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Daniel Bates

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THE
CHRISTIAN EVANGELIST,

A MONTHLY PUBLICATION.

DANIEL BATES & D. PAT. HENDERSON,

EDITORS AND PROPRIETORS.

VOLUME VI, 1855.

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J. M. Y. Garrison

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THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, JANUARY, 1855.

NO. 1.

INTRODUCTION TO VOLUME VI.

In taking our pen to give the outlines of what we purpose doing through the course of this year, we are forcibly reminded, by viewing the past, of the uncertainty of accomplishment of any human calculations. Man may plan and promise, but the certainty of fulfillment rests not with him. Although his plans may be wisely laid, with every prospect of speedy accomplishment, yet thousands of unforeseen events may occur to frustrate the whole. The certainty of accomplishing whatever is purposed to be done, belongs only to God.

These thoughts were super-induced by the remembrance—when raising our pen to lay before our readers, in general terms, what what we purposed doing the present year—of the many disappointments and blighted prospects a few short months, or even weeks, often witness. And whatever plan we may lay, or promise make, for future operations, let it be borne in mind that, if not expressed, we always, in our mind, base them on a certain condition, viz: *The Lord being willing*. We can not foresee coming events. We know not what may occur to mar our plans,

our happiness, our hopes, and blight our prospects; nor do we seek to raise the veil that covers the future from our view; lest our brow should always be shaded with deep gloom, and no smile of gladness or joy rest thereon. No, reader, the veil that hides the future from us was woven, it is said, by the hand of Mercy, and let us, therefore, not seek to raise it.

It has ever been our constant aim—as a Journalist—to discharge the duty we owe to the Public and the Cause we advocate. We have never made great *promises*. We shall not do so now. We only promise that, with humility and fear—knowing how great is the responsibility that rests upon us, to let our labors be characterized by sincere love for our fellow-men, and zeal for the cause we have espoused. And with five years' experience, and the information we have gained within that time, of the condition and wants of the Church, leads us to believe that we shall be able to furnish a work calculated to render more essential service. We, therefore, with greater boldness, come before the reading public again, with a new volume, soliciting a more liberal share of the patronage afforded to publishers. In doing this, however, we shall attempt no ostentatious parade of what we have achieved in past years. 'Tis true, we might enumerate many things, going far, as we believe, to establish our claims, but as our humble work has been before a discriminating public long enough for its merits to be fully known, we forbear a recapitulation, and leave the question of increased support in the hands of a generous public, with the confident expectation that justice will be done us.

Our constantly and rapidly increasing circulation, not only in Iowa, Illinois and Missouri, but in Oregon, California, Indiana, Ohio, Kentucky—indeed, in almost all the States and Territories of the Union, we regard as evidence that the *Evangelist* meets with pretty general favor in the eyes of the brotherhood. This inspires us with confidence, and stimulates us to make greater exertions. And, as before intimated, our experience and increased facilities will, we think, enable us to make the sixth volume superior to any that have preceded it.

We shall continue to labor, in every laudable way, for the advancement of PRIMITIVE CHRISTIANITY. This covers the entire ground, and needs no specifications. But there are a few things to which our attention will be specially directed—viz: Home Missionary operations, Sunday Schools, and the exercise and exhibition of a greater degree of Charity and Piety among Christians; for to our shame, we must confess, these have been, as a general thing, too much neglected by (professed) Christians.

More active and efficient Missionary operations must be resorted to, if we would promise ourselves any rapid and permanent extension of the good cause. To do this, organizations and means are indispensably necessary. Most of the States and the Canadas, with the exception perhaps of Iowa, have now some systems in operation, which, to some extent, answer the purpose contemplated, though most of them seem feeble for want of more liberal contributions. This defect should be remedied. The Iowa brethren, 'tis true, are weak in numbers; but by a well concentrated effort, they might accomplish much. A few years since they appeared to be taking the lead in evangelizing operations—their number considered—but from a multitude of causes, prominent among which was the great Western emigration, they have fallen in the rear. This need astonish no one, when he is informed that the great tide of emigration to Oregon and California, for three or four years, unsettled every thing, and caused the breaking up of many Church organizations. During this period we ceased to press the subject of co-operation for missionary purposes upon the Iowa brethren. But since this cause no longer exists, and since there have been large accessions to the Church in this State—by emigration and otherwise—we deem it high time to urge the subject of speedy and thorough co-operation for missionary purposes, and we shall, accordingly, frequently revert to it.

To these "outlines" we deem it unnecessary to add much. The reader can learn from what we have said, what we contemplate *doing*. And it only remains for us to add, what we *shall*

not do. While our pages will ever be open to the discussion of profitable subjects, no acrimonious controversy, be the subject what it may, shall be carried on therein. No articles calculated to bring reproach upon the *cause*, or upon old and *well-tryed brethren*, shall ever be honored by insertion in the *Evangelist*. Neither shall we admit any thing calculated to stir up useless strife, either among our own brethren or those of other denominations. And it is to be hoped that no one will ask us to violate these rules. If any should, they will meet with a decided refusal.

Deeming what we have written sufficiently explicit and comprehensive, we now conclude, by introducing the reader to the sixth volume of the *Evangelist*—hoping that it may not only, always, prove to be a welcome visitor, but a useful instructor.

D. B.

[We stated in our last that, owing to distress of mind, we inadvertently handed the *last* article of Dr. Cox, on the following subject, to the printer, instead of this. After perusing the following, our readers will please read the one in Dec. No.—D. B.]

POWER OF CHRISTIAN BISHOPS.

The peculiar opinions of some persons on the subject of the power of Christian Bishops, are beginning to create dissatisfaction among the brotherhood. It is solemnly believed by many, that there is now emerging from our midst an assumption of arbitrary and absolute authority for the Eldership, which, if not timously checked, is destined to divide the Church, and produce the moral desolations consequent on a bitter religious feud. The claims of the Bishops, in some instances, are the right to decide all matters of discipline, without reference to the will of the congregation; without obtaining by actual expression whether all or a majority of the Church concur with the Bishops, and thus

of binding on the consciences of the entire Church the decisions of its overseers, made known in the simple form of a "report." In reference to this arrogant assumption of ecclesiastical power, I have several remarks and observations to make; and I intend to make them in all plainness of speech. I intend to express myself clearly. Any other mode of expression is unworthy a Christian.

1. First, This assumption of power by Christian Bishops is opposed to the precedents of the first Teachers of the Gospel, as recorded in the New Testament Scriptures. The first fact going to show that the congregation was always consulted on all matters of importance is found in the first chapter of the Acts of Apostles. The passage is too long to quote, but the reader is requested to examine it. It details the proceedings of the Eleven in appointing a successor to Judas in the Apostolic Office. Peter addressed the whole assembly of the hundred and twenty Disciples, and in concert with them filled the vacant office. This fact shows the position of the people who believed to the transaction of business. The whole assembly was consulted, and *acted in concert* with the Eleven.

The next fact is recorded in the 6th chapter of the Acts. It had become necessary to appoint some of the brethren to attend to the duty of distributing among the poor such things as were necessary to their comfort. The Apostles required the multitude to elect suitable persons, whom they afterwards ordained to that office. This fact shows the relation of the congregation to the Apostles, and confirms and establishes the principle, that all business was brought before the congregation who bore their part in its transaction.

The third fact is found in the famous 15th chapter of Acts. The Apostles and Elders met at Jerusalem to consider the obligation of circumcision on converts to Christianity. Here the Church sustains the same relation as is indicated by the former facts; and the Church *acted with the Apostles and Elders*, and concurred in writing a special letter by the hands of special messengers, settling the matter of dispute. A similar fact, bearing

more *directly* on the power of the Elders, is recorded in the 21st chapter of Acts. When Paul had arrived at Jerusalem, after a long tour, he met with the Church, and was informed by the Elders how the Jewish brethren had become prejudiced against him, on account of reports being circulated in the city, that he dishonored the law of Moses. And the Elders called the *whole multitude of Disciples together*, in order for Paul to disabuse their minds. Why did not those Elders examine this matter, and report upon it to the congregation? Such would be the course that some of our modern Bishops would pursue. They would have first decided whether Paul should be permitted to preach, and have reported that decision, as a Church act, to the Brethren assembled. But the Elders of the old Jerusalem Church called the multitude of the brethren together, and put Paul before them to answer to the reports which had moved their prejudices against the Apostle. In this simple fact I fully discover a necessary principle of Church discipline, viz: That all matters affecting the Church, or any individual Disciple, ought to be brought before the congregation for investigation and adjustment.

Here, then, we have four facts, clearly evincing the relation of the primitive congregations to the Apostles and the Elders. In these four recorded instances the Apostles and Elders consulted the whole Church, and decided nothing until they were satisfied of the concurrence of the multitude of the Disciples. In all those four cases there is not the least shadow of any claim by any Elder or Apostle to settle any matter, without a direct reference to the Church. They made no "report," but consummated every thing by and with the aid and assent of the whole Church.

2. But in the second place. The claim of our modern Bishops is directly opposed to the best authenticated history of the government of the Church in the first century. Says Moshier: "It was, therefore, the assembly of the people which chose rulers and teachers, or received them by a free and authoritative consent, when recommended by others. The same people rejected

or confirmed, by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the Church; restored the penitent to their forfeited privileges; passed judgment upon the different subjects of controversy and dissension that arose in the community; examined and decided the disputes which happened between the Elders and Deacons; and, in a word, exercised all that authority which belongs to such as are invested with sovereign power."— [Vol. 1, p. 37.] These statements are very well sustained by the inspired precedents we have examined; and are confirmed in part by the disposition of the case of incest at Corinth, where the *majority* of the congregation cut off the wicked man.

In the third century the government of the Church began to change. Says the same historian, of the third century: "The ancient method of ecclesiastical government seemed, in general, still to subsist, while, at the same time, by imperceptible steps, it varied from the primitive rule, and degenerated toward the form of a religious monarchy."— [Vol. 1, p. 84.] In the fourth century the form of Church government was completely changed. The Bishops in their "first step excluded the people entirely from all part in the administration of ecclesiastical affairs."— [Vol. 1, p. 107.] By this means they became absolute, and from their midst, and out of their ambition, emerged the Papacy, that mystery of abominations. Farther reference to history is unnecessary. It is clear that in the Primitive Church the *people* shared in the administration of the government of every Christian Society. Nay more—they were the highest in authority—the true sovereign power of Christ on earth. The moment this popular sway was trodden down, and the Bishops took upon themselves the task of exercising the exclusive authority of the Church, the history of the Kingdom of Heaven began to be written in blood, and whole centuries of wretchedness and crime, following in long and dreary succession, attested the folly of delegating to a fallen man the sceptre of absolute power.

There is another Scripture bearing so directly on the question of the Elders' power, that I can not desist from quoting it. It

was drawn from the Lord by the request of the mother of Zebedee's children. The ten Disciples had been moved to indignant feelings by the woman's request, and Jesus called them and taught them thus: "You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you let him become your minister; and whosoever will be chief among you let him be your servant. Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—[Matthew xx: 25-28.

On this lesson of the Savior I remark, 1. That it condemns, by implication, the arbitrary forms of government of the Gentile world as then existing. It condemns all arbitrary power as being wrong *per se* among a race of fallen beings. 2. It excludes arbitrary power from the Kingdom of Heaven or earth; cuts up human ambition by the roots, and denies to any member of his Church the privilege of being great or of dictating authoritatively to his brethren what they shall believe or do, or what position they shall occupy. It is as pointed a denunciation of the power claimed by some modern Bishops to make their *own decisions* Church acts, as can be conceived. The kingdoms of the ancient world were tyrannical and oppressive. The subject was commanded by his prince or representative, and as a tool he was compelled to obey. The decisions of political superiors were positively binding on the subject; and the masses were owned and driven by arbitrary authority, in whose decisions and commands they were never consulted, except to carry out its pleasure. The Lord has decided that this form of power shall have no existence in the Church; but that his Disciples shall act from a perception of duty unfolded in their own souls, and thus serve by spiritual or moral freedom, and not through the rigors of arbitrary foreign force.

But when a Christian Bishop or Bishops presume to constitute their own opinion Church acts, and by reporting them to the congregation, to invest them with ecclesiastical authority, do they

not assume the exercise of arbitrary power, and place their brethren in the attitude of servile inferiors? Do they not assume the lordship of the minds and consciences of the assembly of Disciples? Do they not introduce an element of sovereignty never yet Divinely delegated to a fallen being? which crushes manliness of spirit, independence of thought and rational self-respect? and whose history is the darkest and most terrible in the records of time? The history of arbitrary power is the history of abuse, of violence, of bondage, of intellectual and moral ruin; and its imagery are the faggot, the inquisition, and the Cross! Thrones and Pontiffs have defended it, but expiring patriots, Christian martyrs, suffering innocencè, persecuted virtue, outraged humanity, have ever protested against its iron rule; and the Divine Savior has solemnly condemned it as the greatest of grievances.

