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### **Bible Advocate, Volume 4, Number 7, July 1861**

Elijah Lewis Craig

John Clopton Reynolds

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*J. M. Shelton*

VOL. IV.

JULY.

NO. 7.

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.

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CONDUCTED BY

E. L. CRAIG.

ASSISTANT EDITOR, J. C. REYNOLDS

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CARROLLTON, ILL.:

PRINTED AND PUBLISHED BY CRAIG & BOYLE.

1861.

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*Terms — One Dollar a Year, Invariably in Advance.*

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NEW VOLUME OF THE GEM.

TO BE ISSUED SEMI-MONTHLY.—A new volume of the “Gem” commenced with the May number, and will hereafter be issued semi-monthly. Bro. Challen says no expense will be spared to make it the most interesting, instructive and amusing juvenile paper published. Lessons of virtue and morality will be pleasantly interwoven in charming stories, pretty poetry, and incidents of every day life. The Puzzles, Charades, Enigmas, Bible Questions and Mental Scenes and Pictures will gratify the curiosity of the young, and also impart information. The proprietors will sincerely thank any one who will suggest any improvements, and will gladly adopt them. It is not only the best but the cheapest juvenile paper now published, and we ask the subscription and co-operation of every reader of the “Bible Advocate” in giving it a wide circulation. Reader, subscribe yourself, and induce others to do likewise. The terms are so low that no one can refuse to take it, viz, One copy of the “Gem” one year 30 cents. Four copies \$1; ten copies \$2; twenty-five copies \$4; fifty copies \$7; one hundred copies \$12.

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**SPECIAL NOTICE.**—Any of our present subscribers sending a new subscriber to the “Bible Advocate” and One Dollar, will receive a copy of the “Gem” gratis.

**BIBLE ADVOCATE.**—This sterling monthly, heretofore published at Jacksonville, Ill., has changed its place of publication to Carrollton, Illinois. Correspondents of that periodical, and others, will therefore, hereafter direct their communications to Carrollton instead of Jacksonville. We take this occasion to commend to our brethren this ably edited and choice Christian periodical.—*Christian Union, Louisville, Ky.*

THE “BIBLE ADVOCATE”  
PRINTING OFFICE.

E. L. CRAIG & I. B. BOYLE, PROPRIETORS.

CARROLLTON, ILL.

OFFICE—One door North of Barr's Store, in Marmons' New Building.

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THE  
BIBLE ADVOCATE.

VOL. IV. JULY, 1861. NO. 7.

REVIEW OF REV. J. B. LOGAN, ON BAPTISM.

CHAPTER V.

WE have no desire to enter into a discussion of the *design* of baptism; but as Mr. Logan has introduced this topic in his 11th chapter, we shall notice some of his remarks, in which great injustice is done to all immersionists. He quotes a passage from Peter's first Epistle, 3d chapter, 20, 21 vs., in which he finds the phrases "saved by water," "saved by baptism," to which he objects most stoutly. He says this passage "is quoted by every immersionist in the land." We suppose this is true, for two reasons: the first is, Mr. Logan says it is so, and, secondly, we know immersionists are in the habit of quoting the scriptures and of being guided by them. But in this case we shall have no controversy with him, for the controversy is between Mr. Logan and Peter. We say the controversy is between Mr. Logan and the Apostle, and as we are willing to leave the matter in the hands of the latter, we shall not attempt to supplant him.

It seems clear to us that Mr. Logan's language is calculated to make a false impression upon the minds of his readers, whether intended by him or not. The intimation is, that immersionists hold to the washing away of guilt from the conscience, "to wash the flesh (in baptism) to cleanse the *spirit*." This is the position assigned to immersionists by Mr. Logan; and, in doing

which, he has become the calumniator of the children of God. We do not know that he intended this, but such is the fact, for he says: "Our bodies are washed with pure water, but not that our hearts may be clean." Now he must have known that no one believed that water cleansed the heart: then why this unjust and contemptible fling? A cause receives but little aid or honor from the labors of an advocate who indulges in such malicious insinuations, and we fear some foul spirit influenced Mr. Logan to utter the above false and mean calumny by implication, when he was too cowardly to make a direct charge. There would have been danger in this. Until my eye fell on this, we had regarded Mr. Logan as an honorable man in error, but now we are in doubt as to what position he should be assigned.

For the information of Mr. Logan we now state, that neither a few drops of water nor an ocean can purify the heart; neither have immersionists ever so taught or believed, and we are sorry he did not know it. The means of being better informed have always been within his reach, if he had desired to use them. We greatly fear his ignorance in the premises is wilful. Is it so? Need we say, in the language of the Apostle Peter, that "Faith purifies the heart," Acts 15:9. This is our true position, and if, after reading this, Mr. Logan shall assign to immersionists a different one, we shall not permit him to escape again on the plea of ignorance, as now charitably awarded him.

But Mr. Logan can see no likeness between Noah's salvation in the ark and immersion. There is a likeness, however, whether he can see it or not. We stipulate, however, that our contract is to review him, and not to give him perception, or mental eyes; yet we think a man whose mental vision is sufficiently accurate to discover a resemblance between Noah's being saved *in* the ark and human sprinkling, will be able to see the other when he enjoys a little more light, provided the eyes are not *closed*, as was the case with some during the Savior's sojourn on earth. The reader will notice that Mr. Logan has fallen into the mistake of supposing the similarity to be between baptism and the *descent of the rain* on the ark. He has performed a great amount of gratuitous labor to disprove what no man ever believed, viz: that

the water of the deluge was the agent of salvation to the antediluvians. This is all lost labor, for no one ever conceived such a thing except Mr. Logan, who, in the exuberance of his kindness, has manufactured the idea, and benevolently donated it to immersionists. We respectfully decline his liberality.

The figure representing baptism is the salvation of Noah and his family *in* the ark, their being borne from the old to the new world, and as to their being "*saved by water*," from the destruction that overwhelmed the wicked inhabitants of the old world, it is only a question between Mr. Logan and the Apostle Peter, who so affirms. It is either so, or not so, and Mr. Logan can believe it or disbelieve it, but this will not invalidate the truth of the Apostle's word.

We shall, in this chapter, close our review of Mr. Logan, so far as the action of baptism is concerned, by calling his attention to the testimony and admissions of a few more learned Pedobaptists, to which he may do well to give heed:

PHILIP SCHAFF says, "Finally, as respects the manner of outward baptizing, there can be no doubt that immersion, and not sprinkling, was the normal form, which the Greek word declares."

J. D. MICHELIS says, "The external action, which Christ commended in baptism, was immersion under water. This the word *baptizo* signifies; as every one, who knows the Greek, will answer for."

THOMAS CHALMERS says, "The original meaning of the word baptism is immersion."

Dr. GEO. CAMPBELL says, "The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse."

WM. GREENFIELD, who declared he "was not a baptist nor the son of a baptist," said, "The term *immerse*, or what is equivalent to it, appears the only word that can be properly employed as a translation of the Greek word *baptizo*."

BRETCHNEIDER says, "To the existence of baptism belongs the entire immersion under water."

Prof. CHARLES ANTHON says of *baptizo*, "The primary meaning is, to dip, and its secondary meanings, if it ever had any, all

refer, in some way or other, to the same leading idea. Sprinkling, &c., are entirely out of the question."

THEO. BEZA says, "The word for baptizing corresponds with the Hebrew *taval* (immerse). Nor does *baptizein* signify to wash, unless by consequence. For it properly means to immerse."

MARTIN LUTHER says, "The term baptism is Greek. In Latin it may be translated *immersio*, since we immerse any thing into the water, that the whole may be covered with water."

HUGO GROTIUS says, "But that this customary rite was performed by immersion, and not by pouring, is indicated both by the proper signification of the word, and the places chosen for the rite."

CASAUBON says, "For this was the rite of baptizing, that they were immersed into the water; which the word itself sufficiently declares."

WM. TYNDAL says, "Tribulation is our proper baptism, and is signified by our plunging into the water."

To these we might add scores of as wise, learned, and pious Pede-baptists as the world ever saw, among them the fathers of the Presbyterian church, or one half of them—minus Dr. Lightfoot, who, when the Assembly of divines were equally divided on the action of baptism, gave the casting vote, which prevented the Presbyterian church from being a Baptist church. The rite called baptism, therefore, in the Presbyterian church, is founded on the vote of Dr. Lightfoot, which is the best authority that can be given for its observance. In this there is a question involved as to whether Mr. Logan or the Romish priest has the better authority for the practice. The Romish priest always admits the fact of immersion having been divinely appointed, but claims that the Pope and Council had divine authority to institute sprinkling in its stead. The authority, therefore, under which the priest acts, is derived from the Pope and Council, but as Mr. Logan ignores this authority, and as the New Testament furnishes no warrant for his rite, we are forced to the conclusion that the vote of Dr. Lightfoot is the basis of his action.

We shall dismiss this part of the subject, for the present, by

calling Mr. Logan's attention to a few facts, which, if not sufficient to convince him of his error, will satisfy others who are inquiring after the truth on this subject.

First—The Greek verb *bapto* is properly rendered *dip*, Luke 16:24.

Secondly—*Loutrou* is invariably translated washing, as in Titus 3:5, Eph. 5:26, &c.

Thirdly—The only word translated *sprinkle* in our version of the New Testament, and the only word there is to indicate such an action, is *rantizo*, from which comes our word *rain*. This term occurs only four times in the New Testament, and blood is in every case the object of the verb. See Heb. 9:13, 19, 21, and 10:22. This term is never used in reference to water.

Fourthly—The only instances of *pouring* alluded to in the New Testament are the following: 1st. "Else the bottles break and the wine *runneth* out," Matthew 9:17 and Mark 2:22. 2d. "And *poured* out the changers' money," John 2:15. 3d. Of effusions of the Holy Spirit, "I will *pour* out my spirit upon all flesh," Acts 2:17. See also verses 18, 33; 10:45, and also Titus 3:6, "which he *shed* on us abundantly," &c. 4th. Of the shedding of blood, Acts 22:20, "And when the blood of the martyr Stephen was *shed*." Also Rom. 3:15, and Rev. 16:6. 5th. "And went to him and bound up his wounds, *pouring* in oil and wine," Luke 10:34. 6th. This term is used Matt. 26:7, 12, and Mark 34:3, in relation to the anointing of the head of the Savior. 7th. The same word occurs again in John 13:5, "After that he *poureth* water into a basin," &c. 8th. The same term is used in relation to the vials of wrath, Rev. 15:1, 2, 3, 4, 8, 10, 12, and 17. If this term occurs in any other place we have overlooked it, which we do not believe.

