocate* some time since, for the expressed purpose of convicting Mr. M. of *falsehood*. Bro. J., as well as we now remember, numbered off, and specified some *half dozen fibs*, which he proposed to prove Mr. Manford had told relative to a discussion at Loami., and now instead of demanding the proof, which he feared would be adduced, Mr. Manford would make capital of the whole thing, by crying out, "hard shots" at "our *humble(!!!)* self and magazine," for righteousness sake of course.

2d. The other "hard shot" turns out as follows: Some time since, this same "humble" Manford gave notice that he had consented to publish "one hundred objections to Universalism," in his magazine, from the pen of A. Campbell; reserving to himself, of course, the editorial liberty of reviewing and replying as he saw proper. This notice created considerable excitement; and many were induced to subscribe for the magazine to read a disccussion between *A. Campbell* and ERASMUS MANFORD! This discussion began and progressed for a time, and was read with much interest; some thought Mr. M., was getting rather the better of the old man, while others thought differently. But alas! for Mr. Manford—his sport was spoiled and meanness exposed, by a short article from "E. L. C." in the *Advocate*, bringing to light the fact, that at the time these made-to-order "objections to Universalism" were appearing in the magazine over the name of Mr. Campbell, *he (C) did not even so much as know that there was such a magazine!* This was a "hard shot," truly! But it was at a hard spot. We heard recently, of *one convert* that Mr. M., made by this discussion with Mr. Campbell!!

You converted him by the *power of truth*, did you not Mr. Manford? You "ought to be heartily thankfull to" Mr. Campbell for the "free use" you made of his name and for the number of subscribers you made, as well as the one convert in the operation. "Whether" Mr. M., "continues to make a text" of the name of Mr. Campbell "we cannot tell."

But it was amusing to see, that, in the judgment of many, Mr. Manford failed to answer, satisfactorily *his own made-to-order* objections to Universalisms!

Seriously Mr. M., let me, as a friend and an acquaintance, exhort you to repentance.—You will succeed the better by it *in this life*; and should the doctrine you so fiercely oppose, but in your sober moments have doubts about, be true, you will have less to account for in the “world to come.” Think on those “objections to Universalism.” Oh! Shame; where now is thy blush!

May the Lord preserve his people from sin!

J. S. S.

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### LETTER FROM BROTHER LOWE.

DEAR BRO. CRAIG:

It seems an age since I saw you or had a line from your pen, and I have concluded to break the silence which has so long reigned between us, by the use of pen, ink and paper; no mean privilege that we enjoy in the absence of an opportunity for a face to face interview. When last I saw you, I was laboring for the Church at Macomb, Ill. My engagement there terminated pleasantly indeed. The year I spent at Macomb, all things considered, was the most pleasant year of my preacher life. I fully tested the truth of what you had so often told me in days gone by, viz: that “the most agreeable and profitable course for a preacher, was to preach for one Church.” At the conclusion of my labors at Macomb, I accepted an invitation from the brethren at Mt. Pleasant, Iowa, to settle with them. There I found a lovely town of five thousand inhabitants, a respectable congregation of Disciples, and a good meeting-house. The brethren soon ascertained that they could not sustain me all the time, owing to the severe financial pressure which exists at this time. In the meantime, cordial invitation was extended to me by the Church in this city, to locate with them, which I accepted, desiring as I did, to preach exclusively for one Church.

Davenport is a handsome and interesting city, admirably located on the banks of the majestic Mississippi, the "father of waters," with a population of fifteen thousand. Our Church here, in point of intelligence, genuine piety, and true devotion to the cause of Christ, has no superior, if she has an equal, known to me among our brotherhood. Our meeting-house is the best known to me among our people in the West. Thus my dear brother I have given you a brief history of my doings since I last saw you, and while penning these lines my mind reverts back to the time when first I saw you. It was, if my memory serves me correctly, in the month of April, 1852, at the Whites Run meeting-house, Carroll County, Kentucky. You had returned, after a long absence, to the home of your childhood, to mingle again with the companions of your youth and early manhood. During your absence you had learned the story of the Cross, and now that you had returned to the home and friends of your youth, you had the privilege of talking to them about Jesus. Well do I remember the first sermon I heard you deliver; it was on Monday afternoon, at the meeting-house before mentioned. You read the first chapter of 2nd Peter, as the basis of your remarks, and never shall I forget the deep feeling that was manifested at the conclusion of your discourse in that congregation. I had the privilege of enjoying your society for a few days before you left us for your home in the West. You urged me to engage at once in the proclamation of the word, and also to move to Illinois, then and now your home by adoption. In October of the same year I consented to be ordained by request of the Whites Run congregation, (our excellent and much beloved W. M. Tandy officiating) on the 7th day of the following month. I was married in Trimble County, Kentucky, Bro. Tandy officiating, having then, past a few months my 21st year. Shortly after your return home, a correspondence, to me both interesting and profitable, commenced between us, which was kept up until the month of October, 1854, when, through your influence, I was induced to try the West. Accordingly wife and I put our clothes, extra of our traveling suit, in our trunks, and started for your house in Illinois, where, after a