But let us, by contemplating this awful claim of authority more clearly, perceive what it requires at the hands of the Church. The Elders decide on a case of discipline. The investigation has been in private, and the leaders of the Church determined that the brother ought to be excluded. Their opinion is made known to the Church, by what is called a report—that is, the Elders say that A. B. is unworthy of further fellowship and respect. Now without knowing any thing more than this general assertion; in ignorance of the fact, the proof and the brother's defense, the Church is required to execute the sentence of exclusion, and treat him as an unbeliever. Now, in such a case, can any member act in execution of the sentence with reason? Can any one act with conscience? Is not each one made a tool in such a case, and his action devoid of reason and the sense of right? He carries out another's reason and conscience, but not his own. In this matter he has no mind of his own, but is subserving another's will, and instead of acting from a sense of duty, he is become an automaton, talking and acting for the Elders, and, ignorantly, doing their pleasure.

But the exclusion of a man from religious regard; the casting him away from one's fellowship and fraternal affections, is a solemn and responsible matter. Those who see nothing in this act

but the mere outward connection with a local society, may smile while it is being executed, but a man of sense and piety sees in it a responsibility that makes him tremble. And he can not therefore execute such a sentence without a full knowledge of willful depravity in the character of a brother. The loose, indefinite decision of others, while they may shake his confidence, can not enable him to form a satisfactory opinion. In order to an intelligent, conscientious opinion, one must know the specific accusation, the directness of the proof, the circumstances of the offender, and last, though not least, his defense. Then, and not till then, can he come to a conclusion worthy of a Christian—a just and God-fearing man. And never will I consent to dislodge from my fraternal regard, any brother, till I am rationally satisfied of his guilt and impenitence. Here, then is a reason why every case of discipline ought to be brought before the whole congregation. It ought to be told to the Church, that in the event of exclusion the members may act from a sense of duty, and not as machines in the hands of others. The mere reporting of a case in general terms, the simple assertion of indefinite propositions, can never satisfy a mind of much vigor or of much conscientiousness. And in religion the utmost explicitness, the clearest specifications of facts and truths is necessary to the doing justly and righteously by a fellow creature. Character ought to be held more sacred than life. Before it is condemned, let scrutiny and fairness be brought into a plain and unconcealed investigation—let every member of the congregation hear it, and then decide as in the presence of God. This is positively due to the character of every man—due to his family, to his friends, and to the community of which he is a member. I am opposed to investigations simply before one or two Elders, because such examinations are too limited to satisfy the body of the Church, which is interested, and must act in reference to it. Besides, the Savior says, “Tell it to the Church.” Some read, “Tell it to the Bishops of the Church.” But this only shows how a preconceived opinion can blind the mind to the plain teaching of the Scripture. A Pedobaptist finds no water indicated in the famous sixth of Ro-

mans ; and in like manner those who wish to make the Bishops absolute, can not see any other sense in the phrase, "Tell it to the Church," than that of telling it to the Eldership.

But I may be asked, Can not the Church repose sufficient confidence in her Bishops to take their investigations as true, and so to act upon them? I answer: I respect the Elders as good men, but I never yet saw the man to whom I was willing to surrender my intellect and conscience in matters that involved personal responsibility. And then I see no need of reposing such absolute faith in any good man as this case implies. There is no physical necessity for such a principle in the government of the Church. There is no case of discipline which may not be brought before the congregation in its specifications and proof, and in the defense of its offender; and that, too, without the least want of respect for the Bishops. In this way an amount of light is afforded to each brother and sister as will enable them to act rationally, and in the fear of God.

But again: The Bishops are not infallible. They are human beings; and they may err, may be influenced by prejudice, by the personal influence of others, may act from improper considerations, and so may bring upon the congregation the opprobrium of injustice and iniquity. The simple elevation of a man to the office of a Bishop does not of itself enlarge his mind, or give him superior qualifications. Most of the Bishops of our congregations are farmers, mechanics, or merchants. They have never been trained to abstract investigation, or to much concentrated thought. They follow the dictates of their moral feelings and social sympathies oftener than the light of clear rational conviction. Now it's true, in simple cases, those feelings are very apt to be right. But in cases that are calculated to excite their passions, in complex actions where a number of circumstances have to be analyzed, I submit that they are often wholly incapable of forming a correct judgment. But it will be said, the Church is still more incapable than the Elders. This I deny. It may be true of a single Church, but in a general point of view the congregation is more capable of judging than the El-

dership. I do not suppose this assertion requires proof. I know what a flourish is sometimes made by ridiculing the idea of the multitude sitting in judgment on questions of right and wrong. I know the Church is sometimes spoken of as a "mass of flesh and blood;" and men, women and children" made the butt of witticisms and satire when they are proposed as a proper tribunal to hear matters of religious error. But this does not move me. King-craft and priestcraft have always held the distinction that the people are incapable of doing right, only as they are dictated to by their superiors. Humanity has been thus outraged for ages. It has been ground in the dust and oppressed by its guardians, till it is almost ashamed and afraid to hold itself up in the simple dignity which reason and conscience impart. But is it not a shame to the teachers of a Church, that after fifteen or twenty years' teaching they are still a mere mass of "flesh and blood," incapable of judging in matters of difference between their brethren? Surely such congregations are composed of natural blockheads, or their Teachers have but poorly done their duty.

I said the Elders might err—that in many cases of discipline they are exceedingly liable to err, even to a greater degree than the Church. Christians are but men. This leads me to receive with the utmost caution the decisions of men who have been acting in the midst of excited passions and often bitter feelings. A man is sometimes ignorant of his own prejudices, partial feelings and excited passions; and taking these for reason, he assumes the most absurd and irrational positions. Instances might be given, showing how the Bishops of Churches have been thus induced, perhaps unconsciously, to depart from truth and evidence. Now in bringing matters of discipline before the congregation—in specifically setting forth the accusation, in explicitly publishing the testimony, and in actually hearing the defense of the accused in person, there is the best security that can be given against any error in the Bishops, and a rational foundation laid for doing justice in the case.

But the Church must separate itself from every profligate and

wicked person. For the Eldership to separate a man from the Church is one thing; for the Church solemnly to separate itself from a brother is quite another. The one is a forced, arbitrary and unnatural action. The other is spontaneous, natural and voluntary, in keeping with the common sense of mankind, and in harmony with the Scriptures.* The one implies absolute authority—the dictation of some Chief or Sovereign, who sways the rod of irresponsible power. The other implies the sense of individual responsibility and duty—solemn allegiance to Christ, to religion and to the social principle on which the Church is organized, and a sincere purpose of preserving the morals of the Church uncorrupted by unworthy memberships. The first is a twig from the tree of political despotism. The second is a living branch from the true vine, whose fruit always gladdens the earth. It is the operation of a society of equals—of brethren bound together by faith, hope and love; and whose authority is the simple dictate of moral and religious Truth.

When the Church separates herself from a member, it is the action of all the members—each one feels the responsibility—feels it to be his own act; and therefore is to be regarded as a matter of duty. For this reason a public expression is necessary on the part of the Church. Merely asking for objections is not enough. An affirmative resolution ought to be passed, on which every member ought to vote, as a matter of duty. Generally speaking, a uniform vote of a congregation can not be obtained. And why? Because they are improperly taught. They look to their leaders to act for them; and they are often glad to escape from responsibility. But were they correctly taught, they would vote decisively, from a sense of duty. This would cut off the occasion of private objections often made by those silent inactive members. In my opinion no case of importance ought ever to be decided till a uniform vote is had; till the whole congregation has fully expressed itself, and the utmost satisfaction obtains among the brethren. In the Judgment day each one will be judged by his own actions, not by those of Preachers and Bish-

*See case of incest at Corinth.

ops. Hence in ecclesiastical dealings each member ought to seek the truth, and act in his own proper person, as one who must give account to God. The doctrine of individual responsibility needs to be explained, and taught in deeper tones of sincerity, than have ever yet been uttered. Men love to dodge their duty, to escape from the annoyances which the doing it often brings about; to place on others their own obligations; while ambition covets the obligations of the world, and seeks its ends by crushing all minds but its own.

But I shall be told that my views destroy the authority of the Bishop's office; that he is a ruler, and if my opinions are right it is hard to tell in what his authority consists. I have not time now to fully answer this objection. I must postpone this point to another time. But let it be remembered that arbitrary authority has no foundation in the office of Bishop. His authority is that of Truth. His great duty is, to so instruct the Church as to enable it to act right, from a clear conception of Truth and duty. He is not to act for the Church, not to do the duty of others, but by pure example, and sound doctrine to qualify each and all to act worthily and religiously. He is a Teacher, and through this he must rule, by enlightening the mind, quickening and purifying the heart, and thus bring the minds of the Church into sympathy with Truth, with Christ and with God.

It is to be hoped that this matter, so important to the prosperity of Christianity, will receive the attention of the whole brotherhood. It is to be hoped, that after having fought against the arbitrary sway of sectarianism, we will not settle down ourselves under the rod of human authority, and the vain Philosophy of this world. Having begun in the spirit shall we be perfected by the flesh? Let the desolations of the past admonish us against delegating to any man, however good, a power which none but God can rightly exercise. Let us seek to progress by imbibing the Truth as it is in the Scriptures, remembering that there are no posts of authority and chieftainism in the Kingdom of the Prince of Peace.

J. W. COX.

CHRISTOLOGY.

“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.”

The salvation of mankind depends upon universal control which the mind and laws of the Deity exert upon their souls. The Kingdom of Heaven, and the reign of God are one and the same. For God reigns by exerting an influence over the minds, which he has created in such a manner as to make them happy. The mind of God revealed to us in the Testaments of his love, is designed to operate upon the minds of men so as to render them good and Heavenly, and to prepare for them a Heaven on Earth, and then for a more exalted Heaven hereafter. Hence, the reign of God must become universal in order to the salvation of all men. For God is the rightful sovereign of men. He is the only being that can rule mankind right. So when He does not rule them they are not ruled at all, or rule themselves. And when man rules himself, it is oftener his own lusts and passions, or the prejudices and caprices of others that rule him, rather than right reason. Thus man in the exercise of the free will which God gave him, to be the brightest ornament and the most useful attribute of his nature, transgressed the laws of God. Thus he corrupted his way, for his voluntariness was given him for obedience, and he used it for transgression. The purpose of the Lord is to make his way known through the medium of created intelligences. The way of God marked out for man, is high and upright, but man, by transgression, made his ways low and crooked. He did not by cultivating the higher life aim to answer the true end of his being. He went his own way. He would not seek for eternal life by a patient continuance in good works.

He owed God filial affection; but would not perform the duty of a son. He owed him allegiance as his Sovereign, but he would not pay it. His imagination became vain, and his foolish heart

became darkened, and in his mind he changed the glory of the incorruptable God into something that could be seen and felt. Christ came into the world to set up and establish in the souls of men the right ideas of God. The right ideas of God ruling, they would obey the law and work the will of their Father and His Father.

C. S. W.

CHURCH DISCIPLINE.

ELDER BATES—*Dear Sir*—In this section of the country there is an interesting discussion in progress, upon the subject of Church Association. It seems to be of recent birth here, among those engaged in the investigation. There appears to be both piety and talents engaged, while the following items intimate that the parties do not understand each other:

First, No common appellation is given to their subject.

Second, The difference of their respective positions is not given.

Third, Some of their positions differ only in statement, as may be seen in the following specificatins:

1. One party holds that a decision in discipline in one Church is subject to a decision of an Association of Churches. The other holds that each Church is independent. Yet this latter, as explained by one of the most pious, experienced and talented Teachers, allows that sister Churches should do all they can to have any Church correct any error into which she may have fallen. Unless more than this is claimed for an Association, there is no difference.

2. While one favors the independent form of government, and the other objects, both allow that the influence of a popular Teacher would be too great for one Church, and yet both concede that no Teacher, however popular, could withstand an Association.

3. One holds that any Church may expel any one from her communion absolutely. The other, that any Church may receive the excluded absolutely.

4. Both regard a (the?) Church as the highest ecclesiastical au-

thority known to the New Testament; yet one holds that the decision of such a Church is not absolutely independent. The other holds that sister Churches should endorse the decision of such a Church. Thus it appears that there is need of more light.

Not knowing but an occasion may arise for a general expression of sentiment on this subject, I have been examining the views of some of the ablest writers, among which I find the following, written by Elder A. Campbell, in 1841.

IROS.

"As preparatory to a full examination, I submit the following five propositions:

1. The kingdom of Christ, sometimes called His Church, is one great community, composed of all the particular communities and individual persons that have acknowledged and received Jesus of Nazareth as the Son and Messiah of God—as the only Head, King, Law-giver and Arbiter of angels and men.