We now challenge Mr. Logan, or any one else, to show a single passage in the New Testament, where water was ever poured on a human being, living or dead. We boldly affirm that no such passage can be found. If in this we are mistaken, Mr. Logan can show it by adducing the passage to subvert it, and the passage shall be printed on a page of the Advocate whenever he

shall furnish it. Will he attempt it? *Reader, hear my prediction: HE NEVER WILL!*

We have proven *sprinkling* and *pouring water* not to be in the New Testament. Baptism is a New Testament ordinance, and as neither sprinkling nor pouring water on any person is found in it, therefore, neither of them is baptism. If either sprinkling or pouring be baptism, how singular it is that God in all his revelations to man has never used the word which most certainly and definitely points out the action. But instead of this, and upon the contrary, the word which specifically expresses the act of *pouring* is never once coupled with the element of water. The Greek word signifying to pour is never used in connection with pure water.

Why is *baptizo*, (which all lexicographers and scholars of note, of all denominations, testify, means primarily to dip or immerse,) chosen to describe the rite, while the word which all admit to mean sprinkle is never used in connection with the rite? Why is *baptizo* chosen to describe the rite, and the word which means to *pour* never used, if pouring is the act to be performed? When Mr. Logan shall be able to account for all this, we think he will be prepared to perceive the force of the Apostle's words in relation to the ark and baptism, and at the same time admit its truth, but not before.

Mr. Logan has adopted the dodge of modern pettifoggers, by artfully attempting, in every case of baptism where the language or the circumstances seem to favor immersion, to resolve it into a baptism of the spirit. This is very convenient. There is such a saving of labor in this, that to assume this position is so much easier than to meet the issue fairly—such a saving of logic—such a fine fortification of *mist*; and affording, as it does, such security against defeat before the forces upon the field, that it is much better to hide in the smoke of popular orthodoxy, to avoid having the colors pulled down in a fair field contest. Every man has a right to judge of the tenableness of his position, and if he becomes dissatisfied or frightened, has a right to retreat and change the field, thus surrendering his former encampment into the hands of the opposing forces. He should, however, remem-

ber that any field to which he may retreat and take position, may be reached by the forces from which he flees. In this he does not avoid an action, but only changes the field of battle.

Now, Mr. Logan cannot believe the passage in 1st Peter 3:20, 21, refers to water baptism, because salvation or remission of sins is in some way connected with it. We shall not stop here to enquire whether the "saves us" in the passage be a real or *declarative* salvation. But we will invite the reader's attention to page 19 of Mr. Logan's book, or to page 258 of the Advocate where his language may be found. In this instance Mr. Logan admits the baptism mentioned in the 38th verse of the 2d chapter of Acts, to be water baptism, and proceeds in an effort to show that it was administered by pouring. Now, if his reason for referring the baptism of Peter 3:21 to spirit baptism be good, because salvation is found in connection with it, then why did he not take the same ground in relation to this passage? A rule of interpretation, if true, is of universal application, and as Mr. Logan's rule, by his own admission, will not apply here, although salvation or remission of sins is found in close connection with baptism, it is no rule at all, and all his parade over the passage in the epistle of Peter is worth no more than his rule. If the passage in the epistle of Peter refers to spirit baptism, because persons are said to be saved by it, then consistency compels him to say the passage in the second of Acts refers to the same kind of baptism for the very same reason. "Verily the legs of the lame are not equal," and in this case the arguments(?) of Mr. Logan on these passages mutually destroy each other, so that he is lame in both legs—so lame as to be unable to decide how to limp. The scriptures will not sustain him, even with his own interpretation, and the best thing he can do is to accept the crutches furnished by Dr. Lightfoot's vote.

Lest some one may conclude that the difficulty into which Mr. Logan has fallen, may be avoided by assuming the correctness of his interpretation of the passage in Peter, and by applying it to the passage in Acts, we will transcribe the passage and show the absurdity of such an interpretation. The passage reads thus:

“Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.”

Now, two points are clearly established by this passage: the first of which is that baptism is made the condition upon which the Spirit was to be received, and is, self-evidently, therefore, not Spirit baptism, unless we make the *condition* on which a blessing is promised and *the blessing itself* one and the same. The second point established is contradictory of the following position of Mr. Logan, found on page 19 of his book, or “Guide to the honest enquirer.” He says “Peter began to preach, not sooner than 9 o’clock, A. M., and spoke many things to the people. The Holy Ghost fell on them—a great religious interest seized the assembly, and, as the result, three thousand were baptized,” &c. Where is the proof of the Holy Spirit’s having fallen on the assembly prior to their repentance and baptism? Mr. Logan contends that a “falling on” of the Spirit is the true baptism, and here he has him “fallen on the multitude” prior to being baptized, as commanded in the text. But this is not his only blunder, for the “gift of the Holy Spirit” was to be consequent upon their repentance and baptism. His whole argument is not only lame in both feet, but this passage takes the spinal column out of it, if it ever had any.

All candid men will admit this position to be true, viz: That if the Spirit had fallen on the anxious inquirers on this occasion, they did not regard it as baptism, for they submitted to baptism after this. Hence Mr. Logan’s position is subverted by the language of the text and the subsequent action of these converts. Here baptism was *commanded* and the Holy Spirit *promised*. If Mr. Logan will remember this, there will be less confusion in his mind.

We shall call the attention of Mr. Logan to a passage in the 1st Epistle of John, 5th chapter, and 8th verse, in these words, “And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.”

There are three events in which the interests of humanity are involved: First, the death; secondly, the burial and resurrection;

and thirdly, the coronation of Jesus the Christ, at the right hand of God. The Lord's Supper bears witness to his having died and the institution of baptism bears witness to his burial and resurrection, and the descent of the Holy Spirit on the disciples at Pentacost witnessed his coronation as Lord of all, and brought the tidings down.

In baptism, then, the burial and resurrection of Jesus are set forth, as his death is set forth in the supper. Now, we ask the candid reader, what action symbolizes or represents the breaking of the body and shedding of the blood of Jesus? The answer is: the breaking of the bread and the pouring of the wine,—because his body was broken and his blood was poured out. There is a seeming fitness in the divine appointment for the purpose intended.

We now ask, what action symbolizes or represents the burial and resurrection of the crucified Lord? Does *sprinkling* water on a person look anything like a burial? Does *pouring* water on a man or woman resemble a burial? Do these actions, or either of them, symbolize the resurrection of Jesus? Not a word of it. When the man who has died to sin, who trusts in a buried and risen Savior, is “buried in baptism” into the death of Him who died for him, he symbolizes the burial and resurrection of his Redeemer; and in submitting to go into the liquid tomb, commemorates the facts of the burial and resurrection of Him in whom he trusts. This can be done ONLY IN IMMERSION.

E. L. C.

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one. A weak man in office, like a squirrel in a cage, is laboring eternally, but to no purpose, and in constant motion without getting on a jot; like a turnstile, he is in every body's way, but stops nobody; he talks a great deal, but says very little; looks into every thing, but sees into nothing; and has a hundred irons in the fire, but very few of them are hot, and with those few that are he only burns his fingers.

## THE RELIGIOUS PRESS SECULARIZED.

SHOULD RELIGIOUS PAPERS PROMOTE PEACE OR WAR?

“My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence.—JESUS. John 28:36.

To oppose what is popular with men is a thankless task, and on this account is seldom undertaken. This is especially true of men who are engaged in an enterprise which depends on popular favor for its support. In this category we include men who are connected with the press,—secular and religious. To this rule there are some honorable exceptions, in both departments. We have ever admired a candid, straight-forward, fearless man, who has nerve and manliness to boldly avow his conscientious convictions on all subjects coming legitimately within his proper sphere of action. The reader will observe what we say: we admire the *fearlessness* of the man who acts from his conscientious sense of right, while we may, or may not, accord with him in his principles. We wish it distinctly observed, too, that this tribute is due to a man only while he confines himself within his appropriate sphere—adheres to his proper calling. Whenever he goes beyond this, he becomes a meddler in matters pertaining to a sphere in which he is not called to act; but the responsibilities and duties of which, devolve on those who, in the providence of an Allwise God, have been called to act in that sphere, and not in the other.

Having thus defined our position, we now refer to the fact that out of all the religious papers coming under our notice, none, out of the ranks of our brotherhood, have been satisfied to move in their appointed sphere; and even some of the publications among us have broken over the limits which true prudence and enlightened Christian discretion and propriety have fixed. We regard it as a humiliating fact, that the conductors of journals ostensibly devoted to the cause of the Prince of Peace, should abandon the legitimate work assigned them, of promoting “peace on earth and good will to men,” and assume a belligerent tone, fan the already furious flame of human passion, and urge their friends

and brothers onward in the work of unholy strife and deadly combat. We are constrained to enter our solemn protest. In the name of civilization; in the name of reason; in the name of humanity; in the name of Christ and His religion, and in the name of the God of Peace, we protest against this high-handed wickedness in high religious places! A truly Christian heart can not approve it! No soul where Jesus and his word are entempled, where the Spirit of God is enshrined and reigns, can approve it! The fires of God's love and the power of his word and Spirit must be quenched and crushed out, ere the spirit of war—the spirit of the destroyer—can move the heart to countenance scenes of blood, or move the tongue and pen to urge on to deeds of death and war.

True, we have our views concerning our present National troubles, their causes, and where the *right* and the *wrong* rests in relation to the fearful controversy now going on, and which threatens to deluge our country in a sea of crimson gore. No one need suppose us indifferent as to the final result; far from it. We feel an ever-abiding interest in the matter. Our sympathies are deep and strong, and God knows our prayers are sincere and fervent that the people of our guilty land may *permit* Him to save us from the effusion of blood. Most of our editors of religious journals and all professed preachers of the gospel of peace pray thus; but, very inconsistently, preach, write, and practice differently. God pity such preachers and editors! They are a reproach to Christianity and a monument of dishonor to better men, who are of necessity associated with them.

We now present to the reader a number of extracts from professedly religious papers, both North and South. Our soul sickens, and we blush while performing the task, which truth demands:

#### NORTH.

The New York Chronicle says:

\* \* \* If these views be correct, there is nothing strange in the rebellion of the Southern States. The virus of secession is inherent in their institutions. Its only cure will be found either in a change of these institutions, or in striking such a blow at the present time as will hereafter render all hopes of a repetition of the experiment of rebellion hopeless. We have no doubt that the latter, at least, will be accomplished.

The Methodist, of New York, says :

Brave as the people of the South are, they must submit, like the rest of mankind, to the inexorable laws of the Universe. If the National Government shall maintain its authority, and put down rebellion, the seceders must acquiesce, and adjust their feelings to their altered circumstances. And now that it has risen in its strength, and armed itself with its thunders to smite down treason, we are coolly asked, "What is it that you want?" We answer: We want submission to lawful authority; and, with the help of Providence, we intend to have it. We ask nothing more, we shall be content with nothing less.

The American Presbyterian, Philadelphia, says :

To behold and to share in the noble enthusiasm which, at a single signal, electrifies the bosoms of twenty millions of freemen, rousing them from ignoble ease and sloth, silencing their petty divisions, and creating an inextinguishable rivalry for the first and foremost place of danger and self-sacrifice in the patriotic cause, imparts to one's whole life a peculiar value.