few days travel, we landed safely, I having left, after paying expenses of trip, the sum of 20 cents, all in cash. But we were warmly received by yourself and christian wife, and we soon felt that we had found one of the Christian's hundred homes. In a few days we engaged in a protracted meeting in an adjoining County, where we unfurled the banner of King Jesus, and we had the pleasure of seeing a number of persons bow to the authority of Prince Messiah. But I must stop lest you will think I have commenced to write my Autobiography. Suffice to say that since that time we have preached, prayed, wept, and rejoiced together, and my sincere desire is, that if we never enjoy such privileges again in this life, that we may meet in that higher world above, where we can rejoice together throughout the endless ages of eternity. You my Brother, though yet in the vigor of manhood, have for many years been a watchman on the walls of Zion, have fought many battles for the King, and you have had the pleasure of seeing multiplied scores of men and women surrender to the claims of the Gospel under your labors; and now, in the providence of God, you have taken upon you the responsible and arduous task of conducting a religious paper. Ever keep, my Brother, the blood stained banner of the cross unfurled; keep unsheathed the old Jerusalem blade, and in the name of Israel's God, make war upon the king's enemies, be they within or without the Kingdom. How sad, how lamentable, the fact, that these are foes within; and how much greater the difficulty to contend with such, than with those without. Yet, difficult and painful as it is, the work must be done. Yes, promptly, vigorously, and thoroughly done. It is not enough that a man be honest, that he be sincere. Oh, what a delusion and how many are being led by it to ruin and certain death. Honesty, sincerity and piety are indispensable, yet we must remember that he or she that would bask in the sunshine of eternal day, that would enjoy the society of Angels and Arch-angels, that would pluck the fruit of the tree of life that stands in the midst of the paradise of God, must be honest and sincere in the *right*—not the wrong. How ineffectual the efforts of a bad man to produce

schism and discord in the family of God. Hence, the greater the show of honesty, sincerity and piety on the part of an individual, the more easy and certain his success in leading the thoughtless and unsuspecting away from the truth into the labyrinths of folly, superstition and infidelity. If in this we are correct, (and who can doubt it) how important that the friends of truth make an earnest, persevering and determined effort against the innovator, though he come clothed in humility and piety. It was said by the great Teacher, 1800 years ago, that "a house divided against itself cannot stand," and a truer oracle he never uttered. And as an evidence of its truth, cast about you and observe the discord, strife and ruin, that has been produced in many communities by the innovations of men claiming to be ministers of God, preaching for doctrines, the fine-spun theories and opinions of men, instead of the pure unadulterated word of God. May I instance the Jacksonville Church, once the pride—yea, the Jerusalem of Illinois. A church where loved and loving spirits dwelt together, keeping the "unity of the spirit in the bonds of peace," where the Saint felt that he had a home, and one that seemed the very gates of Heaven. Alas! how changed to-day; instead of peace, war; of love, hate of union, discord, and division—a state of things that embittered the last, the dying hours of one of the best, purest, most self-sacrificing and devoted men that ever lived or died, viz: the loved and admired Brother Hedenberg. A state of things that has wrung tears of sorrow and bitterness from many of the long tried and faithful members of that church, a state of things that has sent a thrill of deepest regret through the minds and hearts of thousands of the same great family in our land. And may I here be allowed to inquire what has produced this state of things? Truth and justice answer yes! Is it the result of preaching "Christ and him crucified"—of preaching the Gospel with its sublime facts, commands and precious promises? I answer emphatically, *no!* These are not the fruits of such preaching, this I hold to be self-evident. Again I ask, what has produced these results? I answer, preaching the theories of men—theories which are taught by all the popular sectarian