2. All particular congregations that compose this great congregation, this general assembly, called 'the kingdom of God,' 'the holy nation,' are responsible to one another and to the Lord, as much as the individual members of any one of them are to one another and to the Lord.

3. Congregations therefore are under certain obligations, and owe certain duties to one another; the faithful discharge of which is indispensable to that free and cordial communion and co-operation essential to the holiness of the Church and the triumph of the Gospel in the world.

4. Among these obligations and duties are the maintenance of the doctrine and discipline of Christ's kingdom, and due regard for all the acts and decisions of one another, because a neglect of the former and a disparagement of the latter would necessarily destroy that union, communion and co-operation essential to the designs of Christ's kingdom.

5. When, then, any particular congregation offends against the constitution of Messiah's kingdom, by denying the doctrine, by neglecting the discipline, or by mal-administration of the affairs of Christ's Church, essentially affecting the well-being of individual members, or other congregations, then said Church is to be judged by the Eldership of other Churches, or by some other tribunal than her own, as an accused or delinquent member of a particular Church is to be tried by the constituted Eldership of his own congregation.

This last proposition being the only one in doubt among us, we shall proceed to its examination. The first four are regarded by our communities as indispensably plain and settled. Should any one however have reflected so little upon the subject as to deny any of them, let him place them in the negative form, and by a single glance of his mind he will detect his error—as for example the third—con-

gregations are under no obligations and owe no duties to one another; therefore, nothing can mar their free and cordial communion, &c.

The reader will please here pause and read again the fifth proposition—When any congregation offends against the constitution of Messiah's kingdom, by denying the doctrine, by neglecting the discipline, or by mal-administering the affairs of Christ's Church, essentially affecting the well-being of individual members of other Churches, then said Church is not to be judged by any tribunal on earth but to be held in as high esteem as before.

No one so ignorant as to assert this proposition. But says another, there is no tribunal before which she can appear; therefore, let her alone, but fellowship not her acts. And what is that but to judge and condemn her without even the form of trial. No man of reflection can doubt it. The only question then, is, By what tribunal shall she be tried? By every man's own opinion, or by a properly constituted tribunal? There is no other alternative, there is no third way. An invincible necessity has so decreed. Every Church that departs from the faith, or from the discipline of Christ's Kingdom, or that unrighteously and unwisely administers its affairs to the great detriment of individual members, a particular congregation, or the whole Church of Christ, must be tried by some tribunal. Any one that preaches his notions of independency so far as to deny this is deluded by a word which he does not understand, as much as he who makes his little borough, city or county so independent as to deny the supervision and jurisdiction of the Nation, Kingdom or State to which it belongs. The tribes of Israel were independent tribes, as Moses and Aaron were independent persons, but yet these independent tribes were all under one another as members of the commonwealth of Israel. They were indeed equal to one another in rank, while under one another as constituent members of the nation.

But in illustrating what I mean by independence and subordination through well-known figures of a borough, a city, a country or a tribe, I do not intend to institute a comparison in every point between any of these and a particular Church, as standing in connection with the whole nation of Christ. Churches are all equal and independent in some respects, but not in all. They are also all equally subordinate to one another in the Lord. There is now no Mother Church, no Metropolitan, no Sanhedrim, no Standing Council, no Vicar of Christ, no successors of the Apostles. But the Churches in any given district—Judea, Macedonia, Achaia, Galatia, Pennsylvania, Virginia or Ohio, for instance, are always supposed to be in more intimate acquaintance, union and communion with one another, and to act in a more special co-operation than with the Churches of any other Kingdom, State or District on earth. If then any one or more of these Churches err from the faith, or from the discipline, or from a just, impartial and Christian administration,

they are amenable to the rest, and will be judged some way or other, and disallowed. The question then is, How shall this be done Scripturally? for then it will be done right. But in propounding this question we do not expect to find either a broad precept or a stereotyped precedent of a case just as large as life. We expect to find principles and practices alleged, that involve and commend this practice. Some who have never thoroughly examined this point are alarmed, and become alarmists on the threshold, because of some anticipated troubles that such a course might open to the great disturbance of the whole Christian community. Like our friends in North Street, they imagine the discontented would forever appeal. A more intimate acquaintance with the subject would have suggested a very different conclusion."—*Millennial Harbinger*, 1841.

CRITICISM—"INTERMEDIATE STATE.

Messrs. Editors Christian Evangelist—I am a stranger to you, and perhaps ought to offer an apology for sending this article. Through the kindness of a brother I receive the *Evangelist*. I read its pages with care, and search the Scriptures, "to see if these things are so." According to my understanding of "the Word," it [the *Evangelist*.—D. B.] advocates truth and error. I would wish to be a friend to every thing that unfolds truth to the world, and a conscientious and consistent opponent of all error. You now have my apology. Let me say, I am a farmer, with quite a limited education, and have not the vanity to suppose that I can write according to the rules of rhetoric. I only hope to communicate my thoughts so as to be understood. My remarks will be confined to Mr. Chatterton's remarks on the "Intermediate State." I am ignorant of the Greek language, therefore can say nothing for or against what he says about words in that language. His first proposition I believe to be true, viz: "The intermediate state is not one in which the righteous enter upon their final reward, or the wicked into their final punishment." In his arguments under this proposition I see one wrong quotation of Scripture. He says, that at Pentecost Peter said,

“David has not (yet) ascended into Heaven.” Strike out the “yet” and you have the passage as it is in the Bible. And then it leaves no room for the inference, that he ever will ascend to Heaven. But as quoted by Mr. C., it implies that in the future he may.

His second proposition we pass, for the reason given above, viz: ignorance of the Greek.

His third proposition we do not say is false, but think his proof does not substantiate it. His first witness, viz: That Paul did not know whether he was caught up in, or out of the body, is incompetent. Paul's state was not parallel with the state of the dead, and inasmuch as the testimony must be by inference, it seems to me the case should be parallel or the inference rejected. If Paul's spirit was caught up, and his body dead during the spirit's absence, then the case would be parallel, and the inference might be, that his spirit would be conscious in *hades*, though not positive proof by any means; for the witness is not testifying with reference to the state of the dead. In I. Cor. v: 3 and 4, Paul represents himself as being present with them in spirit, but absent in body, while writing to them. In Col. ii: 5, he also speaks of being present in spirit with the Colossians, and beholding their order, while absent in the flesh. Well, if Paul, while writing in absence of these Churches, could be present with them in spirit, could not his spirit be caught up, and have a vision in the same manner? It certainly seems so to me. Then in II. Cor. xiii: 2, what are we to understand, but that Paul did not know whether his spirit was caught up to the third heavens, and had this vision in the same manner that he beheld the order of the Colossians, or whether his body and spirit were actually transported thither. First, then, we conclude the passage cited by Mr. C. does not prove that the spirit can be conscious when positively and actually separate from the body. And secondly, that if it did prove that it could, it would be no proof that it would be conscious in *hades*, when the body is in the grave.

Mr. C.'s second witness testifies nothing concerning the consciousness of spirits in *hades*. In Matt. 16 last, and the first

nine verses of the 17th ch. may be found a record of the vision referred to. Our Savior says to his Disciples, that some of them should not die till they had seen the Son of Man coming in his kingdom: and six days after he and three of them went up into a mountain, and he was transfigured, and Moses and Elias appeared and talked with him, and when they were coming down he charged them to tell the *vision* to no man until he was raised from the dead. He had told them they should see the Son of Man coming in his kingdom; and in the mountain they had a vision of that kingdom. They saw Jesus, not as usual, but transfigured, and Moses and Elias appeared in glory. In the kingdom of God Jesus will be glorified, the dead will be raised and the living saints changed, and will appear with him, when he appears in his kingdom, as did Moses and Elias. Moses died, Elias was translated—so it will be in the kingdom of God—the dead will be raised incorruptible and the living changed, and all will appear with Jesus in glory when he appears. What a beautiful view of the kingdom of God had the Disciples in this vision. But it was a vision, and not a reality. But Mr. C. says Moses was there, and consequently was alive, and from this fact he concludes spirits are conscious in *hades*. Now if Moses and Elias had actually been there, would it have been a vision? Certainly not, but a reality. In Daniel vii. 13, we read, “I saw in the night a vision, and behold, one like the Son of Man came in the clouds of Heaven, and a kingdom was given him,” &c., &c. Will Mr. C. argue that the Son of Man was actually there, and did then receive dominion and glory, &c.? Will he pretend, that in the vision Daniel had, (as narrated in the eighth of Daniel,) he saw the kings of Media and Persia, in the form of a ram, and the king of Greece in the form of a goat? We presume not, for it was but a vision of the future. So it was with the vision in the mountain. They saw Christ as he shall be, Moses as shall be the dead saints, and Elias as shall be the living saints in that kingdom, when Jesus shall appear. We do not believe that Moses was raised from the dead before this vision.

His next witness is, “I am the God of Abraham, Isaac and

Jacob." God is not the God of the dead, but of the living. The circumstances connected with this saying of Jesus, may be seen by reading Matt. xxii. 22-32 inclusive. It will be perceived there was an effort being made to entangle him in his talk. The Saducees, who deny the resurrection, asked which of the seven husbands the woman had had should be her husband in the resurrection. The question is concerning the state of the resurrected, not of the dead. He answers their question by telling them they did not marry in that state, and by his answer removes the difficulty that presented itself to their minds, viz: That some men would be claimed as her lawful husband by more than one woman, and *vice versa*. Having removed this difficulty, he proceeds to convince them there shall be a resurrection of the dead, by asking if they had not read that which was spoken by God, saying, I am the God of Abraham, Isaac and Jacob, and assures them he was not the God of the dead, but of the living. And the argument is, therefore they must be resurrected to life, not that they are alive in *hades*, and therefore there must be a resurrection. Mr. C. says the spirits of Abraham, Isaac and Jacob lived in *hades* at the time referred to. If this Scripture proves they were alive, it appears to me it proves they were raised from the dead, and not that their spirits were alive while their bodies were dead: for he is talking about the resurrection, and says, "God is Abraham, Isaac and Jacob's God; he is not the God of the dead, but of the living:" therefore they have been raised from the dead. But the resurrection is future, therefore they have not been raised to life. Mr. C. relies on the "am" and "is" to prove they are alive. But in Scripture as in all other writings, a knowledge of the speaker, the spoken to, and the person or they spoken of, many times determines the force of the words used. See I. Tim. i: 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Who is a sinner? He that is a violater of God's law. And if, under all circumstances, am is to mean now, Paul then was the chief violater of God's law. Does any body believe it? And yet will not Mr. C.'s

interpretation of the passage in Matthew, when applied to this passage, prove it beyond a doubt, and establish the doctrine of universal salvation—for if the chief of sinners is saved, will not the inferior sinners be? But we suppose that all will agree, that Paul was not then the chief of sinners, but that he was the same Paul who had been the chief of sinners, but was now a righteous man. May not the same application be made of the passage in Matthew?

His next proof is unavailing, there not being a particle of proof in it, that spirits are conscious in *hades*. We believe all their testimony, but it is not to the point. Peter (not Paul) says, "I must put off this my tabernacle," &c. Paul says, "I am willing rather to be absent from the body, and to be present with the Lord." Stephen says, "Lord Jesus, receive my spirit." Jesus says, "Father, into thy hands I commend my spirit." Solomon says, "The spirit shall return to God who gave it." This is the testimony of his fourth witness, and has it said any thing about the consciousness of spirits in *hades*? Not a word. Can it be made to testify any such thing? Let us see. "I must put off this tabernacle," &c. What does Peter mean? That he is to die—that his spirit is to go to God, and his body to dust. But where is the passage that says his spirit would be conscious when it goes to its giver? Paul was willing to be absent from the body and present with the Lord. Where is the proof, that he expected to be conscious when present with the Lord; especially in *hades*? Is the Lord in *hades*? If so, God is there, for Jesus is on God's throne.—Rev. iii: 21. And if God is there, Paul would be in God's presence, where there is fulness of joy.—Ps. xvi: 11. And if conscious in the fulness of joy, could he enjoy more? and would not Mr. C.'s first proposition be proved untrue? viz: That the righteous do not enter upon their final reward at death. But Paul says it would be far better for him to depart and be with Christ. Very true. Then he would cease to be whipped, to be imprisoned, to be in perils, to be killed all the day long, to be accounted as sheep for the slaughter; but he would be dead, would sleep in Jesus. Ah!

here it is better to be present with the Lord, to sleep in him till he comes, for the promise is that such God will bring with him.

—I. Thess. iv: 14. Oh! what a glorious place to sleep—how sweet, how sound must be the sleep of him who, when falling asleep, hears (by faith) Jesus say, I will come with a shout, with the voice of the Archangel, and with the trump of God, and wake you up, to be with me forever.