The New York Examiner says :

If a country is ever to be defended from the assaults of ruthless rebellion, surely ours now demands it at our hands. Battle may follow battle, cities may be laid waste, and blood may flow like water, but constitutional government must be maintained. It is idle now to talk of political policy, or of State's rights. We have had too much of this already. The government must immediately organize an army that will put rebellion at defiance, whether it be the rebellion of a State or the rebellion of a mob.

The Pittsburg Advocate has an ardent leader on the war, which concludes as follows :

The National Administration cannot possibly misunderstand the expression now given to the popular will. No room is left for doubt. The voice of the people is not susceptible of misinterpretation. They proclaim that peaceable secession is a figment of a disordered imagination—that it is rebellion, and must be suppressed—that the National Government shall be acknowledged and respected, and that the constitutional rights of all citizens shall be respected in every State of the Union.

The Christian Instructor, Philadelphia, says :

The cry now comes up from every quarter, that rebellion must be put down, cost what it may. All parties feel that it is no longer a question of party, but of government or no government. Every newspaper, secular or religious, in the free States, so far as we have observed, is most emphatic in support of the national cause. All classes—mechanics, merchants, lawyers, divines—call for energetic and decided measures.

#### SOUTH.

The True Witness and Sentinel, (Presbyterian,) of New Orleans, calls the President's proclamation a combination of rage and alarm, a declaration of war, and says :

If the people of the North are not bereft of reason, they will look into this dictatorship. As to the South, such conduct demonstrates the wisdom of throwing off such a government, and will unite every heart and hand as one man. And the South is invincible.

The Richmond Religious Herald says of Virginia:

Meeting intimidation with defiance, she only accepts the stern arbitrament thrust upon her. She would have ceased to be herself, if she had not done so. And when her sovereignty calls, she has no sons who will not answer to the summons.

The Christian Advocate, of Nashville, says:

Send your gun to the blacksmith and have it fixed. Waste no more powder in idle salutes and at small game. Keep it dry. Hoard your ammunition; it may yet be scarce. He that hath no sword, let him sell his garment and buy one. There is no middle ground. He that is not for the South at this hour is against her. Talk of armed neutrality for the Southern border States!

The North Carolina Presbyterian, of the 27th of April, says:

There are none who will deny that the Revolution of '76 was justifiable before God and man. Yet the cause in which the South is now engaged is as just and holy as that in which our fathers fought and died.

The Banner of *Peace*, of the same place, says:

Mr. Lincoln issues his proclamation, and orders the rebels to disperse in twenty days. Will they do it? Nay, verily. The North will meet a united South, and unless the war is stopped instantaneously, much blood will flow.

The Richmond Christian Advocate says:

It is not often that a people can prepare for war under circumstances so creditable to their Christianity. No self-reproach unnerves the arm of Virginia; no retrospect discovers in her conduct an act of malice, disobedience to lawful authority, or a plan devised in passion against her enemies.

The North Carolina Christian Advocate says:

The duty, therefore, of the people of North Carolina is plain and unmistakable. We hear of no one who is not resolved to meet force by force, and to repel, at all hazards, the invasion of our soil and our rights.

The Southern Presbyterian, of South Carolina, says:

I suggest that every Christian should put his support of the Southern Government on the footing of obedience to God. Let him give to his politics the force of a religious principle.

Now, we ask the candid reader, how the foregoing extracts harmonize with the words of Jesus, found at the head of this article? How does such language compare with the life, labors, precepts and example of the Lord and his Apostles? How does the call of "mechanics, merchants, lawyers, divines," as alluded to by the "Christian Instructor," (a misnomer,) agree with that oracle which says, "God has called us to peace"? Are the edi-

tors who write, and the papers that publish such warlike sentiments, worthy of the Christian name? We do not wish to be harsh, but it does appear to us that Satan has sought and partially obtained the monopoly of the so-called religious press—north and south. If the religious press of the land is to be secularized, for shame's sake, for the sake of the cause of our common Christianity, which is being thus betrayed and murdered, oh, for heaven's sake, let the mask be thrown off, and let all adopt the uniform of the army in which they muster.

These remarks are not the result of the particular view taken of the matters involved, nor because we agree or disagree with either party. Not at all. For we hold them both guilty, not for the views expressed, but for the place selected to give currency to them. We do not suppose heaven will be either gained or lost in consequence of a man's preferring the government of the United States to the Southern Confederacy, or *vice versa*. Still we have a decided choice, and have but little delicacy about expressing that choice on any proper occasion, but we shall not trouble our readers, nor desecrate the *Advocate*, by urging *secession* or *coercion* on its pages.

These sentiments may be regarded as sensorious and unpatriotic. Be it so. This is not the question; but, are the views sound? This is the point to be decided. Not by popular opinion, either North or South; for this is the very thing that has drawn these papers into the Maelstrom of deadly war. Had it been moral principle, then the whole religious press of the land would have gone one way; whereas, their color and complexion is determined by geographical location, and not by the divine Law Book, the precepts of which they are sworn to enforce, but which are now being violated by them in their wild phrenzy.

Unless the church shall take higher ground on the question of war than it has, in modern times, occupied, and unless religious journals shall greatly modify and change their course, the millennium will not soon come, or, if it does, it will be in opposition to their labors and before their conductors are ready for its arrival or prepared for its holy and peaceful enjoyments. Oh, my soul! How should I feel, to meet a copy of the *Advocate* in the day of

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judgment, and find more said on its pages about the shedding of human blood than about the "blood shed for the remission of sins"! May my soul never become the habitation of the spirit of war, nor my hand be baptized in my brother's blood!

Christian, the Master whom you serve has said, "My kingdom is not of this world." Again he said, "Blessed are the peace-makers, for they shall be called the sons of God." Yes, the sons of God are peace-makers, and those who love not peace and labor not for it, are only unworthy sons of the God of peace, on the most favorable estimate.

Wars will never cease until the church shall discountenance the barbarous custom. How ridiculous the conduct of Papal Rome, in commissioning the leaders of the Crusaders to slaughter their fellow men. Yes, and the veriest wretches and monsters of lust and cruelty, slain in battle, were calendared as saints. The English church has upheld and defended war. All the Protestant parties tolerate, justify, and defend the use of the sword. This has sanctified—made honorable and holy—the practice of wholesale slaughter. This is a grievous wrong in the sight of God. How shameful to hear the professed minister of the gospel urging his fellow-men—the members of his church—to arm for the deadly fray! How unworthy to preside over a religious journal is a man who urges his readers on to deeds of blood, amid the cannon's thundering roar! Can such a man be the messenger of mercy? Is such a man animated and guided by the Spirit of Christ? When thus engaged, is he converting souls to Christ? When he is preaching the thunders of war, is he "feeding the sheep and lambs" with heavenly food? Are such men, and such editors of religious papers, the friends of the cause of the King of righteousness and peace? or do they display the ensign of the motly legions of the prince of darkness? We leave the reader to decide. If war may be rightfully waged, let it not be at the instance of preachers of the gospel or editors of religious journals. Theirs is a different sphere.

Having given the foregoing extracts as indicating the tone and spirit of the denominational press, North and South, we shall now—painful as it is—give an extract from the "Christian Intelli-

gencer," Richmond, Va., which is the only paper in our ranks that has been drawn into the whirlpool of human passion, folly, wickedness and war :

"The denominational press and pulpit of the North are most potent engines in the hands of the enemy of souls, in arousing the vile passions of the incendiary element of Northern society against a Christian people who desire liberty and peace, but who will pay the price of their best blood to secure their children the former, unimpaired, as they received it from the hands of their sires. \* \* \* \* \* In this terrible crisis every Christian will meet all the demands of patriotism, and he will meet them cheerfully, as a Christian duty. There is nothing which patriotism demands that is inconsistent with our duties to Christ, and we would not write a sentence, or speak a word, which would quench the patriotic spirit that inspires our whole people to lay down their lives in defence of their altars and their fires. \* \* \* \* \* We repeat, that every Christian in the Commonwealth will meet all the demands which an enlightened patriotism can claim at his hands."

We much regret to see the above sentiments enunciated through one of the journals of the Christian church. They are calculated to inflame the already excited passions of our Southern brethren, and to alienate the brethren of the North. This is their only tendency, and we are sorry our highly esteemed Bro. Parish has let the demon of war get the advantage of him.

Brethren of the press, conductors of Christian journals, let us show to the world a heavenly consistency, a holier moral dignity, a more Christ-like spirit than that exhibited in any of the extracts given. Brethren, our citizenship is in heaven. Let us not forget that citizenship. Let us attend to our legitimate callings, ever abounding in the work of the Lord. Let the State attend to its own affairs and the Church to hers. Let the secular press attend to secular matters, and let the religious press attend to religious matters. Keep these exciting questions out of our papers and out of our pulpits, and peace will not only return all the sooner, but, when it comes, it will find us one people. Lord hasten the day.

E. L. C.

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Love, like the cold bath, is never negative, it seldom leaves us where it finds us ; if once we plunge into it, it will either heighten our virtues or inflame our vices.

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**AN ADDRESS TO CHRISTIANS.**

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*Dearly Beloved in the Lord:*—It is with much pleasure I lift my pen to write, not being able to see you personally, to talk with you relative to the trying ordeal through which we are passing. It has been often said, and too often truly, that when the commonwealth was in commotion the church partook of the strife and lost the spirit of Christianity. This is not a necessary consequence, but the reverse. In the days of purer Christianity, the church, in times of commotion, endeavored to avoid all contact as much as possible, and did not enter into the strife of the state until the spirit of the man of sin began to show itself. Secularism may with impunity, and does, enter into all the strife, debates and wars of the state. The kingdom of Christ has no geographical boundaries; hence its subjects are all one in every latitude and in every clime. Moreover, the religion of Christ never undertakes to control the state, but its votaries submit to the laws and usages of the state where they reside. Denominations can act differently, for they are governed by the creed of the party for whom it was made, and they can and do interfere. The result of this human devised christianity has divided the influential families of Methodists into *North* and *South*, Baptists *North* and *South*, Presbyterians *North* and *South*. And the great split in these ecclesiastical bodies has served as a pretext to states, and the fatal results we both see and feel. As the professed disciples of Christ, acknowledging no other authority for our faith and practice than the word of God, which teaches us that there is but one body and one spirit, even as there is one hope in our calling, let us be careful to mind the things of the spirit, and not the things of the flesh. And instead of unsheathing the sword upon the lives of others, let us stand fast before the throne of God, and pray him to stay the effusion of blood.