establishments of the nineteenth century--theories that were exploded over thirty years ago by the venerable A. CAMPBELL, who stands without an equal in the present century, as an expounder of the Bible. Also, by the truly christian philosopher, Dr. RICHARDSON, and a host of good and great men for the last quarter of a century--theories which have been more than once in my presence, clearly, logically and powerfully exploded, by one, (shall I say it?) who I have heard is an advocate of them, viz: Eld. W. W. HAPPY,—one with whom I have held meetings where the old Jerusalem Gospel was preached, the results of which caused him and I to rejoice---nay more, caused rejoicing among the angels in Heaven—one with whom I have spent some of the sweetest hours of my life in social communion---one whom I have loved as a son loves a father, and whom I love still. Yes, he has a place deep down in my heart of hearts, and I must love him still for the battles he has fought, for the victories he has won, and the sincere desire of my heart shall be that he may yet see that in this he has erred, and set himself right before the world.

But I must close this already long letter. May God bless you, my Brother, in all your efforts in behalf of His truth.

Affectionately Yours,

Davenport, Iowa, Sept. 24.

SAML. LOWE.

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### CORRESPONDENCE.

BROTHER CRAIG AND SWEENEY.

Says, T. S. Grimke:—

“Though my country may never produce a Homer or a Virgil, a Phidias, or an Apelles---Though Michael Angelo and Raphael, Tasso and Shakspeare may never have a rival in our land, yet have we already brought forth men greater and better, wiser and more valuable, than the Poet, the Painter, the Sculptor, and the Architect. Even at this day, have we done more for the solid, permanent, rational happiness of man, than all the Artists, that ever lived. One citizen, the fruit and example of Institutions, virtuous, benevolent and peaceful, wise and free, is worth

more to his family, his social circle, his country, than the clouds of Aristophanes, the group of the Rhodian sculptors, or the transfiguration of Raphael. If the sons of Cornelia were her jewels, each Citizen, free, educated, happy, is to America "a pearl of all price." And each FRANKLIN, and RAINS, is to the church rubies above all price. No danger of their ever offering amendments to the Bible doctrine. RAINS, the unflinching, bold, lucid and gospel-loving hero, is now pouring on the eye of the public, flood-tides of light, on "Christ's Church Identified." Whilst, the veteran, and eagle-eyed FRANKLIN is watching the goings of the *theatrical* Beecher the *hyperbatic* Fisher, the *hyperbolic* Spurgeon, and the anti-Bible, and Methodistic Merrill. Such men as F. and R., are the men for God, for Zion and for the world. They come right down to the work in plain language, and bold figures, and with the sword of the spirit, charge defiant on the enemies of the Cross. Such men will live after death, and never die. Will not these brethren collect these Essays in convenient form, when they shall come to the *amen*, and present them to the public, as some of the small but important works of the age?

*Query*—Will not Bro. Wallis, Nottingham, England, permit Bro. Spurgeon, to answer for himself, touching any criticisms which may be offered on his style, and divinity, by cis-Atlantic brethren? This is a sifting time, and men and doctrines must be sifted as wheat. I know, that the "British Millennial Harbinger" will admit Bro. S. to all the privileges and immunities of its pages. And by a system of co-labor, would not the trans Atlantic and cis-Atlantic churches be mutually benefited! We are desirous to see in *what* lies the force of Spurgeon? Will he give us a chance to analyze him? We will subtract naught from his merit. He and his Baptist family can solve the *problem* of *open* and *shut* communion. With this, as a party to their controversy, we have nothing to do.

We are informed, that the pulpit efforts of Spurgeon evaporate in a wild admiration, whilst the religious condition of his admirers is unimproved! If so, he has kindred spirits in America! But, time will scrutinize all things, as fire tests metals

and when the great ordeal day shall come, hay, wood, and straw mechanics will suffer loss !

Paul in (2 Cor. xi:) gives a lesson on his sufferings, and in his long chapter of perils, he includes the severest of all—"perils among *false* brethren." But we must fight the good fight, and run the christian race in order to obtain the immarcessible crown. But we must fight and run according to the established laws of the contest.