Feeling sure we have shown that Mr. Chatterton has not proved that dead men are alive in *hades*, we need not notice his other proposition, inasmuch as being dead, they will neither be happy or miserable. We will here simply say, We do not believe the doctrine the Serpent taught our parents, viz: "You shall not surely die," but do believe the Word of God, which says, "Thou shalt surely die." We also believe the Psalmist, who says, in the day that man dieth "his thoughts perish." We expect to sleep from death till the resurrection, and consequently can appreciate what Paul means, when he says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink for to-morrow we die."

We have written for truth's sake, and do honestly think there is no proof in the Scriptures to sustain Mr. C.; but if there is, we would like to know it. Truth only can do us good, and we are ever ready to exchange error for it. We ask you to publish this, not because we think it an article that will do us credit as a writer, but that you and your readers may be called out to discuss this matter more fully; hoping by that means to learn something ourselves if we are in error, for error will not help us into the kingdom of God. If you do not see fit to publish this, please return it to me, at Aurora, Kane county, Illinois. Yours in hope of eternal life, through Jesus Christ, by a resurrection from the dead.

L. Z. BAKER.

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our natural life as men; for faith is the soul of religion, and works, the body.

BIBLE REVISION.

AMERICAN BIBLE UNION ROOMS, }
 350 Broome street, New York, Oct. 23rd, 1854. }

The following extracts are taken from a long and learned critique in the *Nonconformist* of October 4th, 1854, published in London, England. The *Nonconformist* is the chief organ of the Dissenters in England, and is edited with great learning and ability.

"The work before us is an instalment of what we hope may prove speedily a complete revision of our common English version. The 'American Bible Union' is unknown to us, but we, on the evidence of this thin quarto, must regard it as a most valuable association for the promotion of the best of purposes; and we trust its labors may be adequately sustained, and accomplish the great ends proposed. The special instructions given to the revisers of the *English New Testament*, and observed by the author of the portion now before us, are, to retain the present version as the basis of their revision, and to make that revision from the received Greek Text, critically edited, with known errors corrected—to cite all authorities for alterations made, and to give the views of the revisers as to the translation of the same word or phrase of the original, not only in the place before him, but in every other place in which it occurs. Should this plan be carried out, provision is more effectually made for gaining the concurrent authority of Biblical Scholars for the revised version, than existed amongst the fifty-four translators of King James; and the result could scarcely fail to be successful, and to secure public confidence.

"We can not here critically examine at large such a work as this; we must be satisfied with describing it carefully and illustrating its contents by a quotation."

After making several citations from the work of the Union, the review thus concludes:

"This though the valuable quotations are left out, will give a good notion of the plan and execution of the work. It is remarkably thorough, learned and minutely careful; and the reviser evidently unites to a strong clear mind, a high order of scholarship; and a deep insight of the modes of thought and expression characteristic of the New Testament writers."

"We hoped to find room for a selection of emendations, but must briefly give the volume an emphatic commendation to Biblical students, ministers and scholars."

BRETHREN CREATH AND EATON.

The following, which we clip from the *Sower*, of November 9th, is in reply to Brother Creath's notice of said paper, in the November number of the *Evangelist*:

"Remarks on Brother J. Creath's Article.

"Some of our readers have a painful recollection of the Article to which Bro. Creath refers. They had no more sympathy for Rome than has our excellent brother, but the moment after they read those indelicate and immodest questions, they cast the *Sower* into the flames. Lest they should wound our feelings not a word was said to us. By mere accident we learned the fact. But others spoke of the impropriety of such readings for a promiscuous circle, and begged of us not to give place to such revelations again—they would not have such papers in their family. After the document had gone to press, we had similar misgivings, and wrote as brief and kind a notice of it as we could.

"Brother Creath must not think that there was anything in our remarks 'disrespectful,' much less 'intended as an insult!' We have always cherished for Bro. Creath the strongest affection. We know of no one, with whom we have not formed a personal acquaintance, for whom we have a warmer affection than Jacob Creath. During 1848 we published a brief autobiography of him. We gave it to our readers as a choice article. Indeed to our North Eastern readers we held up Jacob Creath as a model preacher; and as a true man of God. With these feelings we gave his article publicity—for the time being yielding our own judgment to our high respect and affection for him. We could not, therefore, have written anything 'disrespectful' of him.

"But good men may err. and Bro. Creath certainly errs if he thinks that our youth can read the secret and obscene iniquities of the confessional; and the deeds of darkness committed by lecherous Monks and Popes, without corrupting their hearts. Brother C's. early acquaintance with the Truth, may have fortified his heart against these corrupting influences; but it is not so with the great majority of us. A brother from Scotland happened in our office just as we opened the *Evangelist*. He took it up and called attention to Brother C's. strictures; and then added, 'I have read exposures of Nunneries, Monkeries and the Confessional; I am sorry for it!'

“There may be exceptions to the rule, partially quoted in the extract made by Brother C.—but they are only exceptions—the rule stands nevertheless that,

‘Vice is a monster of so frightful mien,
As to be hated, needs but to be seen,
But seen too oft, familiar with her face,
We first endure, then pity—then embrace.’

Every man of discernment perceives the demoralizing influence of the criminal calendar. How many youths have had sown in their hearts the seeds of robbery, piracy and murder, by detailed histories of Jack Sheppard, Captain Kidd and others of that School. The time was when *public* whippings, brandings and hangings were advocated as necessary warnings to youth; but just in proportion as men became familiar with them did their hearts become corrupt. Executions, now, for the most part, are in the presence of a select few. This is right. So with the iniquities of brothels and the confessional. None but men and women of mature minds and pure hearts, can read the details of seductions and impurities and remain uncontaminated.

“But shall we let these ‘confessors’ dwell among us unrebuked? By no means. We can expose their errors and their crimes without shocking the moral sense of our wives and daughters.

“There are seducers in the community—men wearing the garb of gentlemen. The wrecks of female humanity in all our large cities are fearful demonstrations of their success. What shall be done to stay this work of corruption and death? Shall we accept Brother Creath’s plan? Shall we publish to the world, in detail, all the conversations, the gradual advances—the arts, the questions, protestations, &c., of the wily seducer, by which he captivates the heart, arouses the passions, and ruins his victim?

“We pity the man who does not know that such publications would corrupt ten hearts where it would prove a beacon to one. What then can be done? Must vultures prey on humanity, and we all remain dumb? No, no; infuse right principles. Fill the soul with good thoughts. Dispel darkness and iniquity by light and purity. Teach mothers—judicious pious mothers the art of the seducer and let her warn her daughter. Parents and wise teachers will warn their sons and pupils of the danger of impure thoughts and vulgar words and deeds. We know of no other safe course.

“To dwell upon the dark side of humanity—to pour out gall and wormwood, with the expectation of reforming men, are the great errors of reformers. There was more sunlight and love in the words and deeds of the Man of Sorrows than of censure and reproach. It is well to imitate him. Those who pursue a different course, however intelligent and pure their minds, must ultimately become harsh and cynical. Such dispositions must soon expel the

love of Heaven from their souls. Such at least is our estimate of humanity. May the Lord guide us by His wisdom."

Thus it will be seen there is no danger of a rupture between these brethren; and those who feared that the seeds of a bitter controversy were sown, will now be relieved from all such apprehensions. As to ourself, we felt no apprehensions on that score. We had too much confidence in the uprightness of their intentions to feel any alarm in regard to a rupture between them, on mere *opinion*, touching a matter of expediency or in expediency. But it is by no means surprising that peace-loving brethren, in this day, should be alarmed at the least indication of "a family quarrel;" when we consider that throughout the length and breadth of Christendom, so-called, Papist as well as Protestant, controversies, the most bitter, between brethren "of the same faith and order," appear to be the *order* of the day. We are now *convinced*, however, that brethren Eaton and Creath will prove an exception to "the general *rule*," even though they should chance to hold different *opinions*.

As Bro. Creath is, and may be absent for several months—on a Southern tour—we will, in the spirit of candor and kindness, and with due respect to Bro. Eaton's judgment, take the liberty of expressing our dissent to some of his views on the question at issue.

As has been seen, he still admits the truth of Bro. Creath's statements, but insists that "our youth can not read the secret and obscene iniquities of the Confessional; and the deeds of darkness committed by lecherous Monks and Popes, without corrupting their hearts;" and again quotes Pope, (the Poet, not Pius IX,) and cites us to the demoralizing influence of the criminal calendar—the seeds of robbery, piracy and murder sown by detailed histories of Jack Sheppard, Capt. Kidd, and others of that school.

We unhesitatingly admit the correctness of Pope's rule, but if it has any bearing, whatever, on the question at issue, it evidently, to our mind at least, comes nearer supporting Bro. Creath's position than that of Bro. Eaton. In order to a correct understanding, let us state a case fully.

An uncorrupted youth who, for the first time, beholds a vice—say drunkenness—is filled with horror;* but let him frequently come in contact with it—associate with drunkards—and (we will say) eight times out of ten, when he becomes familiar with drunken scenes, their repulsiveness will diminish until he can *endure them*, then pity, then embrace. This is, doubtless, the exact idea Mr. Pope intended to convey—*nothing more*.

The same rule is applicable to profane swearing, gambling, and all other vices.

Let it be borne in mind that Pope does not say that seeing a vice *once* will lead us to embrace it; but *many* times—“too oft.” Upon this hypothesis, then, no evil could result from one fair, candid exposure of the iniquities of the Confessional. But this only by the way.

We agree with Bro. Eaton, that the reading of such histories as Jack Sheppard, Capt Kidd, and others of like ilk, have a demoralizing effect. But why? Because the enormity of the offenses of those outlaws are hidden from the view of the superficial reader, by the ingenuity of authors, and the debauchee, the robber, the burglar, the pirate, the *murderer*, transformed into the well-bred, polite, generous, frank, amiable gentleman and *hero*. Strip such works of their false covering—let the nauseating pill be deprived of its *sugar-coating*; present a truthful, unvarnished history (just what Bro. C. was doing of Romanism—Bro. E. being witness) of the acts of those outlaws; detail the amount of suffering they have caused others to feel—the crimes they have been guilty of, and the penalty due the same, here and hereafter, and no evil need be apprehended from reading them, but rather, they would have a salutary effect—so *we* think—and we think, moreover, that the public, generally, will agree with us.

But we propound the question again—why it is that the criminal calendar, and such histories as Jack Sheppard and Captain Kidd have a demoralizing effect on our youth? It can not be

*If we mistake not, it was the Spartans who compelled their slaves to get drunk, that their children might be filled with a just abhorrence of the vice.

that they would cause any sane person to desire to *be* robbed or murdered. No—not that. What then? Why simply this: By becoming familiar with such scenes—by pondering on what they read in such histories, may cause them to become robbers and murderers. Suppose we grant this, what then follows? Not that the reading of such revelations as Bro. Creath's would cause some persons to desire to submit themselves to the will of those Priests and Monks, but rather that some *might* thereby become desirous of turning Priest or Monk! No other legitimate result can be worked out by this rule.

Bro. Eaton's plan for shielding our youth against vice, by instilling into their minds correct principles, is good, so far as it goes; but it often falls short of the object. A youth taught *only* in this way, goes forth into the world with a confiding, unsuspecting disposition, and is far more easily drawn into the vortex of ruin, than one to whom the shoals and quicksands of life have been carefully pointed out. Temperance lecturers have done much towards suppressing drunkenness, but they did not merely show the beauty of sobriety, but grappled with the monster, uncovered his deformity, and exposed it to the gaze of the world.

As to Bro. Eaton's readers, who have such "a painful recollection of the article" of Bro. Creath's, especially the one who felt constrained to cast the *Sower* in the flames because of "those indelicate and immodest questions," we have but this to say: It is possible for men to be *too sensitive*; and we think if this brother would reconsider the matter, he would come to the conclusion that he acted too precipitately.

We would cast reflections on no one, in or out of the Church, but Bro. Eaton knows that similar objections have been urged against the Bible. If he does not we do. We mention only one case: A Justice of the Peace in Indiana once said to us: "No respectable man would dare *write* an account of such things as are detailed in the Bible, and hand to a virtuous female to read;" and for this *pretended* reason he discarded the Bible! But, poor man, (he has gone the way of all flesh,) in framing *his* code of ethics, he forgot that without the Bible we should be as

the brutes that perish—knowing neither vice nor virtue—and, per consequence, utterly incapable of distinguishing between them.

Much more might be said on the subject, but we rest here for the present. D. B.

CORRESPONDENCE.

[The letter from which the following is extracted has been on hand many months. Although old, there are some remarks worthy of publication. It shows that the writer, a widow, is fully sensible of the great responsibility devolving on her, of training the infant mind correctly. D. B.]

BRO. BATES— * * * My sphere of usefulness is limited, being confined to home duties, which is, indeed, a trust not to be trifled with. I shudder when I reflect upon the duty and responsibility it involves. I am the mother of six fatherless children, and have the training of their minds, and when I reflect that the weal or woe of their immortal souls depends much upon the direction given by me, I shudder at the thought of so great a responsibility and duty. But I do not depend upon my own strength alone. I know that of myself I can do nothing. God is my strength, my help, my all. Your sister in Christ,

PHEBE ANN McCOY.