The last seven and a half years I have spent my time preaching Christ, in Texas, and I am happy to say to you, that we have a noble band of brothers and sisters there—faithful and true. They understand the word of God. They are united with us, not

in political strife, but in the kingdom of Christ, and most heartily do they pray for the return of peace, for the union of states, and those friendly relations that once existed in all the states. We should remember that if any man have not the spirit of Christ he is none of His. If we have the spirit, we will exhibit the fruits thereof, to wit, love,—not in passion, but principle,—joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, and there is no law, human or divine, that is against us. Oh, how exalted our rank! Sons of God! How strong our hope—an anchor to the soul! How great our work—the conquest of the world, by the sword (not of the flesh, but) of the spirit! How great the reward—eternal life, and all things that will enhance the joys thereof. Oh, brethren, instead of fanning the present discord, by entering into political discussions, which are only calculated to widen the breach, let us strive for the spirit of peace, for the union of the body, and by so doing we shall convert the world. Remember, the difference in formal worship and its total neglect is not perceivable; but a pure, holy, spiritual devotion differs widely from either, and its influence is ever felt.

I am now in the land of my nativity, and a long absence has produced many changes. The farmers have joined their fences, and built palaces for dwellings, splendid temples for partizan worship, whilst God, for a pure spiritual worship, has no temple, and the voice of praise is unheard. Oh, pray for me and mine, in our isolation, that we may be faithful and useful. As the mails are cut off and we cannot now hear from Texas, it may be gratifying to some of you at least, to hear of some of the prominent laborers in the Lord's vineyard there. Bro. B. F. Hall is in Grayson county, doing battle for the master, using the mature intellect of age and the zeal of youth, and great is the work done by that noble old soldier. Bro. C. Kendrick is in Bell county, working with a holy zeal for the Lord. Brothers Thomas McCall, Giles, Barrett, Strickland, Carrington and others are doing works for the Lord that will tell in eternity. My heart sickens to think that these holy men and the scattered armies of faithful Christians are surrounded by enemies, and threatened with des-

truction, to gratify the spleen of ungodly men. May the Lord spare and soon deliver them from present peril. Oh, pray for them—pray for peace—pray for Zion.

And, whilst the cares of a family and the pressure of the times tie me at home, Oh, remember the servant of the Lord in your prayers; that I may be faithful in the family, and especially at the altar of God; that I may be faithful at the bed-side of the sick; that whilst my judgment is exercised in the use of remedial agents, that I may not forget to point to Christ, the great Restorer of all infirmities; that in every station I may be a living epistle of spiritual Christianity, and soon be able, under Christ, to collect a band of faithful disciples, who shall show forth the praises of the Lord.

Suffer one word more of exhortation. Hold no fellowship with speculations of any kind, nor speculators, such as *inner* consciousness, spiritualism, materialism, or any other “ism.” Let us preach the Word, believe the Word, and the spirit of the Word and of God will always be present. Refresh my soul with good news, whenever you can. I am located in Troy, in the Southern part of Madison county, where I should be glad to receive brotherly communications and fraternal visits.

Your brother in Christ,

ALFRED PADON.

Much may be done in those little shreds and patches of time which every day produces, and which most men throw away, but which nevertheless will make, at the end of it, no small deduction from the life of man. Cicero has termed them *intersiciva tempora*, (cut up times,) and the ancients were not ignorant of their value; nay, it was not unusual with them either to compose or to dictate, while under the operation of rubbing after the bath.

He that despises his neighbor sins; but he that has mercy on the poor, happy is he.

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**THE LOST BOY.**

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The editor of the Sandusky Mirror was formerly Warden of the Ohio Penitentiary. He gives the following as one of the incidents which occurred while he had the control of the institution :

I had been a few months in charge of the prison, when my attention was attracted to, and a deep interest felt in the numerous boys and young men who were confined therein, and permitted to work in the same shops with old and hardened convicts.

The interest was increased on every evening as I saw them congregate in gangs, marching to their silent meals, and thence to their gloomy bed-rooms, which are more like living sepulchers with iron shrouds, than sleeping apartments. These young men and boys being generally the shortest in height, brought up the rear of the companies, as they marched to the terrible 'lock-step,' and consequently more easily attracted attention. To see many youthful forms and bright countenances mingled with old and hardened scoundrels, whose visage betokened vice, malice and crime, was sickening to the soul. But there was one among the boys, a lad of about seventeen years of age, who had particularly attracted attention ; not from any thing superior in his countenance or general appearance, but by a look of utter despair which ever sat upon his brow, and the silent, uncomplaining manner in which he submitted to all the hardships of prison life. He was often complained of by both officers and men, and I thought unnecessarily, for light and trivial offenses against the rules of propriety, yet he had seldom any excuse or apology, and never denied a charge. He took the reprimand, and once the punishment, without a tear or a murmur, almost as a matter of course, seeming thankful it was no worse. He had evidently seen better days and enjoyed the light of home, parents, and friends, if not the luxuries of life. But the light of hope seemed to have gone out—his health was poor—his frame fragile—and no fire beamed in his dark gray eyes. I thought every night I saw him march to his gloomy bed, I would go to him and learn his history, but, with so many duties to perform, so much to learn and do, that day

after day passed on, and I would neglect him, having merely learned that his name was Arthur Lamb, and that his crime was burglary and larceny, indicating a very bad boy for one so young. He had already been there a year, and had two more to serve. He never could outlive the sentence inflicted. He felt it. He worked at stone-cutting on the State House, hence my opportunities for seeing him were less than though he worked in the prison yard; still his pale face haunted me night and day, and I resolved soon the next Sunday, as he came from Sunday School, I would send for him and learn his history. It happened, however, that I was one day in a store, waiting the transaction of some business, and having picked up an old newspaper, I had read and re-read while delayed, until at last my eyes fell upon an advertisement of "A lost boy. Information wanted of a boy named Arthur ——." (I will not give his right name, for perhaps he is still living.) And then followed a description of the boy exactly corresponding to that of the young convict, Arthur Lamb.

Then there was somebody cared for the poor boy, if indeed it was he; perhaps a mother, his father, his brothers and sisters, were searching for him. The advertisement was a year old—yet I doubted not, and as soon as the convicts were locked up, I sent for Arthur Lamb. He came, as a matter of course, with the same uncomplaining face and hopeless gait, thinking, no doubt, that something had gone wrong, and had been laid to his charge. I was examining the convict's register, when I looked up, there he stood, a perfect image of despair. I asked him his name.— His answer was:

"Arthur."

"Arthur what?"

"Arthur —— Lamb," said he, hesitatingly.

"Have you a father or mother living?" I asked.

His eyes brightened, his voice quivered, as he exclaimed:

"O, have you heard from mother? Is she alive?"

And then tears, which I had never seen him shed before, ran like rain-drops down his cheeks.

As he became calm from suspense, I told him that I had not heard from his mother, but that I had a paper I wished him to

read. He took the advertisement, which I had cut from the paper, and as he read he exclaimed:

"That is me! That is me!"

And again the tears and sobs choked his utterance.

I assured him the advertisement was all I could tell him about his parents, and that as it requested information, I desired to know what I should write in reply. The advertisement directed information to be sent to the Christian Advocate, New York.

"O, do not write," said he, "it will break my poor mother's heart."

I told him that I must write—and that it would be a lighter blow to his mother's feelings to know where he was, than the terrible uncertainty that must haunt her day and night. So he consented, and taking him to my room, I drew from him in substance the following story:

His father was a respectable mechanic in an interior town in the State of New York. That at the holding of the State Agricultural Fair in his native town, he got acquainted with two strange boys, older than himself, who persuaded him to run away from his home and go to the West. He foolishly consented, with high hopes of happy times, new scenes, and a great fortune. They came as far as Cleveland, where they remained several days.

One morning the other two boys came to his room early, and showed him a large amount of jewelry, which they had won at cards during the night. Knowing that he needed funds to pay for his board, they pressed him to take some of it, for means to pay his landlord. But before he had disposed of any of it, they were all arrested for burglary, and as a portion of the property taken from a store which had been robbed was found in his possession, he, too, was tried, convicted, and sentenced. He had no friends, no money, and dared not write home, so hope sank within him. He resigned himself to his fate—never expecting to get out of prison or see his parents again.

Upon enquiring of the two young convicts who came with him upon the same charge, I learned that what Arthur said was true, and that his only crime was keeping bad company, leaving his home, and unknowingly receiving stolen goods. Questioned sep-

arately, they all told the same story, and left no doubt in my mind of the boy's innocence.

Full of compassion for the unfortunate little fellow, I sat down and wrote a full description of Arthur, his condition, his history, as I obtained it from him, painting the horrors of the place, the hopelessness of his being reformed there—even if guilty—and the possibility of his not living out his sentence, and describing the process to be used to gain his pardon. This I sent according to the direction in the advertisement. But week after week passed, and no answer came. The boy daily inquired if I had heard from his mother, until at last hope, long deferred, made his heart sick, and again he drooped and pined.

At length a letter came. Such a letter! It was from Rev. Dr. Bellows, of New York. He had been absent in a distant city, but the moment the good man read the letter, he responded. The father of the boy had become almost insane on account of his son's long, mysterious, absence; he had left his former place of residence, and moved from city to city, and from town to town, and traveled up and down the country, seeking the lost and loved. He had spent most of his handsome fortune; his wife, the poor boy's mother, was on the brink of the grave, pining for her first-born, and would not be comforted. They then lived in a western city, whither they had gone in hope of finding or forgetting their boy, or that a change of scene might assuage their grief. He thanked me for my letter, which he had sent to the father, and promised his assistance to secure the convict's pardon.

This news I gave to Arthur; he seemed pained and pleased; hope and fear, joy and grief, filled his heart alternately, but from then his eye beamed brighter, his step was lighter, and hope seemed to dance in every nerve.

Days passed, and at last a man came to the prison, rushed frantically into the office, and demanded to see his boy.

"My boy! my boy! O, let me see him!"

The clerk, who knew nothing of the matter, calmly asked him the name of his son.

"Arthur ———."

"No such name on our books, your son cannot be here."

“He is here! Show him to me. Here, sir, is your own letter. Why do you mock me?”

The clerk looked over the letter, saw at once that Arthur Lamb was the convict wanted, and rang the bell for the messenger.

“There is the warden, sir; it was his letter you showed.”

The old man embraced me, and wept like a child. A thousand times he thanked me, and in the name of his wife heaped blessings on my head. But the rattling of the great door, and the grating sound of its hinges, indicated the approach of Arthur, and I conducted the excited parent into a parlor. I then left his son to his embrace. Such a half shriek and agonizing groan as the old man gave when he beheld the altered countenance of his boy, as he stood clad in the degrading stripes, and holding a convict's cap in his hand, I never heard before. I have seen many similar scenes, and have become inured to them, but this one seemed as if it would break my heart. I drew up, and signed, a petition for the pardon of the young convict, and such a deep and favorable impression did the letter I wrote in answer to the advertisement have upon the directors, that they speedily joined me in the petition. Gov. Wood was easily prevailed upon in such a case, and pardon was granted.