It is said of a Grecian *athlete*, that while running for the prize, a golden apple was thrown across the *stadium*, just before him, and that he turned aside to pick it up, and *lost* the *crown*! Alas! for the multitudes, in this age, who are numbered among the household of faith, the christian athlete, turn aside to grasp the golden apple! But,

"Those are like Dead Sea fruits that tempt the eye,  
But turn to ashes on the lips."

Byron said, "The thorn which tears my flesh, is from the seed of my own planting." But thank God, when the whirl-wind of life shall have danced its last *cotillion* before the faithful, and death shall *pale* the fires of his mortality, then angel-bands shall sing him safe to his spirit home;—far, far from the storms of sorrow. Brethren, are you in exchange with the "B. M. Harbinger;" Edited by the faithful, and erudite Wallis? This vessel is cargoed with celestial freight. Every article of the cargo is rich, and valuable.---The work should be sown broad-cast over Europe and America. I wish that our periodical could be *hooped* (as was the costume of Celeopatra) that the sphere of their usefulness be *enlarged*. It will be so when the mind becomes the greater object than *dress*.

At our Co-operation, which will be the first Lordsday in September, Phillips County, I want to urge the Evangelists to a more active agency in the distribution of our periodicals. I think I can succeed, because we will not have money enough in the Treasury, to influence the *shrewd* ones, to tax their financial abilities in reference to its distribution. The mind will be free to act on other matters. In hope of eternal life.

J. A. BUTLER.

DEAR BRO. J. T. JONES :

In Missouri, I had a very pleasant trip—delightful meeting at Louisiana and Glasgow. We have a very able, harmonious, laborious and efficient corps of preachers in the State of Missouri, and they are making their mark every where. May the Lord bless and sustain his people and cause in Illinois, and bring order out of confusion that existed, and to some extent, does yet among you. I trust you all will endeavor, in all you say and do, to exhibit the wisdom of the serpent and the harmlessness of the dove. I cannot but believe and hope that our brotherhood will, through the grace of God, find this severe trial of their faith more precious than gold.

I am sorry for Russell and those who sympathize with him. I am sure he ought to abandon his objectionable speculation, or like an honest man, go out from us, not being of us. He said to me full two years ago, that he did not consider we had any advantage of any other party, and his remarks went to show that all the parties are equally necessary and equally justifiable. The Apostle says, that we ought to be perfectly joined together in the same mind and the same judgment, all seeking the same thing, and that there should be no divisions among us, on the great questions of faith.

I deeply regret to know that the venerable Stone is appealed to, to give currency to the speculations of Russell. If there was any one trait of B. W. Stone, that distinguished him more than another, it was his profound reverence for the word of God. He says: "My reason shall always bow to revelation."

That father Stone differed, *in toto*, on the questions of conscience, as the voice of God, or on "inner light," revealing what is right itself," I certainly do know. The position that conscience reveals what is right itself, certainly teaches, by unavoidable *consequence* that the word of God is not necessary to teach what is right, as "conscience" itself does all that. No wonder then that Russell should speak of the word of God, as a "dead letter," as fossilized, as a mere external instrumentality of no avail whatever, without the energizing influence of the Spirit of God. We hesitate not, to say that this view of con-

science makes the word of God a perfect nullity. And no man living, is more antagonistic to this view than was the venerable Stone. I speak that I do know, and testify that I have heard with my own ears again and again, and my testimony ought to be regarded.

Russell it is said, wishes to introduce a higher standard of morality and piety. Alas! for the results thus far. But it is claimed that this was his purpose, and in this he and Stone harmonized. And so if this was his object, I might say that he and I, and every good man among us harmonize. But alas, for the harmony, when the one says, in the language of a deceitful and false philosophy that man possesses an "inner light," or conscience which "reveals what is right itself," and the other, that the scriptures, which are from without and from God, reveals to man, all things necessary to life and goodness, and thus furnishes, thoroughly furnishes the man of God to all good work. But I must close. Remember John Thomas, Remember A. Cirfield, and more recently, Jesse B. Ferguson. Try and persuade Russell, if possible, to cease his suicidal course; he is yet young and may redeem himself. The Lord have mercy on him.

Yours as ever,

Carlisle, Ky., Oct., 6th.

JOHN ROGERS.