Youngstown, Ohio.

DEAR BRO. HENDERSON—We are in the constant receipt of the *Christian Evangelist*, and it comes stored, indeed, with good things. It is a great pleasure to me to hear from our brethren and sisters in the States. And oh! that I could be with you all, and enjoy your good preaching and society.

My dear husband has gone over the Bay, where he is holding several meetings at the present time. We had a protracted meeting in this county in June, which resulted in 14 additions. We have

no house of worship here. We are trying to have one built this fall. Mr. Thompson (my husband) preaches every Lord's day, [alternately we suppose—D. B.,] without any remuneration, to four different congregations. He is the only preacher of our order nearer than Stockton and—— [We could not decipher the name of the other place—D. B.] He has great opposition from the Methodists. They are not willing to hear the *whole* truth. Pray for us.

Your sister in the hope,

MILDRED B. THOMPSON,

formerly of Monroe county, Missouri.

Santa Clara county, California, Sept., 1854.

P. S. We have at this time about 60 members* here. Do send us help. My husband preaches nearly every Saturday night, and Sundays at 11, 3 and night. His locks are *white*, and no one to help him in the good cause. Do send a young preacher to this valley.

M. B. T.

BRO. BATES—Bro. Henderson and myself have recently added to the congregations in Paris, Monroe county, Missouri, 20 persons, and at Union eight miles West of Paris 30—in all 50. In a little over 13 months we have added 400 persons to the Christian Church, and have obtained for the endowment of Christian University over \$60,000. The building presents from the river a most imposing and magnificent sight. Our brethren are beginning to see and appreciate the importance of such an institution in the great Valley of the Mississippi, which for fertility of soil and inexhaustible resources, great and mighty rivers, surpasses Ancient Egypt the granary and storehouse of the old world. The increasing and unparalleled population of this most interesting part of North America demands such an institution from American citizens. The great and rapid augmentation of the Papists in this valley from the down-trodden and degraded masses of Priest-ridden and Catholic countries calls for such an institution as we are now rearing and dedicating to Science, to Liberty, to Christianity and to God. The efforts, the great and strenuous efforts which the Papists are making to subjugate this country to that most Loyal Son of the Devil, the

*Surely those sixty brethren in the "land of gold" too, will not permit this aged brother to wear himself out in the cause without remuneration! We can but think if they reflect seriously on the matter, they will be willing to sustain him, or others will be deterred from coming to his assistance.

D. B.

Pope of Rome, require that this institution should be endowed as speedily as possible. The constant and Macedonian cry for Preachers of the old Gospel, obligates our brethren to prepare this nucleus around which we may congregate and from which many able ministers of the New Institution may issue to proclaim life and salvation to a perishing world. Come then brethren and assist in this noble enterprise. The gold and the silver are the Lord's. Prove me now herewith, says the Lord, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to contain it.

If our people will manifest the same unanimity and liberality towards the endowment of this institution as the Jews did in the erection of the Tabernacle, and of Solomon's Temple, we shall be able to accomplish this great and good work speedily. We are able brethren to do it, let us be willing to lend to the Lord of our substance. He expects it at our hands. We have a liberal brotherhood. They have responded nobly to our call. Let us attempt great things and expect great things and the Lord will do great things for us whereof we shall be glad.

Yours truly,

J. CREATH.

BRO. D. BATES—When I wrote to you before, I intended to have written to you again long ere this, but in that, as well as many other things, I failed. And now I have not much to say, without saying a great deal; and I have not time at present for that. But if life and health lasts, I shall, in the course of the coming year, invite the attention of the lovers of the Lord and his institutions, to the *old paths*, provided some editor will allow me the privilege. And if permitted to do this, I shall not seek to please *men*, but *God*—yet I would speak in *kindness* as a matter of choice,

—For sure we should speak *kindly*, and yet the *truth* should speak,
And do it kind and friendly—the manner of the meek—
For many in their blindness are groping as in night—
To such some words of kindness might bring them to the light.

I am taking the *Evangelist*, *Record*, *Harbinger*, *Ladies Annual* and *Philanthropist*, and I speak the truth when I say, I am ashamed of much that I see in some of them. I would not present them to my intelligent neighbors to read. A *book-people* wrangling about things outside of the Book, and rearing up a new Babel! Societies, Colleges and Organizations, other than the assembly of Saints, are

some of the matters about which this wrangling is going on. I have resolved to withhold my patronage from any editor who engages in such work, or permits others to do so in his paper. How often are *reviling accusations* published in our papers, and yet the Lord would not allow the *Archangel* to bring one against the *Devil*.

We sure can speak the truth, and weigh well all we say,
Without a personal reproach to drive a friend away.

Again: The anxiety manifested by some of our people for notoriety* is wrong.

See the many proposals for additional papers. What is there pertaining to *Christianity* that can not be done without this new corps? I think that if Solomon had lived in this age he would have found more things than he enumerates that never say, "It is enough." The language of the *horseleech* and the *grave* is the language of our editors, and *would-be* editors, the length and breadth of the land. It is "give, give"—they never say "enough"† "Let us have *double* our present list"—"a *thousand* more"—"each subscriber get *one* more and the work is done." But would they be satisfied with this? No. They would want it doubled *again*.‡ Alas! alas! "Let your conversation be without covetousness"§—"Be content with such things as you have." Were

*To this, your humble servant thinks he can plead "not guilty;" for whether it may be modesty or something else, he would, as far as his position admits, rather shrink from the public gaze than to court it.

†We are satisfied that Bro. R. would, if he had examined our books, and seen how much of the *profits* we have given to the support of the Gospel, say, that we were justifiable in asking additional patronage.

‡Yes. And if Bro. R. were to see the many letters in our possession, speaking of the good effected by the *Evangelist*, he, too, would say, let it be *tripled* or *quadrupled*. We here give an extract from one of said letters, recently received, and we have many such on hand:

"BROTHERS BATES & HENDERSON—Bro. Robinson has been lending me his Nos. of the *Evangelist* for about two years or more to read, which has proved a blessing to me of inestimable value. I now believe and rejoice in the true Gospel of my Redeemer. * * * Please send me the 5th volume, and continue to send as long as I live, (I am 68 years of age,) and I will see that yearly remittances be made punctually. Yours, &c. H. D. N. HINMAN,
Buchanan county, Mo."

(The above are the writer's own words, but, for the purpose of shortening the extract, we have arranged some of them differently from what he did. Bro. H. will pardon us for giving publicity to his private note.)

I repeat, that we have many similar letters to this, and if, with our present circulation, we have been instrumental in doing so much good, to increase it would but enable us to do more.

¶We can assure Bro. R. that covetousness never prompted us to undertake the publication of a paper. And the manner in which we have disposed of the profits, abundantly proves this. If *money-making* was our object, we could find business that would be more remunerative and less harrassing to the mind.

D. B.

it not for my love of reading, and that I now and then find something worth reading in our papers, I would quit them forever. An oasis of this kind in the desert of matter, is an essay by J. W. Cox, on the *personality* of Christianity, or the laws and duties required by the Lord *personal—individual*. It is worth more than all else the *Evangelist* contains the current year.*

Bro. Bates, I can not approve of your proposed new enterprise, † [the *Reaper*—D. B.] You are doing well enough—let well enough alone.

You will not take this for flattery? No. But it is sincerity, ‡ every word of it; and I am sorry that so little of this kind of matter is sent to editors, or if sent, that they are so careful to keep it to themselves. But I am making my letter much longer than I contemplated when I began.

I have some good news to write; or at least it is a matter of joy with us. We had a very happy meeting, including the 4th Lord's day in September, of five days continuance. About 31 persons were immersed—among the number my only son-in-law that was not a Disciple, and my sons, George R. and F. Allen, who were little boys when I left Mount Pleasant, Iowa. I now have but one unimmersed child, a little boy about the age of yours you lost last summer. Bro. B. when I reckon thus: I have five daughters and their husbands (the youngest, Lucinda, married to Wm. Knight since I last wrote you,) all Disciples; one son and his wife, two other sons, an orphan girl, (whom I love as a daughter, and whom I immersed more than a year ago,) my wife and myself at home—in all seventeen; and then I say, I am superlatively blest. Am I wrong? Every emotion of my heart says no. I said we had a happy meeting. Surely, I shall never have a happier one

Until I meet where no adieu is spoken,
And loving ties forever kept unbroken.

*An excellent essay, we know. But other persons are well pleased with many other articles, among which are those of Bro. J. Creath's, on Romanism. For our part, we think all essays we publish pretty good, except *our own*.

†The project was not conceived by us, but by others; and we only yielded to their earnest solicitations. And we here say, If those who urged us to the undertaking do not comply with *their* promises, we shall feel ourselves under no obligations to commence it. Neither shall we, until indemnified against losses. Our experience teaches us that it requires something more than *promises* to start and keep up a paper.

‡From personal acquaintance with you, Bro. R., I am satisfied that friendship prompts you to speak thus plainly; and knowing myself to be faulty, I take all brotherly reproofs and advice in the spirit in which they are offered, and try to profit thereby.

D. B.

For weeks, the love, joy and peace that has filled my heart, would beggar the richest dialects to describe, for it is a love, joy and peace "unutterable and full of glory." And I believe I can say that it is the far-off fruit of tribulation, that gives patience, experience, hope—that hope that maketh not ashamed, because the love of the Son of God is diffused in our hearts by the Holy Spirit which He has given us. O! what a heaven of bliss to have a perfect assurance, from a two-fold Divine testimony that one's poor, frail body is a habitation for God by his Spirit. And this is mine; and it is a feast that never cloy, a stream of purest joys, that is with me through the light of day, and in my dreams by night. May it last forevermore. But I must finish my letter.

It is our calculation to be in Iowa sometime next may. I have some hopes of seeing you* and many other friends while there. I shall go from thence to Indiana—be absent from home 6 or 7 months. I want to see what they are doing in that land where I first became an advocate of pure, Primitive Christianity.

I thought when I began this that I would send you a short descriptive Poem, with some lyrical reflections. Perhaps I can not do it. I will finish this sheet with a Lyric.

My best wishes and humble prayers for you and all who love our Lord Jesus Christ.

WILLIAM RAWLINS.

Dallas county, Texas, October 13, 1854.

William Hill, Esq., Tom's Creek, Surry county, North Carolina, writing on the 4th of November last, says:

"My daughter [a member of the Christian Church—D. B.] requests me to say that the little band here—composed mostly of females—is without a leader; and desires preachers who may pass to call."
D. B.

DEAR BRETHREN BATES & HENDERSON—Since the 1st of September, I have visited some of the Churches in the following named counties: Clay, Clinton, Ray, Johnson and Lafayette. At each point I have been aided by other proclaimers. The result has been that about 100 persons have been added to the various congregations

*Call on me by all means. The welcome shall be cordial, if the entertainments should not be sumptuous.
D. B.

visited. To God be all the glory. But I took up my pen to ask a few questions, and I may attempt to answer some of them.

1. Has the great head of the Church left with the congregations, (forming his mystical body) any authority to exclude, or cut off from their fellowship wicked and disobedient persons? The following Scriptures would answer the above question in the affirmative, viz: "And if he neglect to *hear* the Church, let him be unto thee as *an heathen man* and a *publican*." Again, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he *taketh away*."—Matt. xviii: 17—John xv: 12. See also Rom. xv: 17, "Now I beseech you brethren, mark them who cause divisions and offences, contrary to the doctrine you have learned; *and avoid them*." Again, see I. Cor. v: 13, "Therefore *put away* from among yourselves that wicked person." See also, Titus iii: 10, "A man that is an heretic, after the first and second admonition, *reject*." The foregoing testimonies are regarded as sufficient to establish the affirmative of the query proposed.

2. When a person or persons have been excluded from the fellowship of a congregation, has a sister Church the right according to the Scriptures and common sense to receive such person or persons into her fellowship, over the authority of the first congregation? Now it strikes me very forcibly, that as the first query was answered in the affirmative, the second must be answered in the negative. For, if one Church may cut off from her fellowship a wicked and unworthy member, and a sister congregation receive such person into her fellowship, of what use is the law? Does not such congregation act arbitrarily, and set at naught the authority of Christ, as set forth in the above Scriptures? It seems so to me. And again: Ought not such congregation to be regarded by all loyal, and order-loving congregations as factious and disobedient to the Lord, and to be treated accordingly? You will at once perceive that my second question has several branches. Well be it so. In the nomenclature of sectarianism, it is quite fashionable to have "Branch Churches," and I suppose it is admissible in a Christian to have "branch questions."

3. Is a preacher subject to the authority of the Church of which he is a member? Or is he of the "Higher law party," by which I mean, Is he to be tried by a council, composed of his "peers, or brother preachers?" If so, how many are to compose that council, and where is the "text" that so declares?