Need I describe the old man's joy? How he laughed and wept, walked and ran, all impatient to see the young man set free.—When the lad came out in citizen's dress, the aged parent was too full for utterance. He hugged the released convict to his bosom, and kissed him—wept and prayed. Grasping my hand, he tendered me his farm, his gold watch—any thing that I would take.

Pained at the thought of pecuniary reward, I took the old man's arm in mine, and his boy by the hand, and escorted them to the gate, literally bowing them away.

I never saw them more; but the young man is doing well, and long may he live to reward the filial affection of his parents.

This case may be but one among a hundred where the innocence of the convict is clear,—but even where guilt is clear, there should be pity for youth, and some proper means taken to win them to the paths of rectitude and honor.

## THOSE PROPHECIES.

We notice an article in one of our town papers, (Gazette,) from the "Men and Axis," touching some of the prophetic declarations found in the word of God. The attempt to identify these prophecies as relating to the United States of America, was boldly undertaken by Mr. Baldwin in his "Armageddon," from which the "Axis" has evidently copied largely in this instance.

This Mr. Baldwin is a very ingenious writer, full of fancy, having a vivid and fruitful imagination, and possessing the spirit of daring adventure and has launched out on the sea of wild speculation, moving at such a rapid pace as to create such eddy in his rear that occasionally light floating bodies are drawn after him. He is too free an interpreter of the oracles of God to be relied on.—BIBLE ADVOCATE.

The reader need not be informed that the above is from the June number of the Advocate, nor had we the most distant idea of rousing the lion in our irascible young friend, Mr. Carpenter. We will kindly caution him against carrying such a heavy head of steam, when the vessel has barely *ballast* enough to keep her from capsizing when in a smooth sea. Reader, when you shall have read what follows below, from the pen of (the once) Rev. Mr. Carpenter, you will say our caution is a timous one. Read the text and comments, and let Mr. Carpenter do the same.

"Thanking Mr. Craig for the information respecting the existence of the 'Armageddon,' of which we never heard before, we beg permission to inquire, why he does not give the reasons why these prophecies have not been fulfilled in the history of the United States."

You are welcome, Mr. C., to the information. We hope you may be the constant recipient of the thing represented by the only term in the above sentence having eleven letters in it. The only reason why the prophecies alluded to have not been fulfilled in the history of the United States, is that they were not uttered in reference thereto. Is this reason a good one?

"It is very easy to make assertions, but Mr. Craig can not show the fallacies he boldly assumes to exist in the article to which he refers. We challenge him do it."

How do you know we cannot? You seem to make assertions, too, with comparative ease.

"The simple fact, that his god of ebony does not find as much liberty in the application, as his political proclivities incline him to wish for the same, he, of course must object to this "free interpretation" of the oracles of God."

Look out, reader! Editor Carpenter is loose. What is meant by my "god of ebony," is unknown to me, and as to my "political proclivities," Mr. Carpenter never heard me say a word on the subject of politics in his life; nor can he tell, to-day, what my political proclivities are. Mental *strabismus* is worse than physi-

cal There is something wrong in the axis of Mr. Carpenter's mental optics.

"Personal observation has taught us that Mr. Craig's ipse dixit, is not to be relied on, especially when scriptural subjects are under consideration, and hence, we require him to expose our error."

Personal observation taught our young friend *several* lessons, while sojourning here, but he has the satisfaction of knowing that others were also taught some things by his personal presence here. If our word is at a discount here, we are not aware of it. Can our young friend say as much? We will not "expose this error."

"His gentlemanly allusion to us, in which we are styled "light, floating," &c. deserves no censure as it is undoubtedly the tendency of his theological training, and the difficulties of his political creed, to lead him to indulge in the use of such epithets, having nothing more substantial at hand."

We wish to say we had some of our own brethren in view when we wrote the above sentence, quite as much as Mr. Carpenter, but as he has been moved by this little breath, and they have not, it must be in consequence of the difference between his specific gravity and theirs.

There are no difficulties in connection with my politics, or my religion, for I have never sworn to support a human creed in either case.

Now we shall give our young friend an unlimited license to air himself, without fear of intermeddling on our part, but desire to say, on taking a final leave of him—keep cool, young friend! keep cool!

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If none were to reprove the vicious, excepting those who sincerely hate vice, there would be much less censoriousness in the world. Our Master could love the criminal while he hated the crime, but we, his disciples, too often love the crime but hate the criminal. A perfect knowledge of the depravity of the human heart, with perfect pity for the infirmities of it, never co-existed but in one breast, and never will.

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He that oppresses the poor reproaches his Maker; but he that honors Him has mercy on the poor.

## A FRIENDLY CHAT.

Below will be found a note from the "Prairie State," and our notice of it, with the rejoinder of Mr. Clayton and our comments on the same. He writes in a comparatively kind spirit, which emboldens us to respond in a like spirit:

"BIBLE ADVOCATE.—A religious monthly, published at Carrollton by Craig & Boyle, devoted to the propagation of the Campbellite faith, has been received. Price \$1 a year."

The above is from the "Prairie State," published at Jerseyville, Ill., conducted by our esteemed friend and acquaintance, A. C. Clayton, with whom we exchange. We should regret indeed if the Advocate had no higher mission than to "propagate the Campbellite faith." Why did not our friend say the paper is devoted to the "Promotion of a Bible Faith, a holy life, and the union of all God's children," as declared on the forefront of the paper? The terms "Campbellite faith," were never printed on any page of the Advocate since it had an existence, until copied from the Prairie State. We are sure Mr. Campbell has faith, and his faith is faith in the Son of God, and should, in all truth and fairness, be characterized as the faith of the Gospel. We are as ignorant of the "Campbellite faith" as we are of a Claytonian Faith.

We will say to our friend Clayton, that religiously we are not Campbellites, but humble Christians, and, it may be, very imperfect ones. Good manners require that all decent people should be called by the religious name they choose to wear. Hence we call Mr. Clayton a Congregationalist, and if we were to publish him as a Unitarian, we should publish a calumny against him; and if he were publishing a denominational paper, and were we to call it an Unitarian publication, we would be guilty of doing injustice to a pious and respectable people.

Will Mr. Clayton do us the justice to set us right before his readers, by publishing this in the columns of his paper? We believe he will.

To which Mr. Clayton rejoined as follows:

We find the above in the June number of the "Bible Advocate," which has just come to hand, and we cordially give it a place in our paper, in order that our esteemed friend, Elder E. L. Craig, the editor, may be "set right."

Without wishing or intending to be drawn into a religious controversy, we will simply say:

1st. We certainly meant no disrespect to our friend, or the very respectable denomination to which he belongs, by saying that his paper was devoted to "the propagation of the Campbellite faith." True, we were aware of the fact that he and his sect call themselves "Christians"; and (ignorantly, perhaps,) supposed the faith they professed to be identical, or nearly so, with that entertained and taught by Alex. Campbell, and popularly known as "Campbellism," or the "Campbellite faith." Are we correct in this supposition?

Yes, you are correct in supposing our faith to be identical with the faith of Mr. Campbell, so far as we know, but this does not constitute it "the Campbellite faith." It is much older than Mr. Campbell. But we are satisfied Mr. Clayton meant no disrespect by the use of the term.

2d. Mr. Craig says he "should regret, indeed, if the Advocate had no higher mission than to propagate the 'Campbelite faith,'" and at the same time admits that Mr. Campbell's faith "is faith in the Son of God," and should be "characterized as the faith of the Gospel." Will he be so kind as to tell us what "higher mission" the Advocate could have?

If our faith had no higher object than Mr. Campbell—were he and not Christ the object of our faith—we should never utter a word nor pen a line in its defense, or for its propagation. The faith of the gospel is the faith of Mr. Campbell, but this does not constitute it "the Campbellite faith." Mr. Clayton has the faith of the gospel, too, and for the same reason that it is "the Campbellite faith" in the one case, it is the Claytonite faith in the other. This point is clear.

3d. "Good manners require that all decent people should be called by the religious name they choose to wear." Exactly so, and "good manners" require that no one should assume to himself a name that implies a want of respect for other people as good as himself. The term "Christian," as we understand it, is applied alike to all the professed followers of Christ. Hence, is it not a violation of "good manners" for any one denomination or sect to appropriate this term to themselves, and assume to be Christians *PAR EXCELLENCE*?

We were not aware that to call one's self a Christian implied that no one else was a Christian. I claim to be an American citizen, but never dreamed that I thereby denied that others were citizens, or that I was a citizen "*par excellence*."

4th. In a former notice of the Advocate, we did quote the sentence which our friend complains we omitted in this. As we did not think it necessary to repeat this lengthy quotation every month, we used a term which we supposed would be just to him and his people, and at the same time indicate more clearly the particular sect which the paper represents. Had we said the Advocate was a "Christian" paper, or devoted to the propagation of the "Christian faith," or a "Bible faith," would simply have been saying what might be said of every other religious paper in the country.

In conclusion, we repeat we meant no disrespect to our friend or the denomination to which he belongs, nor do we by what we have said above. We have deemed this defense due to ourself, however, and trust it will be received in the same kindly spirit by which it is dictated. We will add, moreover, that while we are free to admit there may be proportionally as many "Christians" among the denomination to which he belongs as in any other, yet we are sorry they did not assume a name which does not imply that in their opinion genuine Christianity can only be found in their ranks. We now take a final leave of the subject.

We find no fault in you so far as intention goes, and only object to being called Campbellites. 'Tis a wretched ugly name, and having it forced upon us is equally as offensive to us, as our wearing the name Christian is offensive to others. There is more grounds of offense in the former, for they force a name on us

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which we disown, while our taking the name of Christ upon us does not prevent them from doing the same.

By the way, Christ has never given to his people the privilege of choosing their own name. They should wear the name of the head of the family. See Acts 11:26, and 1st Peter, 4:16. We take His name as a matter of duty, and not to imply any superiority of goodness on our part, nor to imply that others should not do the same. Let this be distinctly and ever borne in mind.

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#### CO-OPERATION MEETING.

A number of brethren met at the Christian chapel, Bedford, McDonough county, Ill., Friday, May 24, 1861, at 9 o'clock, A. M. The house was organized by calling J. C. Reynolds to the chair, and appointing J. M. Martin secretary.

After the enrollment of delegates, reports from various congregations were heard. Reports not encouraging. Political excitement the cause of much coldness. Pledges for missionary purposes small, on account of pecuniary embarrassments, amounting to, including receipts, about \$140.

On motion of W. H. Franklin, a committee of three was appointed to report a treasurer. Committee reported Henry C. Twyman, Macomb. Report received and adopted.

On motion, a committee was appointed to report a corresponding secretary. Committee reported W. H. Franklin, Macomb. Report received and adopted.

A motion was then made by J. W. Butler, recommending the brethren in the district to hold protracted meetings in each county between the regular quarterly meetings of the society; which was unanimously adopted.