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[We had decided to publish no more articles touching Russell or his speculations, as it appeared to us that enough had been said. Brethren CAMPBELL, RICHARDSON, and others, many others, have admonished him to lay aside his obnoxious speculations and "preach the Gospel," but all without effect. But as the name of the venerable Stone has been used to tie on his friends to R., (Oh, Shame!) and as Bro. Rogers was a co-laborer with Bro. S., in his life of labor, and had opportunities to know his views as well as any, we consented to insert his letter to Brother Jones.—EDS.]

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CHRISTIANS are like freight-engines at night. They carry a powerful lamp in front, which casts a light far ahead.

## UNIVERSALISM—A. THOMAS.

ONCE or twice recently, we have been invited to attend an appointment of Mr. A. Thomas, to hear him give his *reasons* for changing from *Christianity* to *Universalism*! We have no *penchant* to hear a harangue of that kind. We presume that, if Mr. T. has any reason and would tell it, it would be very short and run about on this wise: "*Got into the fog.*" But as it is, and he is *still* "in the fog," we presume he would tell us, that some "*magazine*" knocked the scales from his eyes, and a new light sprang up in his pathway. Sublimier lights were presented to the new eye of faith, that whereas, in time past, he saw "crowns of righteousness" only for such as fight the good fight and keep the faith, for such as are "faithful till death," for such as "Do the commandments" of the Lord Jesus,---he *now* sees a crown of Glory, a throne in heaven, in the New Jerusalem, where Angels, Cherubim and Seraphim dwell, in the presence of God and the Lamb, amidst the unclouded Splendors, Arching Glories and Stirring Grandeurs of that blessed land,---*for all the ungodly impenitent Liars, Rogues, Robbers and Murderers, who may be so fortunate as to die*, though it be "in their sins!!" We have no patience with this device, called Universalism. We know every joint in it. It is a specious deceitful thing.

Many good persons are Universalists, but that makes Universalism no better. Many good persons are Atheists, Deists and Infidels, and what of it? A few years ago, this Mr. T., was a member of the christian church; and was raging and raving against Universalism, both upon the stage and in the prints, more than any man of our acquaintance. Now he is straight Universalist, and is giving his reasons(?) for turning over.

We would advise him to visit such churches as are living in peace and prosperity. We have no fears of Universalism among our Churches whose members are alive. They have no *use* for the resort. But when Church members are *dead*---are painfully conscious that they are not living as becometh the gospel of Christ, and have lost all love for their Master's service, then they

*need* something like Universalism or Spiritualism, and it is astonishing how readily they fall in with anything of the kind.

It is a significant fact, that more than one-half the Universalists we meet, are persons who have been Church members, and have either been withdrawn from, or died a natural death and are claiming now to believe, that all men will be saved at last, whether just or unjust. They need this kind of faith. It is a "most wholesome doctrine, and very full of comfort," un-sanctified consciences. The only difficulty is, that it cannot be believed right firmly. While men pass directly into the belief of Universalism, and profess to believe it so very firmly, we doubt not, that they would give a *great deal to know* it is true.

If Universalism be true, faith in it effects our happiness only in this life, and that is but a small matter when compared with Eternity. Pretty device this, that has half the world *judged damned and suffering eternal punishment*, and they all unconscious of it!! When men are sentenced to eternal punishment they will be conscious of it---there will be no debating as to whether *they are in hell or not!*

May the Lord keep us in the Truth!

J. S. S.

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### THE MISSIONARY SOCIETY.

DEAR BROTHER CRAIG:

I exceedingly regret that the circulation of the *Advocate* is so limited. It is doubtless well worthy the patronage of the Brotherhood, and if it was only read by every brother in the State of Illinois, we then would have a medium through which to commune with one another. The Missionary Society has adopted it as such, and require me to report success as often as once in three months. Now if the *Advocate* was only read by all the Brethren in the State, then our report could be read by all. In this way every member of the Society could be fully posted as to the doings of the Board in carrying out the great work of spreading the gospel.