The cause of Christ has suffered much in Missouri, from a want of properly understanding these matters, as I conceive, or else from something worse—a disregard of law and order. Will Brother Creath, or President Shannon, give the readers of the *Evangelist* an essay on these matters? The times call for a corrective.

Your brother in the Kingdom and patience of Jesus.

ALLEN WRIGHT.

Lexington, Missouri, November 24, 1854.

[We have never had the pleasure of forming an acquaintance with Bro. Wright, but from reputation he is one of our most zealous and hard-working men, and would not be likely to call for essays on the above subject unless he deemed them necessary. We hope the brethren he requests to do so, will furnish something on the subject; but we fear Bro. Creath's Southern tour will prevent him from attending to it for some time to come. Brother S. can, perhaps, prepare something for our next. D. B.]

OUR NEW FORM, &c.

We appear before our readers this month in a *new form*, but not an entire new dress, as was contemplated. The failure in the latter was owing in part to a mistake of Messrs. Ladew & Co., St. Louis Type Foundry, in sending us material different from what we ordered, and our inability to get it exchanged in due time. We also contemplated procuring a small font of *non-pareil* or *minion* to use, in part, each month—so as to get in a greater quantity of matter—setting the residue in the same size type now used, for the benefit of those whose eye-sight has been impaired by age or disease. Our failure to procure the type was owing to a failure to collect the “needful” to pay for it. We are therefore, forced to crave the indulgence of our patrons a little season; promising them, at the same time, that all will be made right as soon as practicable, as it is our intention not to let any Eastern publication be better printed than ours.

We regret this failure, and those who have paid us promptly, have a right to complain. Those who have not, can not justly do so. But it is worthy of remark, that, in nearly every case where complaints have reached us (though they are, all told, but few and far between,) they emanate from those who are dilatory about paying—such as wait to be called on.

Although the *size* of our pages is reduced, the *number* is increased. The present volume will make a book of 576 pages; and of more complete proportions for binding. Let none conclude that, because the pages are reduced in size, the volume will contain less reading matter. Remember that we have added 8 pages monthly, and rather than fall behind in quantity of matter, will, occasionally, print 64 monthly. When we get our new type, we shall be able to get in more matter monthly than we did last year. But with the type now used, we get in more in 48 pages, present size, than we did when printing but 32 double-column, octavo. And when we add to the above, the additional cost of paper for the present form, every candid person will be convinced that the alteration was made for the benefit of our patrons. *We* shall derive no other benefit from it, (unless it increases our circulation,) than being able to work the *forms* on our small press, which works some easier than our large one.

D. B.

TO OUR FRIENDS.

To those who are friendly to the *Evangelist*, or rather, we should have said, the cause it advocates, we purpose saying a few words.

Need we remind you of the service the *Evangelist* has rendered the cause you hold so dear? or ask you to make an effort to increase its circulation? To those who have carefully noted its progress, for the past five years, neither is necessary. But

there are some who have not known it so long, and to these a few words *may* be necessary. But let it be understood that neither worldly fame, nor the love "of filthy lucre," induces us to appeal to you to make another effort in its behalf. For in regard to the first, we are not troubled with the *disease*; and if we were influenced by the latter, we could find other employment that would be less harassing to both mind and body, and equally, or more lucrative. But as we have several times set forth our reasons for commencing the enterprise, we shall not state them here. It is a well known fact, that we have contributed a very liberal share of our earnings to aid in supporting proclaimers;* and just in proportion as our profits increase, shall we increase our contributions.

Our terms for volume 6 afford inducements to all to make up clubs. Any person sending us \$6, can have seven copies sent to himself or to different persons; or by sending \$12, fifteen copies—and at the latter rate for as many more as he is pleased to send.

Taking into consideration the rise on printing-paper, labor, and everything else, no publisher with a list short of 10,000, can afford more liberal terms.

There is one thing we wish all of our friends, in soliciting patronage, strictly to observe—*i. e.* that we never strive to pull down any other man's edifice to erect ours on its ruins. No, dear friends, we would not do that to save ourselves from sinking into the lowest depths of poverty and oblivion. We would not be guilty of such a God-abhorring, man-dishonoring act, to save ourselves from being hopelessly *crushed* for all time to come. Unless the *Evangelist* can live without getting people to drop any of our other papers, for the purpose of taking it, *it may die and be buried*, never more to be resurrected. And were we to find out that any of our agents had resorted to this low, despicable shift to obtain subscribers, we would, forthwith, deprive them of their agency. But this caution is unnecessary, as we have no fears that any of our agents will stoop to such dishonorable, *unchristian* acts.

*Should any one doubt this, we have the documents ready to establish it.

'Tis true that, for the reasons above named, we desire to increase our circulation; but we wish it done in a way that all good men and women will approve of—in a way that our Heavenly Father will approve of. An enterprise built up in any other way, though it may seemingly prosper for a time, can not last, and its projectors, aiders and abettors will, ultimately, receive their reward.

In pursuing an honorable, upright course, although we may not grow as the mushroom, we are persuaded—nay, we *know*, that with the high-minded, upright brethren and sisters, our effort will be duly appreciated; and while this is the case, we shall continue to labor to the best of our ability for the advancement of the cause, holding ourself ready at any time when it (*the cause*) requires, to yield the *tripod* to another, or even suffer *proscription*, in a manner that would convince the most incredulous, candid beholder that selfishness had not prompted us to continue at our present avocation. D. B.

A WORD ABOUT, AND TO, POSTMASTERS

We have suffered loss and expense from time to time through the ignorance and inattention of Post Masters. Occasionally a subscriber moves off to parts unknown, or refuses his paper, and the Post Master at the office to which it is sent, lets us send on for six months, or even two years, without notifying us of the fact, *as the law directs*. Sometimes a paper is returned, and no information given as to what office it was sent—thus leaving us without the means of finding the name on book. Should we succeed in finding the name, we know not from what cause it was returned; whether it was misdirected or refused. Where papers are not taken out of the office to which they are sent, the law makes it the duty of the Post Master to *write*, and state the “reasons if known.” Some Post Masters write, but tax us with

postage on their letters, which is a palpable violation of law; for it expressly says, *such letters shall be franked*. We have borne these grievances long enough, and intend to bear them no longer. In regard to the first, the Courts have decided that Post Masters are responsible for the subscription price of all papers suffered to accumulate in their offices in this way, unless they give the notice required by law. And we shall hereafter endeavor to make them pay it. In regard to the second, we shall, from this time forward, report every case of the kind to the department at Washington City, *and have the delinquents fined*. We wish some friend, at every Post Office to which the *Evangelist* is sent, would show this paragraph to his Post Master. But let us not be understood as saying *all* Post Masters are thus ignorant and inattentive to duty. Far from it. Many of them *understand* their duty and *do it*. We wish we could say the same of all.

D. B.

MINUTES OF THE IOWA STATE MEETING.

DUBUQUE, Friday, 2 o'clock P. M., Sept. 29, 1854.

The delegates representing different congregations in the State of Iowa, met in the Christian Chapel and organized by calling Bro. S. H. Bonham to the Chair, and A. Miller Secretary. Prayer by Bro. William Gilliam.

On motion of Bro. Haggard, a committee of three was appointed to prepare business for to-morrow. A. Miller, S. H. Bonham and Wm. Haggard were appointed said committee.

On motion of Bro. Mobley, the meeting adjourned to meet on to-morrow, at 2 o'clock P. M.

—
SATURDAY, Sept. 30th, 2 o'clock P. M.

Met pursuant to adjournment. Prayer by A. Miller.

The report of the committee being called for, was read and unanimously adopted.

The committee appointed to prepare business for this meeting, begs leave to submit the following report: that,

WHEREAS, This meeting is but sparsely attended—not a tithe of

the congregations in the State being represented—it would appear unwise, in the judgment of your committee, for this meeting to *even* presume to transact business of a permanent character, expecting the congregations generally to sanction or adopt any such proceeding.

Further, Your committee is of opinion that it would be bad policy for this meeting to close without making another effort to impress the minds of the brethren generally with the importance of maintaining a State organization.

Your committee would, therefore, recommend the appointment of a committee of five, whose duty it shall be, 1st, To draft a constitution, to be presented to the next State meeting, for the action of said meeting. 2nd. To stir up the brethren throughout the State to the importance of having every congregation represented at the next State meeting.

Bro. Wm. Haggard offered the following resolution, which was concurred in:

Resolved, That when this meeting adjourns, it adjourns to meet at Mount Pleasant, in Henry county, Iowa, on Friday before the third Lord's day in September, A. D., 1855, at 2 o'clock P. M.

The following brethren were appointed the Committee on Constitution, &c.: A. Miller, A. Chatterton, W. A. Saunders, James Grant and S. H. Bonham.

On motion, ordered that these minutes be printed in the *Christian Evangelist*.

On motion of Bro. Mobley, the meeting adjourned.

S. H. BONHAM, President.

A. MILLER, Secretary.

REPORT OF MEETING IN DISTRICT No. 5, IOWA.

PLEASANT GROVE, Marion Co., Iowa, Oct. 25, 1854.

DEAR BRO. BATES—I set down to write you a few lines, to inform you of our welfare here, as a Church. We are still slowly progressing in the good cause, and have had, within the past year, the addition of 25 members, making our present number 123.

The yearly meeting of District No. 5, which commenced on Friday before the 4th Lord's day of August, and closed on Monday evening, was a meeting of good feeling throughout, and I trust much

good was done. Very few delegates attended from the distant congregations. English Creek, Knoxville and Winterset Churches were the only ones represented. It was thought good to so alter the District that it should contain Marion, Warren and Madison counties. Brethren Buckhalter and Gill were employed to labor as evangelists the coming year, in the bounds of the above named congregations. The next yearly meeting of said District was appointed to be held at Winterset, Madison county, beginning at 2 o'clock on Friday before the first Lord's day in September, 1855. Brethren Buckhalter and Jas. W. Gill were the only preachers who labored at the above named meeting. There were 14 added to the Church here, and the prospect good for more. Those who came forward were worthy and intelligent persons. I must now close for the present. May the Lord prosper you in the good cause you have taken hold of.

Your brother in Christian love,

ISAAC METCALF.

CHURCH NEWS.

BRO. BATES—Bro. C. Smith closed a protracted meeting near Calcutta, Columbiana county, about the first of September, which resulted in the addition of 46 to the Redeemer's Kingdom.

Also—a short time since, Bro. Reaves closed a meeting in Boardman, Trumbull county. It was a good meeting. There were 4 baptized, 1 reclaimed, and 1 united by letter from the Baptist Church. There has been an addition of 3 to the Youngstown Congregation recently.

Your sister in the hope,

P. A. McCOY.

Youngstown, Ohio, October 10th, 1854.

BRO. BATES—The *cause* is still gaining ground here. I spoke three times in this place last Lord's day and had 8 additions to the Church.

JACOB REED.

Springfield, Iowa, October 23, 1854.

BRO. BATES—Grace and peace be multiplied unto you through the blessings of a kind Father!

I held a meeting four weeks since, in company with Brother Springer, in the neighborhood of Clinton, at which time 8 persons confessed the Savior and were baptized. I immersed 1 other at the same place last Lord's day. * * *

As ever yours, W. P. BOWLES.

De Witt county, Illinois, October, 25, 1854.

BRETHREN BATES & HENDERSON—At a meeting held at this place by Brethren O. C. Steele and Callerman, including the 5th Lord's day in July, we had 11 additions by confession and immersion; and the 2nd Lord's day in September, Brethren M. E. Lard and Callerman gained 17 more by confession and immersion.

Yours truly, T. M. CHEVIS.

Barry, Missouri, October 30, 1854.

DEAR BRO. BATES—We have had a glorious meeting in our neighborhood. The result was 24 additions to the good cause—19 by immersion; 1 from the United Brethren, (had been immersed,) and 4 reclaimed. Laborers: Bros. Thos. Goodman, W. Hartly and myself. May the Lord incline our hearts to be more and more devoted to the work of saving a perishing world from both temporal and eternal ills.

Yours as ever,

A WARD.

Vigo county, Indiana, November 1, 1854.

P. S. More good news! I held a protracted meeting at Liberty Church, in the Eastern part of this county, on the 2nd Lord's day in August. Result—7 additions by confession and baptism. Praised be the Lord for His continued goodness. Preaching brethren in passing this way who would give this Church a call, would be gladly received. Enquire for Elds. Wilson and Beard. A. W.

DEAR BRO. BATES—Bro. T. M. Allen is now engaged in holding a meeting in the city of Weston. The brethren have just finished a very excellent house to worship in.

Truly yours, J. W. STEELE.

Weston, Missouri, November 3, 1854.