*Saturday, 9 o'clock, A. M.*

A motion was made to employ an Evangelist three months.—After discussion, it was referred to a committee consisting of W. H. Franklin, J. E. Martin, and Robert Givens. Committee

reported Elders J. C. Reynolds and J. W. Butler, both to perform the labor of one man for a compensation of \$100 per quarter; laboring as long as the funds on hand and the receipts from time to time shall sustain them. Report received and adopted.

On motion of Wm. Bray, a committee of three was elected to address a circular to the Elders of the several congregations in the district. Wm. Bray, J. B. Royal, and J. W. Butler, committee.

*“Wolf in Sheep’s Clothing.”*

The following resolution was offered and adopted:

Whereas a personage calling himself C. Daniels, claiming to be a preacher of the gospel, has appeared among us, whose conduct is incompatible with the Christian character, therefore

*Resolved*, That we, in convention assembled, give our unanimous condemnation of the course of said individual, and recommend to the brotherhood at large to beware of him as an impostor.

On motion of J. W. Butler, we tender to the brethren and sisters of Bedford our thanks for the cordial and Christian manner in which they have received and entertained us.

On motion of H. Epperson, the secretary was instructed to send an abstract of these proceedings to the Advocate, Evangelist, and Review, for publication.

On motion, the society adjourned to meet at Vermont, Fulton county, on Thursday before the 4th Lord’s-day in August, 1861, at 2 o’clock, P. M.

J. C. REYNOLDS, *Pres.*

J. M. MARTIN, *Sec.*

Man is an embodied paradox, a bundle of contradictions; and as some set off against the marvellous things that he has done, we might fairly adduce the monstrous things that he has believed. The more gross the fraud, the more glibly will it go down, and the more greedily will it be swallowed, since folly will always find faith wherever impostors will find impudence.

## HOUSEHOLD BAPTISM.

*Bro. Craig* :—In my discussion with Mr. Luccock, Presiding Elder of the M. E. Church, of Peoria, at Pittsfield, while discussing the *subject* of baptism, he seemed to rely with much confidence on what he called his “arguments on the household baptisms of the New Testament.” By request, I take from my notes his argument and my reply, for the Advocate.

In the June number of the Advocate, in taking up the “Review of Rev. J. B. Logan on Baptism,” you very appositely, as I conceive, remark: “They [the readers of the Advocate,] must bear in mind the fact that there are those who yet need light on the subject of which he treats.” We should not travel too rapidly. Our editors and preachers may shoot too high for their readers and hearers. Those who have studied subjects long and carefully, and think they understand them thoroughly, should not become impatient with such as still dwell upon them for the benefit of others, who may be behind in the investigation, or may never have entered it as yet.

But without further apology I will endeavor to get Mr. Luccock’s *household* argument for infant baptism before your readers.

He read, “And I baptized also the *household* of Stephanus,” (1 Cor. 1:16); “And when she [Lydia] was baptized and her *household*,” &c., (Acts 16:15); and “Believe on the Lord Jesus Christ and thou shalt be saved and thy *house*; and they spake unto him [the Philippian jailor,] the word of the Lord, and to all that were in his house; and he took them the same hour of the night and washed their stripes, and was baptized, he and *all his* straightway,” (Acts 16:31–33.) After reading these scriptures, putting the emphasis about as I have done, he said, “Here are three cases of *household* baptism, and I defy Mr. S., or any other man to show that there were no *infants* in them. I hope he will try it.” Mr. Luccock also seemed to think that the very form of expression itself—“baptized the *household*”—proved something in his favor.

I shall endeavor to give the reply just as it was given at first, though, of course, not so systematic as it might be made, for it was delivered before Mr. Luccock's argument was ten minutes old. I endeavored to show that the simple "form of expression" had no *infants* in it, from the fact that it is said, Acts 18:8, "Crispus *believed* on the Lord, *with all his house.*" If the form of expression itself means infants, then they were *believers!* But to notice the three cases of household baptism separately: 1st is that of Stephanus; 2d, that of Lydia; and 3d, that of the Philippian jailor.

1. There were no infants in the household of Stephanus, for it was in 54 that Paul was in Corinth and preached and baptized—and then it was, evidently, that he baptized the household of Stephanus—and in 59, only *five years* later, he wrote the first epistle to the church there, in which (16:15) he says, "Ye know *the house* of Stephanus, \* \* \* they have addicted themselves to the ministry of the saints, \* \* \* submit yourselves unto such." These *babes* that our pedo-baptist friends find in the house of Stephanus, were, in five years from their baptism, *ministers* and *rulers!!* They grew up quite rapidly indeed!

2. In the case of Lydia, let it be noticed how much has to be assumed by our opponents in order to get infant baptism out of a *household*. First, it must be assumed that she was *married*; second, that she was the mother of children; third, that among them were *infants*, or an infant; fourth, that she had them with her, for she was "of the city of Thyatira," and being now at Philippi was some *three hundred miles* from home, and hence it is quite reasonable to infer that there were no infants in her "*house.*" But verse 40 of this chapter says that in the *house* of Lydia the next day, Paul and Silas saw "the *brethren*" and "comforted them." This shows that "the house of Lydia" contains no proof for "*infant rantism.*"

3. But now for the jailor and his house. It is said that previous to the baptism of the jailor, Paul and Silas "spake unto him the word of the Lord, and to *all* that were *in his house,*" verse 32. And again, after his baptism, "when he had brought them into his house, he set meat before them and rejoiced, *be-*

*lieving* in God with *all his house*." As clearly as it is here taught that the jailor "and all his" were baptized, just so clearly is it taught that they were all preached to, they *all* "believed"—they all *rejoiced*. To the baptism of *such* infants I shall not object.

Thus I have gone over the gentleman's cases of household baptism, and not only found no infants there, but found that predicated of all the baptized which cannot be predicated of *babes*.

But was it satisfactory for the worthy gentleman to simply "defy" me "or any other man to show" that there were no infants in these "houses"? Did it not well become him to show that there *were* infants there?

One thing more I must notice, and forbear for the present.—When I showed that the "house of Stephanas" had "addicted themselves to the ministry of the saints," the gentleman very ingeniously asked, "May we not reasonably suppose that such of them as were of ripe years were meant by "the house of Stephanas"? To this I replied that I would have no objection to such an interpretation, provided the gentleman would agree that when it is said the house of Stephanas was *baptized*, "only those of ripe years are meant." We heard no more of that.

In the love of the truth,

J. S. S.

In the mountains of Tyrol, it is the custom of the women and children to come out when it is bed time and sing their national songs until they hear their husbands, fathers, and brothers answer them from the hills on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanzas, they listen till the well-known voice comes borne on the waters, telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home, that sing to cheer him; and how they must strengthen and tighten the links that bind together those humble dwellers by the sea!

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 THE DEBATE.
 

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The debate which was in progress when we issued our last, finally closed on the 28th instant. For several days we took copious notes, but we were compelled finally, by business engagements to desist. We regret this, as we had intended to give an outline of the various arguments employed by the respective debaters.

We shall not give an opinion as to the merits of the several questions discussed. Not that we do not have one, but because we desire to leave those who heard, perfectly free and unbiassed in forming their ultimate opinions.

A word as to their personal appearance and mental characteristics may not be improper. Mr. Sweeney is a young man, of medium size, and easy and rather pleasant address. He possesses a clear, analytical mind, and quite a rapid delivery. He is *au fait* also at sharp retort and repartee. Taken as a whole he is rather hard to handle.

Mr. Luccock is an Englishman—so at least we judge from his pronunciation. He is an elderly man, above medium size, muscular, bony and well proportioned. To a stranger his exterior is not very prepossessing. But he has strong, comprehensive analytical powers, and when fully aroused, is an interesting speaker. He excels in sarcasm and sharp, two-edged repartee. His language is of the plain, blunt, meat-axe order.

We know not whether the discussion has changed any one's opinion. We can only speak for ourself. When we heard Mr. Sweeney we thought he might be right, but after Mr. Luccock spoke we thought he might be right. Wherever we went, whatever we did, our mind was full of dip, and plunge, and immerse, and bathe, and wash, and Campbell, and Rice, and the Septuagint, and Mosheim, and Clarke. The subject haunted us wherever we went, eating or fasting, sleeping or waking. In short, we were slightly obfuscated.—*Pike County Democrat*, 30th May.

## CORRESPONDENCE.

HELENA, ARKANSAS, May 17, 1861.

*Brother Craig*:—Your invaluable issue is before me in its new costume, and in beautiful *bon ton*, indeed; or, in another phrase of the French, “*bonne et belle asses*,”—good and handsome enough.

Victoria, on her bridal night, might have been more guadily habilemented, but not more gracefully or tastefully than is this new visitor. But, there is a marked difference between this accomplished personage from the fertile and floral soil of Illinois and most of the *phantasmagoria*, in the form of other nymphs. The former is lovely in *body* and *mind*, while the genius, talent and intelligence of the latter are, too often, found in the fine and extravagant robe! Somebody has laid the hand of refined taste upon the *mechanical* of the Advocate. This is as it should be. The wide circulation of this neatly executed and richly cargoed journal, can only be impeded by an infidelic coldness of the heart, or the pecuniary death-rattles in the throat of the purse! All who wish well to Zion's cause, and their own improvement, must patronize the work. It is cheap, rich, and readable. You have done well to reduce it to a *cash* transaction, because these military times and sword rule have created a strong, a *strong* proclivity for “covenant breaking.” But theft does not make a rogue, it only proves him one. Those who appropriate the times to dishonest purposes were dishonest before the day of temptation. I mean just what I write. “Letters of marque and reprisal” will be more closely regarded than the sacred pages of God's holy record! This is among the omens of the times. The times are ominous of blood, rapine, and plunder. Our government had a colossal statue of Liberty, but it was composed of Clay! O, Liberty! Liberty! how many crimes and wrongs are committed in thy name. Brother C., you tenderly hinted our brother of the “Herald” of his proclivities to the issues of Cæsar. Under ordinary circumstances this would be timous. But the storm-god of war is mad; the old ship of state, cargoed with the

destinies of our republic, is tossed by the maddened waves which threaten to engulf. And amid these Volney himself would pray: "O, God! if there be any God, save my soul, if I have any soul, from hell, if there be any hell!" The Christian has greater right. But a man of the Herald's intelligence,\* and temperament, and wisdom, will put his hand upon the helm, (*Eadhelm*) when the storm rages. Spare him, he is one of the elect of earth, and worthy of all confidence and regard. There is no rebate on that man. A revolution is upon us; and Vice President Stevens said, a few weeks ere his transition, "that at the beginning of every republic, the revolutions which accomplished them have invariably selected the principal actors in the change as their victims!" Robespierre said the same thing. (Lamartine, vol. 3, page 259.) Well, "in the mouth of two or three witnesses shall every word be established. It is their fate to experience this, as it becomes the task of the historian to avenge their memories by recounting their deeds. Bro. C., the mind of this nation is drawn to its last tension. Fortune is fickle; popular governments equally so, because self, the great leading motive, propels each. Look at the history of former revolutions; from Virtellius to Cæsar, or from Hippo, the orator of Syracuse, down to Parisian speakers. Sylla and Marius proscribed many knights and senators, besides multitudes of others, but were they able to prevent history from transmitting their names to the just execration of posterity, and did they themselves enjoy happiness? But, from this line of reflection I must turn, or have a punch under my fifth rib. The American Eagle has, however, been wounded by an arrow from her own shaft! But curse the hand, righteous Heaven, that drew the bow, that sped the arrow, that wounded this symbolic bird!