Since my appointment as Corresponding Secretary of the Society, I have visited Union, on Salt Creek, in Dewitt county; Lake Fork, in Logan county; and Williamsville in Sangamon county. I did all in my power to make my work thorough, especially at the two latter places. The statistical information is as near correct as was possible for me to obtain under the circumstances:

|                                 | No. of Members | No. of S. Pupils | Vols in S. Libr'y | Value of Ch. Prop. | Meetings per month | Life Members | Ad's during year | Precatch'g per Year |
|---------------------------------|----------------|------------------|-------------------|--------------------|--------------------|--------------|------------------|---------------------|
| Union, De Witt County, - -      | 80             | 0                | 0                 | 500                | 0                  | 1            | 6                | 0                   |
| Lake Fork, Logan County, - -    | 71             | 0                | 0                 | 100                | 2                  | 2            | 12               | 50                  |
| Williamsville, Sangamon County, | 104            | 0                | 0                 | 2500               | 4                  | 12           | 12               | 125                 |

The above reports shows fifteen life members, which, together with seven obtained at Decatur during the annual meeting, make 22, or \$550 up to date. My work has been somewhat retarded by a failure to receive some instructions from the Board. From all I can ascertain, the letter from Bro. Jones has been miscarried.

The work of missions is the work of God. No man should be regarded as truly converted who is not willing to spend his means and strength to spread the gospel. The blessed Savior left heaven with all its joys and honors, to bear life to a sin-cursed world. Now can we be regarded as disciples of Christ, or Christ-like, while we are not willing to make any sacrifice to save sinners! O brethren let us come up with one heart and one voice to this great work! Let us cry aloud and spare not. Let us run to and fro that knowledge may increase.

Let us work so that it may be said "Well done." Dear brethren if the cause be worth the blood of Christ is it not worth all our time, our talent and our money? JOHN LINDSEY.

STRIVE to preserve a praying mind through the day; not only at the usual and stated period, but every where, and at all times, and in all companies. This is your best preservation from error, weakness and sin.

## ELD. N. S. BASTION.

WE notice in the *Christian Times*—one of our Baptist Exchanges, an Article signed D., which is devoted to the benefit (?) of said Elder, and to making known to the world the fact of his withdrawal from the Baptist Church, and his union with the “Christian order.”

We have a few things to say, which we will, by Bro. D’s permission, whisper very softly in his ear, and no one else need listen, unless they desire to hear.

First, our lucid and self-appointed (not to say interested) Chronicler is laboring under a slight mistake, in supposing Eld. Bastion united with the “Christian order.” Why not say: he threw away all human names, as badges of religious distinction, and resolved to be known only by that “New name,” first worn by the “disciples at Antioch.” (Acts xi: 26.) If Elder Bastion is a member of the church of which Eld. Wm. Young is, then we will inform Bro. D., that it is the church of Christ, for which He gave himself; That He might sanctify and cleanse it with the washing of water by the word.” (Eph. v: 25—26.)

We are not at all acquainted with Eld. Bastion nor this anonymous writer, D., but we will say: We suppose Eld. Bastion’s course was the only proper one. If his views of religious truth, had undergone such a change as to bring him into sympathy with the Disciples, he certainly acted consistently in uniting with them. If this change of views is his only crime, we see no reason for any noise about the matter. The fact of the Baptist brethren granting to him a *letter* is sufficient proof of good character, in all Christian Congregations. His having lived with and preached for them is no disgrace to him, nor is his union with the Disciples any loss to the cause of truth, nor to himself. If in this our Baptist brethren have sustained a loss, then their interests and the interests of truth are not identical. We hope and trust, good and not evil may grow out of this change. We have room in our hearts for all good men, and as Bro. Bastion comes from good company, with their letter of introduction, we give him a hearty and Christian welcome. Here is our hand  
Brother B.

E. L. C.

## MISCELLANY.

## PROBABLE POSITION OF CALVARY.

As regards the real scene of the Savior's death and burial, nothing certain is, or, perhaps can be known. The tower and palace of Antonia would seem to have been the ordinary, if not also the official residence, when he was present in Jerusalem, of the Roman governor; and here, no doubt, our Lord was condemned. In the course of the ever-memorable day of His trial. He had been sent unto Herod, whose palace, as Josephus tells us, adjoined to Hippicus, and was consequently on the west side as Antonia, the residence of Pilate, was near the east side of the city. Twice, therefore, must Jesus have traversed the city before His sentence was pronounced. It seems unlikely that he would be conducted through it a third time after he had been actually condemned. Considering the intense excitement that prevailed among the people, the fear which the Jewish rulers evidently had of a rescue, and the extreme care which the Roman authorities were accustomed to exercise to guard against public tumults, it seems natural to conclude that He would be led forth to execution by the way that should soonest bring Him outside the walls. To have conducted Him to where the Church of the Holy Sepulcher now stands, would not indeed have required them to go far—for it is not more than 400 yards distant from the site of the tower of Antonia—but, at the same time, it would have been to take him through the most crowded part of the city, and to put Him to death in the very heart of the population.