BROS. BATES & HENDERSON—Our Annual Co-operation Meeting came off the 2nd Lord's day in October, at Bethel, Jasper county. We had a very interesting meeting and 28 additions.

I have labored but a small portion of my time this year, having been appointed evangelist for the Crish Prairie District—embracing Dale county, and a part of Lawrence. But I have received 129 additions, mostly from the world, and mostly young persons. Praised be the Lord for his mercies. The harvest is plenteous and ripe, but the laborers are few.

Yours in the one hope, C. P. ARBUCKLE.

Carthage, Missouri, November 5, 1854.

BRO. BATES—I spoke in Indianapolis, Mahaska county, the 5th day of November, and had 9 additions to the Church.

JACOB REED.

Springfield, Iowa, November 15, 1854.

BROS. BATES & HENDERSON—Since July, we have had in three congregations—Quincy, Union and Chalk-level—in this and Hickory county, over 100 additions

Your brother in the Faith, H. I. SPEER.

St. Clair county, Missouri, November 17 1854.

BRO. BATES—The cause of Christ is moving steadily forward here. Although we have had no late additions, yet the brethren and sisters are united by love and fellowship,* and, in their daily walk, *living out* the doctrine they profess.

Your brother. J. A. WILLIAMS.

Richmond, Iowa, November 21, 1854.

BRO. BATES—Brother Foster closed a very interesting meeting at Short's School House, in Warren county, which resulted in 5 additions. The brethren there intend to organize a congregation next Lord's day. On last Lord's day there were 4 additions to the Church at this place, all students of Abingdon Academy. The cause of Christ seems to be upward in this region. To the Lord be all the praise.

J. C. REYNOLDS.

Abingdon, Illinois, November 30, 1854.

*Keep that up and you can not fail to prosper.

D. B.

Many speak the truth, when they say that they despise riches and preferment, but they mean the riches and preferment possessed by *other men*.

EDITORS' TABLE.

☞ Brethren Chatterton and Butler will be heard in our next—the first in reply to Mr. Baker, and the latter to “An Old Methodist.” We have a *very* interesting communication—containing a brief history of the rise and progress of the cause in upper Missouri—from Elder T. Thompson of California, in type, which we desired to get in the present number, but was forced to let it lie over till next month. The Texas communication, also came too late. The suggestion of Brethren Hopson, Wilkes and Rogers, in regard to changing the time for holding the Missouri State Meeting, was overlooked until too late for this month. It will appear in our next. Bro. Henderson has been from home much, and has not, we suppose, had opportunity to prepare a “synopsis” of the Mo. State Meeting. Neither has he forwarded the article from “Kentucky.” The report of the committee appointed to adjust the difficulty up North, has not been received. We shall endeavor to say something in our next, on the “ceremony used in the baptism of candidates”—whether they should be baptized “in the name of Jesus Christ” only, or “in the name of the Father, Son and Holy Spirit.” We shall do this by special request, but we had thought the *Commission* was so plain that none need err in regard to it.

☞ Several times during the past year, we requested all those who wished a discontinuance, to notify us before the commencement of this volume; stating that where no such notice was given, it would be taken as *prima facie* evidence of a desire to continue. We therefore send this number to some who have not absolutely renewed their subscription, hoping it may meet their approbation. Should it not, let the number be returned speedily, and in good order for future use, with the Post Office, county and State written on the wrapper, (not on the paper, so as to deface it,) and we will strike the name from our book, *provided all arrearages are paid*, otherwise, the law leaves it to our option whether or not we discontinue.

☞ Owing to so many Bank failures, we must ask our agents and friends to be a little particular about what kind of money they receive for the *Evangelist*. The price of our paper is so low that we can not afford to lose—by discount—on uncurrent paper; and to return it, not only gives us trouble, but those also to whom we return.

☞ This month, we report (in “Church News” and “Correspondence”) over 560 additions to the Church, in the States of Ohio, Indiana, Illinois, Missouri, Texas, Iowa and California.

☞ We stated in November number (2nd page cover,) that in consequence of protracted illness of my family, and some other causes which we could not control, that the publication of the *Reaper* would be postponed; stating also, that those friendly to the enterprise could continue to solicit patronage, but re-

mit no more money until further notice, as no one likes to pay for an article unless he is to receive it pretty soon. After announcing the time to commence, we much disliked putting it off. It is contrary to our rule, but there was no help for it this time. But ☞ "Rienzi will return." ☞ While on this subject, we will say to those who conceived the project and urged us to the undertaking, We shall expect for each one of you to exert himself to procure sufficient patronage to indemnify us against losses, as we are not in a situation to incur any more risks. Those who have paid for the *Reaper*, can either wait until its commencement, or take the *Evangelist*. If neither of these ways suit, they can have their money returned.

☞ We hope our agents and friends will all make a speedy effort to increase our circulation. We again say, that old subscribers who have, or may pay up all arrearages, beforehand, will be entitled to the benefit of the club rates, as well as new ones.

☞ The "Fourth Annual Catalogue of the Eclectic Institute, Hiram, Ohio"—A. S. Hayden, Principal, shows a still further increase of Pupils. That the Institution is in good repute, no other evidence is necessary than its rapid and continued increase of pupils. Elder H. has able assistants, both in the male and female department.

☞ NEWTON'S EXPRESS, by D. F. Newton, Cincinnati, Ohio, is the title of a *folio* which has been received at this office for some months past. Having much reading matter constantly on hand, and taking it for one of the "wishy-washy," trashy sheets of the day, it was not until recently that we perused a number, when, to our surprise, we found it filled chiefly with matter of an interesting and instructive character; and, should other numbers prove as good, we feel no hesitancy in recommending it to the reading public.

☞ In October No., page 401, we intended to notice the *United States Magazine*; but through mistake called it *United States Journal*. The *Journal* is a monthly *folio* at 25 cents per annum, and we could never be induced to speak so favorably of it, as we intended speaking of the *Magazine*. In the notice the reader will please read *Magazine* instead of "Journal," and then all will be right.

D. B.

OBITUARY.

Died, at his residence in Red Rock, Iowa, on the morning of the 13th of September, 1854, NATHANIEL HILL, aged 62 years. Brother Hill was a faithful and consistent Christian, and died full of hope. He leaves a widow to mourn his loss.

A. C—N.

On the 12th of November, 1854, near Camp Point, Illinois, of typhoid fever, SARAH TITUS, consort of M. W. Titus, in the 32nd year of her age. The deceased had been a member of the Christian Church four years, and by exemplary conduct gave evidence of her faith in the Redeemer.—*Communicated*.

We learn from the *Christian Record*, that Elder Corbley Martin is no more. Thus another good man has fallen.

D. B.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, FEBRUARY, 1855.

NO. 2.

INTERMEDIATE STATE.—REPLY TO MR. BAKER.

Editors of the Evangelist—The last number of the *Evangelist* contains an article from the pen of Mr. Baker, of Illinois, in which he takes sides with the materialists, in opposition to the arguments I adduced under the 3rd proposition, in some articles of mine, which you published in the last volume. I propose a short response, and for the sake of brevity, shall avoid notice of any incidental matters.

Mr. Baker, your correspondent, objects to the proof I offered to sustain the 3rd prop, which reads: "Spirits in *hades* are in a state of conscious being."

1. II. Corinthians, xii: 2, he esteems incompetent, because the Apostle's state, (if out of the body,) was not equivalent to the state of the dead. I only aim to establish conscious being out of the body. It is not necessary that we should know whether his body was actually dead or miraculously preserved alive during this period. The fact as given is subversive of the grand dogma of soul-sleepers, viz: A spirit can not exist out of physical organization. The proof is, One, out of

the body, was caught up to the third heaven, and heard unspeakable words, &c. ; therefore man is conscious out of the body.

Nor is *being caught up* equivalent to being in the spirit with the Corinthians or Colosians. If he spoke of being caught away to Corinth or Colosse, and there hearing, &c., the case would be parallel. In the third heaven he heard for himself: from Corinth and Colosse, he heard through others. See I. Cor. i: 11, and Coloss. i: 3, 4: "For it hath been declared to me of you, my brethren, by them of Chloe, that there are contentions among you." The Apostle did not hear these contentions himself; he only heard *of* them. "We give thanks to God, praying always for you, since we *heard of* your faith in Christ Jesus, and your love which ye have to all the saints." How unlike his visit to the third heaven! There, he heard for himself; here, he hears *of* the brethren through others. "I am with you in the spirit," only signifies that his affections and desires were with them—a phraseology not hard to understand.

2. My second argument was, that Moses being in the Mount of Transfiguration after death, and before the resurrection of Christ, the first fruits from the grave, was proof of conscious being in the spirit state. But Mr. B. says, Moses was not actually there; for what the Disciples saw is called a vision; and had Moses actually been there, it would not have been a vision. A thing that proves too much, says logic, proves nothing. In the same manner he might argue that Christ was not there; for in that vision he was seen and heard, as well as Moses and Elias; and thus it would appear that the "voice" addressed a phantom when it said, "This is my beloved Son, in whom I am well pleased." A reality, as well as a symbol, may be seen in a vision. If Christ was really there so were Moses and Elias.

3. Your correspondent protests that the words, "I am the God of Abraham, Isaac and Jacob—God is not the God of the dead, but the living"—prove nothing in regard to the state of the dead, because the Savior was answering a question in regard to the resurrection. Well, if God is not the God of the dead, and if the patriarchs and all saints die, body and spirit, till the

resurrection, it follows that during the state of the dead they have no God. Without God! what a thought! Then when Paul says to depart from the body and be present with the Lord is far better; he means, *to have no God is far better!* "for God is not the God of the dead."

How dare your correspondent, towards the conclusion of his article, talk about saints *soundly* and *sweetly* sleeping in Jesus? God is not their God, Materialism being true—how dare saints have such a hope? Sleeping in Jesus, and yet have no God!!

With the idea before us, Brethren Editors, that souls between death and the resurrection die, and, per consequence, have no God, let us read Rev. v: 9, 10, 11, and then proceed with other matters:

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held.

10. And they cried with a loud voice, saying, How long, O! Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled.

It is true, that the question propounded to the Savior, that called forth the language under consideration, had reference to the resurrection, still it takes nothing from the force of my argument. The Lord was removing a difficulty which the Sadducees had placed in the way of the Pharisees; and, in addition, gives the words under consideration as proof of the resurrection. And in order to understand their force, we should understand the difference between the contending parties—the Sadducees and the Pharisees. In the first place, it may be well to observe, that the Apostle Paul, upon some points, declares himself, in the presence of a Jewish Council, to be a Pharisee, (Acts xxiii: 6;) and these points were the resurrection, angels and spirits. The Sadducees denied all; the Pharisees confessed all. Concerning the spirits of men, "the doctrine of the Sadducees is this," says Josephus, "that *souls die with their bodies.*" The Pharisees believe, says the same author, "that souls have an *immortal vigor* in them."

In those days, those who believed souls had "*immortal vig-*

or," and those only, believed in the resurrection: those who believed that "souls died with the body," denied the resurrection. Then to prove to the Sadducees that souls live after death, or did not die, was to prove a resurrection: hence the point in the Savior's words. And we would just add here, that the idea of joining together soul-sleeping and the resurrection, is comparatively a modern affair. To join the two together, is to place one's self in a condition that he cannot say with Paul, "I am a Pharisee," &c.

If spirits are not conscious after death, why is the word Paradise connected with their state? and why the word Tartarus? why the distinctions between the righteous and the wicked? between Lazarus and Dives? In an unconscious state, Tartarus is as happy as Paradise, and Paradise as miserable as Tartarus. In unconsciousness, to "be present with the Lord," affords no more bliss, than to be banished from his presence and the glory of his power. Hell is no worse than Heaven: Heaven no better than Hell. Post mortem unconsciousness being true, the Savior, instead of saying to the thief, "To-day shalt thou be with me in Paradise," might have said, To-day (like your impenitent companion by your side) you shall know nothing.

Mr. B., appearing to desire some boon for the departed, during the intermediate state, says, "O! what a glorious place to sleep; how sweet, how sound must be the sleep of him who," &c. How sweet the sleep! These are specious words, but they are without meaning, soul-sleeping being true. As well might we speak of the sweet, sound sleep of a stone or a tree. How sweet the sleep! The same kind of sleep that Nero, Caligula or Pope Innocent III. enjoys! If it be true, that souls die with the body, there is nothing sweet or bitter in all the intermediate state. It is know-nothingism, and (we speak not politically) all know-nothingism is alike.

There are some minor matters in Mr. B.'s article that we let pass, as we study brevity. His difficulty as to Paul's being with Christ, and at the same time in *hades*, or the unseen world, is met in my last number, under the head of *Answer to objections*.

A. CHATTERTON.

Oskaloosa, Iowa, January, 1855.

CHURCH GOVERNMENT.

DEAR BRO. BATES—In the December number of the *Evangelist*, pp. 467 and 8, I find several queries, with your answers subjoined.