We have a kingdom that wanes not. (Dan. 2). This is an anchor-hope amid earth's troubles. Our congregations are fine in this tumultuous land; but while the lips draw near to God, the heart *secedes*, and follows Cæsar. But the *poetic* part of the battle field has been changed to blank verse measure—a hard

\* Bro. Butler alludes to a remark in the Advocate for May, in relation to the "Christian Intelligencer", and not the "Gospel Herald". We say not a word against the men, in either case, nor shall we discard Bro. Parish.

measure for some to read. Let us all seek protection in the celestial fort, which the powers of Hell can never storm. Democracy is a beautiful piece of machinery, but there are too many mechanics engaged to keep up the motion, or revolution, who do not understand it. They work by the day and keep the machine out of gear! The first time I noted the multability of man's work was in the history of Babel's Tower. God, by his lightnings, destroyed it, and showed the builders their folly. Old Pharaoh and the Egyptian monarchs reared their pyramids, and pronounced them eternal! But they are fated to the dust! So of all the proudest works of man, whether temples, pyramids, towers, monarchies, military despotisms, aristocracies, or republics, they are evanescent as shadows, fleeting as bubbles! Where is Nineveh, and Babylon? Where are the magnificent cities of Persia? Where are the mountains of Edom? Where are Moab and the Princes of Ammon? Where are the temples and heroes of Greece? Where are the multiplied thousands that passed from the gates of Thebes? Where are the hosts of Xerxes, or the vast armies of the Roman empire, and the Roman emperors? Have they not sunk to rest in oblivion? Do they not live in song only? Where is our own beloved America, the last test of man's ability for self-government? She stands to-day as a monument of folly, ambition, and pride; numbered with the nations that were!

As well could a man cut in twain, live in two distinct organisms and flourish, as for a divided republic to survive the shock of dissolution. Where are our Websters, and Clays, who alone were able to keep the old national ship off the reefs? God called them away, and the vessel of state went down in the dark, deep gulf. "Divide and conquer," "Divided we fall." Are we divided?

We have some cheer for the household of faith. Brothers Tool and James Robinson have recently added nine to our Father's family. Bro. Jas. Robinson is now in Searcy, Ark., teaching and preaching. Send him the paper and ask his agency. He is faithful and true. Bro. Tool, one of the best of men, is of Edwardsburg, Phillips county, Ark. Our brethren are at their post, and will not suffer Cæsar's issues to divide them. Divisions have

cursed Zion and our country. Sectarianism is as dead in this latitude as faith without works. The war spirit drank up its religion at one sip, and left it hopeless, save in the sword. Heaven save my country, is my prayer.

J. A. BUTLER.

COLUMBIA, Mo., June 12, 1861.

*Dear Bro. Craig:*

I notice in the last number of the "Bible Advocate" an appeal to the brotherhood, especially the brethren in Illinois, in reference to sustaining that paper. From the tone of that article I infer that the paper is not as well sustained as it should be. Now, if the paper is not worthy the cause, in ability and spirit, which it advocates, and if, again, the cause which it advocates is not worthy their support, why then let them die? But, without any wish to pay you a compliment, I give it as my opinion, that a more delightful rill of pure refreshing water runs not through this thirsty land, than the little stream that issues from the fountains in and around Carrollton—called the Bible Advocate. I hope men, especially Christian men, so called, are not prepared as yet to surrender their homage for and love toward that cause which it waters and would make fruitful. Shall the cause of the Prince of Peace languish, while that of Satan is upheld? Shall political institutions receive full sympathy from loyal and loving hearts, while the institutions of the Gospel languish? My brethren of Illinois, this ought not so to be. Let not Cæsar have all your money. Rather, in the language of the Master himself, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." The spirit that is sweeping over the country and bearing down every thing before it, must be tried, and if it is not of God, should be resisted.

I have but little means, not a dollar to spare from family demands, and yet I will try to spare something to uphold the cause I have most at heart, the cause of Christ. Christianity has lived

under every form of government known to this world, and may still get along under them, whether they are just or unjust, liberal or otherwise. I do not know that questions of government are *the* great questions for the consideration of Christians—that they should be paramount. Indeed I very much doubt it. What is the chaff to the wheat; and what is life to meat and the body to raiment! The things which in the sight of man are regarded as of great value, are, often, in the sight of God of little worth. I do not wish to be understood that Christians ought to ignore the claims of civil government resting upon them. Not at all.—Let every man be fully persuaded in his own mind, after looking at these claims in the light of God's word. Neither would I be understood as underrating the labors of magistrates and statesmen. I believe the cause of humanity, and, per consequence, the cause of God may be subserved by both, and that such will receive a reward from God, when done in his fear and with reference to his will. But for Christian men generally there is a more excellent way than either that of ruling the state or framing its laws. I would have, then, my Christian brethren to cling to their holy profession as Christians, and in spirit and deed illustrate that profession for the good of man and to the glory of God.

Let Christians give their means to uphold and sustain the cause of Christ, as they may be prospered. Let them think of the poor saints at home and abroad. Let them think of good men who are laboring with tongue and pen in this cause. Both belong to the brotherhood of Christ as their charge. They should not be allowed in the one case to want bread and in the other a generous support in their labors for Christ's sake, and for humanity's sake.

With Christian affection, your brother,

J. D. DAWSON.

To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it: the pains of power are real, its pleasures imaginary.

VERMONT, ILL., June 18, 1861.

*Bro. Craig* :—In the last number of the Advocate, my attention was directed to the article headed “Shall the Advocate be sustained?” I have shown it to a number of brethren, and the universal response is that *it ought to be sustained*: and they think that times will take a change, and if you can hold on awhile longer, I think the brethren will come up to the work. I will do all I can in this part of the country for you.

As an item of church news, I will report three additions at my last meeting at the Wetzel school house. These heard, believed, and were baptized.

Our next District Meeting will be held at this place, commencing on Thursday before the fourth Lord’s-day in August next. I am requested by the brethren at this place to invite you to be present with us at that time. It will afford you a good opportunity to make the acquaintance of the brethren from different parts of the country. Let me hear from you soon, whether you can or cannot be with us, so that I can announce it at the different points where I am preaching. May the good Lord bless you.

Yours, in haste,

JAS. B. ROYAL.

[If the Lord spares us, we shall endeavor to be present at the District Meeting, as you request.—E. L. C.]

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Arbitration has this advantage, there are some points of contest which it is better to lose by arbitration than to win by law. But as a good general offers his terms before the action, rather than in the midst of it, so a wise man will not easily be persuaded to have recourse to a reference when once his opponent has dragged him into court.

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OF governments, that of the *mob* is the most sanguinary, that of the soldiers the most expensive, and that of civilians the most vexatious.

## HOW TO BE HAPPY.

BY REV. J. T. CRANE, D. D.

Solomon says that "there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor." The true happiness of life does not depend upon the possession of those things which ambition, and pride are perpetually straining and panting to grasp, but rather upon the wise enjoyment of the ordinary, every day blessings which lie within the reach of the multitude. A goodly surplus in the bank, a broad plantation, a majority at the popular election, an extended reputation, may all be well enough in their way; but those who possess them are a majority. And if such things are essential to happiness, how must the masses fare? While Napoleon wields his scepter, and the Rothschilds count their millions, and Humboldt enjoys his fame; while Plato discourses, and Lucullus feasts, and Cæsar fights, what is to become of the poor and the unknown, the men who toil in the workshop, the field, and the mine; the women who spend their lives in the narrow circle of an humble home? Shall we take the ground that the style of our happiness is a mere thing of fancy; and that the bumpkin who excels his companions in the matter of balancing a straw on his nose, is just as well pleased with himself as if he had written the *Cosmos*, or captured Moscow, or preached at a Pentecost, and, therefore, as far as personal enjoyment goes, it is just as wise to balance straws as it is to fight battles, or write books, or save souls?

Notwithstanding the diversity of human pursuits, and the degree of apparent success with which pleasure is sought in the most diverse paths, I must believe that rational, enduring happiness is governed by inevitable, invincible law, as rigid in its demands, and as inexorable in its penalties as the laws which rule in the heavens above us, or on the earth beneath. The walrus of the North cannot thrive in Florida, nor the antelope within the polar circles. The lichens of the mountain, and the sea-weeds of

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the ocean depths, cannot exchange places and live. Nor can happiness flourish, securely, permanently, unless it is planted in the right soil, and beneath the right skies.

More than this; the laws of sure, rational happiness are such as to place it, in its degree, within the reach of all. Earthly happiness, indeed, cannot always be perfect. One hour may be sad, and another joyous. One life may be dark when compared with another; yet we contend the main elements of true enjoyment are not set apart for the select few, but are given us abundantly, generally without money and without price. They are not far fetched and dearly bought. They do not consist in those things which, like riches, fame, and power, necessarily imply distinction and inequalities among men, the few possessing, the many lacking. They are rather like the air we breathe, like the sunlight, like the flowing fountains of the hills, and the rivers of the valley, for all, and enough for all.

Take the lowest type of pleasure, that of the senses, and you will find more apparent than real inequality between the rich and the poor, the great and the lowly. The laborer on the highway, when noon comes, drops the pickax and the wheelbarrow, and seating himself on a rock, takes off the lid of his tin dinner vessel, and finds sumptuous fare in the plain bread, beef, and potatoes within; while the wealthy inhabitant of the great house over yonder, sits down, three or four hours later, casts his eyes languidly over his luxurious table, frets because the soup is too hot or too cold, declares that the joint is tough and over-done, and is positive that his costly wine, after all, is only a drugged imitation of the genuine article. And in regard to the joys of drinking, commend me not to the devotees of lager beer, enveloped in a noisome cloud, themselves and their glasses brimfull of their favorite beverage, drawling forth a sleepy tune, midway between music and a snore. Talk not of the gouty voluptuary, who sips the contents of a bottle antique in make, whose history he pretends to trace back much further than he can that of his own family. Give me rather the enjoyment of the farmer's boy, who in the hot noontide, hears the music of the dinner horn, and, driving homeward his horses, loosened from the plow, and jingl-

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ing their harness as they go, stops at the old well, with its pendant moss and everhanging tree, and draws up a fresh bucket of water, whose overflow makes silvery, rippling melody in the depths below, buries half his face in the cool liquid, and drinks and drinks again, unmindful of the floods that splash upon his naked feet.