How much better does it accord, both with the facts of Scripture history and with all the natural probabilities of the case, to suppose that Calvary lay in the upper part of the valley of the Kedron, outside, but not far removed from the city's north-eastern wall. To reach this place it would not be necessary to

cross the city at all. The outworks of Antonia must have reached almost, if not altogether, to the present St. Stephen's Gate. Here the procession would emerge almost at once from the narrow and crowded streets into the open country. Above this point the valley of the Kedron gradually widens out, while its sides become much less steep. The broad terraces of the shelving limestone which occupy this part of the valley on the side next the city seem equally suited for gardens and for tombs. There are many tombs cut out of the rock remaining there still; and the numerous olive trees growing beside them sufficiently show that there is there, even yet, abundance of garden ground. From the walls of the adjacent city on the west, and from the confronting slopes of the Mount of Olives on the east, thousands and tens of thousands might look on and see this, great sight—the bush burning and yet not consumed! No! not consumed; for from the ashes of that fire came forth the Resurrection and the Life—*Buchanan*.

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#### “MY MOTHER.”

The influence upon her child of a Christian mother's pure, unselfish love, is never lost. Worldly pursuits may cover it from sight, love; warm and passionate, seems to burn it from her heart, but with subtile gentleness it still exerts its hallowed power. Many a dying bed has borne such testimony as the following:

“If I could only see my mother!”

Again and again was that yearning cry repeated—

“If I could only see my mother.”

The vessel rocked, and the water, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this rocking, plunging ship; but he seem-

ed not to mind his bodily discomfort—his eyes looked far away—and ever and anon broke forth that grieving cry—

“If I could only see my mother.”

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had wilfully left.

“O! that’s the reason,” he cried, in anguish. “I nearly broke her heart, and I can’t die in peace. She was a good mother to me —O! so good a mother, she bore everything from her wild boy, and once she said—

“‘My son when you come to die you will remember all this.’”

“O! If I could only see my mother.

He never saw his mother. He died with the yearning cry upon his lips, as many a man has died who slighted the mother who bore him. The waves roll over him, and his bones whiten at the bottom of the sea, and that dread cry has gone before God, there to be registered forever.”

### WISE COUNSELS.

1. **ADHERE** most scrupulously to truth; and labor to preserve the strictest integrity.

2. Engage in no pursuit in which you can not look up unto God, and say, “Bless me in this, O my Father!”

3. Strive to be as kind, forbearing, and forgiving, as you can to friends and foes.

4. Never speak evil of any one on any pretense whatever.

5. Strive to recommend religion, by the courtesy, civility, and condescending character of your conduct.

6. Watch against irritation, positiveness, unkind speaking and anger; study and promote love.

7. Mortify lusts, sensuality and sloth. Rise early.

8. Never invite others to speak well of you; nor especially

permit yourself to say or think any thing of yourself, as creditably done. Keep down pride; let it not be indulged for a moment, and watch against it. "God resisteth the proud, but giveth grace to the humble."

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## EDITOR'S TABLE.

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**MISSIONARY MEETING.**—We have just returned from the Annual Meeting of the "A. C. Missionary Society," held in Cincinnati, O., commencing October 19th.

We have but a small space, and must be brief. The meeting was every way, the most encouraging we have ever had; being, by far, more largely attended than any preceding one of our Society. The Reports of the Board and Corresponding Secretary were cheering documents, which will be sent with the Minutes of the meeting. It was the next thing to an impossibility to ascertain just how many delegates were present, as the capacious House, on the corner of Walnut and 8th streets was full all the time. Every brother that spoke at all, had a word of encouragement.

There never was a time when the prospects before this reformation were so bright and encouraging as at the present. We are now a mighty people, and are beginning to put forth our strength in a way, that, with the blessing of God, will tell on the world in future years. May the God of all grace keep us humble and give us strength for the work before us.

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**EXPLANATORY.**—The minutes of the Christian Missionary Society of Illinois, were detained in the hands of the Secretary, until our last "form" was partly set up, which detention, will deprive the brethren of the minutes for another month. Those who *can, may* account for this delay, we are unable to do so.

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**NOTICE TO SUBSCRIBERS.**—We request all, whose term of Subscription expires with December, to notify us of their desire to continue, by the 15th of December. This will enable us to decide what number of copies to print for January. Will our patrons attend to this request promptly.

APPOINTMENTS OF ELD. BENJAMIN FRANKLIN,  
OF CINCINNATI, OHIO.

To hold a discussion at Lexington, McLean county, Ill., with Eld. Suckuk, of the Methodist Church, to commence Nov. 11th, if that time is agreeable to him.

Bloomington, Saturday, November, 19th, and will remain over Lordsday.

Lincoln, Monday, November 21st.

Springfield, Tuesday, November 22nd.

Berlin, Wednesday and Thursday, November 23d and 24th.

Jacksonville, Friday November 25th, and will remain a few days.

Winchester, December 2nd, and will remain over Lordsday.

Scottville, Macoupin county, December 5th.

Mechanicsburg, Sangamon county, December 7th and 8th.

Decatur, December 10th, and will remain over Lordsday.

SUCCESS OF THE GOSPEL.

Brethen Rowe and J. S. Sweeny, closed a meeting in September, at Rice's School House, with eight additions.

Brethren Rowe and Sims closed a meeting at Franklin, in September, with seven additions.

Brother Mallory reports 53 additions in Cass county in August.

Brother Butler, writing from Arkansas, under date of September 18th, reports 13 accessions.

Brethren Rowe and J. S. Sweeny, report 8 accessions at a meeting recently held at Sulphur Springs, Greene county.

Bro. G. Owen reports 3 immersions at a recent meeting at Elm Grove, Macoupin county.

Brother Butler, writing from Helena, Arkansas, October 15th, reports 20 additions.

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Christian Hymn Books, (prices of different styles of binding,) 40c, 50c, 75c, \$1. Christian System, \$1. Christian Baptism, \$1. Christian Baptist, \$1.75. Review of J. B. Jeter, by M. E. Lard, \$1.25. Campbell & Rice Debate, 2.00. Campbell & Owen Debate, \$1.25. Campbell & Purcell Debate, \$1.00. Principles and objects of the Religious Reformation, by R. Richardson, 25c.

## Gould and Lincoln's Publications.

Modern Atheism, by Buchanan, 1 25. The Greyson Letters, by Rogers, 1 25. Life and correspondence of John Foster, 1 25. The Patriarchs, by Harris, 1 25. Heaven by Kimball, 75. Sacred Rhetoric, by Ripley, 80. Visit to European Celebrities, by Sprague 1 00. The Plurality of Worlds, by Hitchcock 1 25. God Revealed in creation, by Walker 1 00. Theological Science, by Harris 1 00. The Progress of the Baptist principles, by Curtis 1 00. The Hallig of the Sheep fold, by Mrs. Marsh 1 00. Annual of Scientific Discovery, by Wells 1 25. The Cruise of the Betsey, by Miller 1 25. The Testimony of the Rocks, by Miller 1 25. The Old Red Sand Stone, by Miller 1 00. My Schools and Schoolmates, by Miller 1 25. Man Primeval, by Harris 1 25. The Principles and practice of the Baptists, by Wayland, 1 00. The History of Palestine, by Kitto 1 50. Essays in Biography and criticism by Bayne 1 25. The Great Teacher, by Harris 1 00. Baptist Hymn Books, Different Styles, 50c, 75c, 85c, \$1 00 1 50.

## Publications of James Challen & Son, Phil'a.

The City of the Great King, by Dr. Barclay, cloth \$3.50, half calf, \$4.50, turkey, \$5  
The Conquest of Mexico, by Judge Wilson, cloth \$2.50, Library \$3, half calf \$3.50  
Palestine. Past and Present, by Rev. H. S. Osborn, cloth \$3.50, lib. \$4.50, half calf \$4.50. In and Around Stamboul, by Mrs. E. Hornby, cloth \$1. European Life, Legend and Landscape, \$1.00

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### EXPENSES.

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