The joys of the higher sense, the eye and the ear, are distributed with tolerable equality among the poor and the rich, the renowned among men and the unknown. The song of the bird, the gush of the water fall, the murmur of the stream, the sublime music of the rolling thunder and the ocean surf, are shared by the lofty and the lowly. The same beautiful clouds by day, the same starry-clustering worlds at night, hang over the prince and pauper, and they may alike enjoy the sight. The rich man adorns his dwelling until it becomes a very gem in the landscape, but the poor family that lives next door may have a better view of the house and grounds than that enjoyed by the owner himself, without sharing any of his care and worry.

The still higher pleasures of the intellect are within the reach of all. The laboring man may observe, reflect, reason, and imagine. He may learn without what we are accustomed to call an education, and become intelligent even without books.

Moral pleasures are within the reach of all. There is a joy in being honest, truthful, forgiving, benevolent, faithful to every trust. Above all, there is joy in doing the divine will, in the consciousness of divine peace, and in the possession of a divine hope. These are offered all, without price. If we are rationally happy at all, from these sources must our happiness spring. Not luxury, wealth, power, renown, but faith, hope and charity must be the great foundation of our joy.

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More have been ruined by their servants than by their masters. Applause is the spur of noble minds, the end and aim of weak ones.

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### MAMMON WORSHIP.

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“Ye cannot serve God and mammon,” was the emphatic decision of the highest authority upon that often condemned, but ever recurring controversy between the religion of Christ and the religion of Self; and yet men “make haste to be rich” with quite as feverish and reckless a disregard of the laws of morality and the Bible as ever. The simple proposition that money is the one thing needful wins its way and leaves its imprint deeper upon the life of modern society, than all the preaching of all the moralists combined. Wealth procures honor, homage, respect. It matters little indeed whether it be real or only borrowed wealth, honestly or dishonestly acquired. So long as appearances can be kept up, and the gilded cheat is not unmasked, so long the hollow applause of the world is sure to wait on its fortunate dispenser.— These things are truisms, to be sure. But they are none the less degrading to us as a people. Commercial integrity has come to be a very one-sided and conventional affair. Many a merchant who would rather lose half his capital than fail to meet his engagements with his creditors, does not hesitate to resort to the petty meannesses of trade. He can exaggerate and misrepresent to his customer with comparative impunity. His “credit” however, is maintained upon the most selfish principles, and at any cost. He does not scruple to uphold his “honor” in bank at the price of dishonor at his own counter. He is quite content to engage in the reality, so long as he can “avoid the appearance of evil.”

Such men have no faith in the maxim that “honesty is the best policy,” except in a restricted sense. They adopt the “customs of the trade” as the paramount law. The “usual practice,” and not the rigid rules of virtue and integrity, is the standard in all their business arrangements. Now and then some wide reaching and disastrous failure in business, or fraudulent transaction on the most stupendous scale, startles the commercial world. For a few brief hours, the records of trickery and dishonest trading are held up to public execration. Men button up their pocket-

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books, and turn over their ledgers, and timidly estimate their own complicity with the loss. Perhaps, if the fraud has been gigantic in its dimensions, and peculiarly aggravated in character, it is used to "point a moral or adorn a tale." But the whole matter is soon forgotten. The buzz of indignation subsides. Knavery finds new and more brilliant fields in which to disport itself, and the very individual who has once been denounced as a thief, may go on pursuing the same course with equal effrontery and more caution, until he becomes a "successful man," and is honored and petted by society accordingly. The evil affects our whole social organism. The most sacred relations of life are not exempt from it. In the affair of matrimony, for example, parents are not content that the husbands of their daughters shall have sufficient to procure them the comforts with which they themselves started in life, but they aspire to alliances which shall procure for them luxury and ease, if not magnificence. The impossibility of reconciling these views with the toil and privation by which fortunes are acquired, particularly in our large cities, induces numbers of young men either to forego marriage altogether, or drives them into the reckless whirl of speculation, and that insane attempt which so many are daily making to reach the upper round of the ladder of wealth without treading its consecutive steps.

In the Churches of Christ this same wealth-worshipping spirit is by no means unknown. The man of riches sees in a thousand ways that money is a power in ecclesiastical matters. Whatever his Bible may say, he finds preacher and people in too many instances practically repudiating God's great sentence of divorce between the Church and the world. The "prominent members" are the paying quite as often as the praying members, and though in many—we hope in a majority of instances—the power of wealth in the Christian Church is used to advance the interests of spiritual religion, yet the temptation to its perversion to selfish purposes is so powerful, and takes such insidious forms, that we fear it sometimes "deceives the very elect."

It should be remembered that the lesson thus taught is not only unwholesome but essentially corrupting. While the necessity of wealth is thus not only acknowledged by the world, but practi-

cally commended by the Christian Church, it is idle to expect that honesty will be coincident with the desire for its attainment, or that none will be scrupulous in aspiring to deserve what all are so earnestly struggling to attain. There is nothing so perilous to any community as the spread of this money-loving spirit. It is the bane alike of the world and the church. I divides where unity ought to exist, it destroys the very foundations of Christian fellowship, it consumes the piety and works wide-spread ruin in the faith of those who yield to its influence.

The only hope for the arrest of this mammon-worship among us, is in the more pungent proclamation and wider acceptance of the truths of a better gospel. Society, that huge unmanageable fabric, must be pervaded with a higher estimate of intrinsic worth. The dimensions of men must be taken from the mental and moral qualifications they possess, rather than from the amount of their income or the length of their balance at the banker's. The protest must be reiterated in the deaf ears of this generation until they give heed to it, which pleads for manhood in its own right, which repudiates the claims of wealth to stand in the place or monopolize the honors of worth, which refuses to put successful villiany before unsuccessful virtue or right—which hesitates in short to degrade all that is noble and exalted in life to the lowest standards of sensual and material estimates.—*N. Y. Chron.*

Those who visit foreign nations, but who associate only with their own countrymen; change their climate but not their customs, they see new meridians but the same men, and with heads as empty as their pockets, return home with traveled bodies but untraveled minds.

It is dangerous to be much praised in private circles before our reputation is fully established in the world.

The more any one speaks of himself, the less he likes to hear others talked of.

WEST LIBERTY, IND. June 13th, 1861.

*Bro. Craig:*

I held a meeting last Lord's-day at Central Church, Edgar county, Ill., commencing the Saturday before and continuing until Tuesday, making three additions: two by confession and immersion and one from the Predestinarian Baptists; and we left the prospect still good for more. If our brethren will only show, in this time of war and bloodshed, that they are peace-loving, peace-abiding people, they will do more for the cause of our blessed Lord than they have ever done. But taking an opposite course they will show that heretofore they have only had a name to live and were dead, their hearts were not really in the cause that pleads good will to both friend and foe.

May the Lord give us that wisdom which is from above.

A. WARD.

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## OBITUARY.

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“BLESSED ARE THE DEAD WHO DIE IN THE LORD.”

ANOTHER STAR HAS SET, in the person of ELDER WALTER SCOTT, who has gone from the field of earthly conflict, to one of undisturbed repose. This able, pious, and laborious preacher of the glad tidings, left the shores of earth on the 23d day of April A. D., 1861, in the 67th year of his earthly sojourn. We became acquainted with this dear brother and Servant of Christ, in Ky. in 1836, and were compelled to love him, for his devotion to the truth, and his captivating, christian amiability. The last time we saw him, was during the great meeting in Louisville, under the labors of Bro. Henderson, in May 1855.

The “MESIAH”, or “Great Demonstration”, is a monument to the clearness of conception, the power of comprehension, and the deep, and warm-hearted affection of his soul for God and for His cause. We hope to meet him “in the sweet fields of eden”. May God bless the widow and orphans.

Yes, thou art gone, dear brother,

Our Father's face to see,

In perfect bliss and glory,

But, we, O, where are we?

While that celestial country

Thick clouds and darkness hide,

In a strange land of exile,

Still, still must we abide.

## EDITOR'S TABLE.

WE will supply new subscribers with the current volume of the *ADVOCATE*, commencing with January, for 75 cents, each, or TEN copies for \$ 7.00 if ordered at the same time and for the same office. We wish to send out our entire edition, and all who wish to aid us can do so, by forming CLUBS.

As there is such derangement in the currency of our country, we will send the entire Vol. to any good brother for \$ 1. 00 and receive the dollar at any time during the year, but would prefer to receive 75 cents now.

THE *CHRISTIAN PIONEER*, conducted by Dr. Jno. R. Howard, and published by Elder D. T. Wright, at Lindley Mo., has found its way to our table and is a good looking dish, well filled with solid reading, mostly from the prolific pen of the Editor. Bro. Howard is too extensively and favorably known as a writer, to need any commendation from us, and we will only say, twelve such numbers as the one before us, are well worth double the price for which they will be sent to subscribers. The friends of the good cause in Mo., will have to exert themselves in behalf of this enterprise, if they would render it a power in the land for good. These are trying times on religious publications, unless the most stringent efforts are put forth in their behalf, many of them must fail.

So many of the religious papers have become secularized, that the sooner they stop the better for the cause of Christ. Bro. Howard will, we are sure, avoid all worldly and political strife, as our papers have generally done:

Send for the "Pioneer". Terms, \$ 1. 00 , a year, in advance.

SUSPENDED.—The financial pressure now upon the country is being very sensibly felt by our papers. The "Christian Union" of Louisville, Ky. has suspended for the present, at least. We are truly sorry for this, as the "Union" was one of our most highly prized exchanges. Unless the brethren bestir themselves, in behalf of our periodicals, others will be forced into a suspension also.

If our religious editors were not willing to work for nothing and find themselves, our papers would all have to stop. No christian man should begin his retrenchment in the department of his religious reading. This is bad policy, and a bad omen—very bad, and we regret that any should do so, but this will not prevent its occurrence. We shall have to bear it as best we can.

WE are forced by the stringency of the times to reduce the size of the *Advocate* to forty-eight pages. We hope our readers will prefer this to entire suspension. When our financial embarrassment passes, and the brethren come up to our aid, we shall again furnish them sixty-four pages monthly—but not before.

THERE are a large number of our patrons who owe the *Advocate*, and a question arises we should like to hear answered: How can they enjoy their religion, or hope for heaven, while we suffer for what they owe us?

JAMES CULLIMORE,

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tion, St. Louis, Mo.; Enos Ayres, Esq., Chicago; and Messrs.  
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**CHARLES D. HODGES,**  
**ATTORNEY AT LAW,**  
**CARROLLTON, ILL.**

OFFICE—North Side of the Public Square. Jan. 1, 1861.

**H. JOHNSON,**  
**ATTORNEY AT LAW,**  
**CARROLLTON, ILLINOIS.**

OFFICE—North Side Public Square, in Marmon & Cameron's  
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