I wish to call your attention to the 7th interrogatory and answer, viz:

7. Has the Church the right to exclude members, or does it belong solely to the Elders?

Answer. We, as a community, profess to be governed by the *Book*; and if it contains any directions for the Elders to “withdraw” or “separate” the *Congregation* from disorderly members, we have never been able to find it. But we can easily find where the *Congregation* was instructed to “put away” or “withdraw” from such.

By an examination of the interrogatory, it would seem as though the writer was at a loss to know whether the Elders of the Church should take a part in the *exclusion* of members, *independent* of the *Congregation*; or in other words, should the congregation be *governed* by the Elders, in their acts, relative to the time and exclusion of disorderly and heretical members, or should they act of themselves.*

Your answer I think somewhat ambiguous. If I understand your position aright, you coincide with the first part of the interrogatory. You believe the “Church,” or “Congregation,” as a body, should investigate and decide upon the evidence adduced against a brother, and that the *Congregation* should “withdraw,” &c.—Elders acting as *private* members *only*.†

This seems to me to be the conclusion you *aim* at,‡ yet, tak-

* We think there is less ambiguity in the query than in the *construction* of Bro. B. The query, to us, seems plain, and amounts to this: Whether the *Congregation* should take part in the investigation of charges, and exclusion of disorderly members, or whether it belonged *solely* to the Elders to perform that duty, *independent* of the *congregation*.

† The words, “*private*” and “*only*,” would make this too strong for us. We believe in Elders *ruling*, but how? In a despotic manner? or with the concurrence of the Church? The latter, according to our understanding of the Divine arrangement; and when any proofs are adduced in support of the former, we are ready to examine them.

‡ We’ll *try* to arrive at some unmistakeable conclusions this time, and leave no room for bewildered conceptions in regard to our language.

ing your answer as a whole, it is not as perspicuous as it might be, or else my mind is somewhat bewildered in the conception of your language.

You say: "But we can easily find where the *Congregation* was instructed to 'put away' or 'withdraw' from such."

The word "instructed,"* in this paragraph, would seem to imply more than you intended; or, at least, it will admit of an entire different construction from that which you apparently give to it, and will entirely destroy the conclusion which I have drawn from your answer.

What is implied by the word "instruction?" An instructor—a subject matter—and a person or persons instructed. If this be a legitimate and logical conclusion, you have, to my mind, at least, by the use of that word, overwhelmed and destroyed the whole of your answer, as well as the *independency* of the *congregation* to investigate such cases as may arise in its midst. † Why have an *instructor* if the congregation is to investigate? Why be instructed if the congregation is to decide upon the evidence of its own accord?

From your own premises you show that there must be an instructor ‡ or instructors. Then the question arises, Who are these instructors? No one can, for a moment, think them to be any others than the *Elders* of the congregation, for upon them devolve the duty of teaching, instructing, admonishing and exhorting. They are the persons selected by the congregation to "oversee" them—to "rule" over them. Then why should they not instruct them in matters of discipline? Why should they not receive the testimony, and determine, as did the Apostle Paul in the case of the offending brother at Corinth? as to the guilt or innocence of the offender; and having found him guilty, why

*It wont imply that there should be *dictators*; nor yet destroy the conclusions which we were *aiming* to arrive at.

† Bro. B. must be aware that this raises a false issue. "The *independency* of the congregation"—*i. e.* that a congregation can lawfully act *independent* of the *Elders*, where there are any, is a question not embraced either in the query or our answer. It was the *independency* of the *Elders*, rather.

‡ Has Bro. B. forgotten that the instructions alluded to, by us, were by Divine authority? Has he forgotten that the "instructor" was an Ambassador of Christ, authorized to promulge laws for the government of His Church?

should they not, likewise, command the congregation "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Here is the only case of discipline upon Divine record. The congregation was passive so far as the *investigation and judgment of guilt* were concerned; and were *only* required to act after judgment was passed upon the offender—acting *merely* in a ministerial capacity instead of a judicial.

If in this case the congregation was passive, why not be passive in other cases? And if it was right in one case, why not in other cases also?

The idea that all the members of a congregation should engage in the investigation of cases of discipline is quite repugnant to my mind; and the idea that our wives, sisters and daughters should be found engaged in the investigation of such cases as that at Corinth,* or others nearly similar, is equally as repugnant and unpalatable.

What have we to fear, if our Elders possess the qualifications required by Paul in his letters to Timothy and Titus? I had rather submit a case to the decision of such men, than a mixed congregation of men, women and children. A *beautiful* sight to step into a congregation and see children from eight to twelve years old† sitting in judgment upon *hoary* headed fathers! A noble position this, to assume that the Pupil is more capable of meting out justice than his Instructor;‡ and more free from *partial* influences, and still better qualified to compare the evidence with the law—to determine right and wrong.

I hope that you will explain more fully upon this subject. Until which time I shall remark no further.

Yours in the Lord, J. G. BLAIR.

Monticello, Mo., December 6, 1854.

*Bro. Blair's acquaintance with jurisprudence should, we think, have taught him better than to resort to extreme cases to establish a general proposition. We doubt whether a similar case has occurred in the Church since that day.

†Yes, and unless they are allowed to participate in the deliberations—taught the law, and how to apply it, they will be apt to remain *children* till the day of their death.

‡We assume no such position. But we do assume that, if the "instructors" are ever so wise, and free from "partial influence," the additional wisdom of the congregation would help insure justice, "In the midst of counsel there is safety."

In the investigation of this subject we are not striving for *empty* victory. Our object is, to elicit truth. That being attained, we care not who gains the victory—Bro. Blair or ourself. Therefore, our remarks will be characterized by courtesy and candor. But to our subject.

Our brother, if we understand him, admits the *Church* was commanded to put away disorderly members. This is all we contend for. And if it be the duty of the Church, it is surely a bold assumption of power for two or three *individual* members—the Elders—to take it entirely upon themselves.

Do we understand the brother that because Paul, as a law-giver under Jesus Christ, gave *judgment* in a certain matter, that, therefore, the Elders should do it now? This would be “Apostolic succession” with a vengeance! But perhaps he means the Elders should instruct the Church as to her duty, in cases of discipline. Well, this will do, *provided they* “speak as the oracles of God;” and if they so speak, they will simply give the Apostolic injunctions—“Put away that individual from among you”—“Withdraw yourselves from every brother that walks disorderly.” But if the Elders assume the power to withdraw for the Church, the Church needs no such instruction. It would be sufficient for the Elders to announce—Brethren, *we* “have put away,” &c.—it’s not *your* duty to withdraw—just be *passive*! In this event, we think these successors to Paul would not be much like him in their teachings. Did the *Apostle* expel the person from the Church? or did he enjoin it as a duty upon the *Church* to expel him? The latter, most unquestionably. We ask, then, Are Elders to assume power above an Apostle?!

But the brother says that, in the only case of discipline on record, (the case at Corinth,) the congregation was passive, so far as the investigation and judgment of guilt were concerned, and was only required to act after judgment was passed upon the offender.

1. If by the “investigation” the brother means the *fact*, (that one had his father’s wife,) the congregation *was not passive*, for it was a thing known to the Church, and the Apostle

reproves them for passing it by *without acting* upon that which they knew.

2. They *were not* "passive" in the judgment of guilt; for they had to decide that he was guilty, before they could act upon the precept—"put away," &c.

In all cases of discipline there are two things to be considered—the *fact* and the *law*—has such a thing been done—is it contrary to law—or does it merit expulsion. It being the duty of the body to expel, the members are bound to be active, not passive, in deciding both these points. That is to say, the Church must have ample evidence that these things are so, or she is incompetent to expel, or withdraw, in any capacity. For the Church to act without deciding for herself, and simply at the dictum of the Eldership, would give the Elders a prominence amounting to lordship; a thing expressly prohibited by the Lord himself.*

We would not make the Elders "private members merely:" it is their duty to preside in social worship and business meetings; present cases of discipline and other matters of business; and (presuming them to be possessed of the qualifications required by the New Testament) to "instruct" the members in regard to their duty, as laid down in the law. But while it is their duty to preside, it is not their duty to either worship for, judge and decide for, or excommunicate for, the congregation.

The grand error of the age, in regard to Church Government, seems to consist in a failure to discriminate between the work peculiar to Inspired Apostles and Ecclesiastics of the present day; hence, the many *human* forms of Church government extant in the world, and the arrogant assumptions of Ambassadorship, so frequently promulgated from "the sacred desk." Admit this error, in any form, and the whole system soon becomes vitiated.

D. B.

*See Matthew xx: 25-28.

The firmest friendships have been formed in mutual adversity, as iron is the most strongly united by the fiercest flame.

FAIRS AND CATTLE SHOWS.

BRO. BATES—An individual who subscribes himself “*An Old Methodist*,” among various items in which he deems that Christians should reform, writes as follows:

“Eleventhly: Christians should stand aloof from Cattle Shows, Fairs and Crystal Palaces.—There are people enough of the world to attend to worldly matters, without Christians being judges of such things. Who made Christians judges of such things? ‘Be not conformed to this world.’—When the salt has lost its saltness, it is to be thrown on the dung-hill, and to be trodden under foot. Such Preachers are of no force in Christianity.”

We ask, Why should not a Christian take part in a cattle show? Is it a reproach, that a Christian is diligent in following an honest occupation? Is it a sin, for a Christian farmer to make two blades of grass to grow where but one grew before? Or does he transgress the law if he has the best and most profitable brood mares, Durham cows, or Devonshire oxen; the best pigs and poultry, or the best French or Spanish Merino sheep? Or wherein is the fault if Christians meet with their neighbors and offer a premium to that man among them, who shall furnish the best and most profitable of all agricultural products? Ignorance, stupidity, culpable indolence, and “Old Fogyism,” often hide themselves under the cloak of sanctity and zeal for the commandments of the Lord. Whether this is a case of that kind we do not affirm, until we are more fully informed why it is that Christians should not participate in a cattle show.

But this brother quotes Scripture: “Be not conformed to this world.” Well, is he not “conformed to this world?” Does he not wear a hat, coat, vest and pantaloons? Has not his wagon four wheels, and his house a roof, floors, doors, windows and a chimney? Is he not, then, conformed to this world, for these are just the things men of the world have? Do not his daughters wear dresses, the material of which is calico or gingham, silk or satin, flannel or muslin de lain, alpaca or merino? And are they not conformed to the world? Is not this “Old Meth-

odist" a farmer or a mechanic, a merchant or a doctor, a lawyer or an office holder; and *are there not "people enough of the world to attend to worldly matters, without Christians being judges of such things?"* How wisely we sometimes quote and apply the Scriptures!

But worse than this—we sometimes strain at a gnat and swallow a camel. This brother styles himself "An Old Methodist." A chief excellence of Christianity is, that Jesus "is our peace, who hath made both one, and hath broken down the middle wall of partition between us, *that he might make in himself of twain one new man, so making peace.*" He has healed a thousand years of enmity between the Jew and the Greek—the Jew and the Samaritan. "In Christ Jesus there is neither circumcision nor uncircumcision; there is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Christ Jesus."

In carrying out this God-like work, our Lord has his own plan. It is, that all Christians, in any certain locality should meet together; pray with and for one another; exhort each other, and break the loaf together. "Not forsaking the assembling of yourselves together, but exhort one another, and so much the more as you see the day approaching." It is not that the partizans of Paul and Peter, of Calvin and Wesley, should assemble together, each in a separate clique, but "God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care, one for another, that whether one member suffer all the members should suffer with it; or whether one member be honored all the members should rejoice with it." When Peter withdrew himself from his Gentile brethren, eating only with the circumcision, Paul withstood him to the face, because he was to be blamed. Peter was impelled by the same fleshly and sectarian feelings which impel a Methodist to alienate himself from his Calvinistic brethren, and associate only with Methodists.

Again, when the Corinthians sought to make sectarian leaders

of the Apostles, Paul reprobated the whole business as emanating from a worldly and carnal spirit, and tending directly to sectarianism and strife.

According to the judgment of modern partyism, the conduct of Peter and these Corinthian brethren was altogether irreproachable. What was Peter's fault? Did he allege that his Gentile brethren were not Christians, or that they could not get to Heaven? No. What was it, then? He merely separated himself from the company of the Gentiles, and associated with the Jews, just after the fashion of modern sectarianism. He loved the Jews better than the Gentiles.

Our party names are as carnal and schismatical—just as much productive of confusion and strife, as were the sectarian names* assumed by certain blinded and deluded man-worshipers, who were members of the Corinthian Church. No man who assumes to rebuke the follies of this age, ought to commit the greater folly of calling himself "An Old Methodist."

I am, truly yours, PARDEE BUTLER.

Inland, Cedar county, Iowa, Nov. 14, 1854.

As "An Old Methodist" may never see the foregoing, we deem it our duty to say a few words in *extenuation* of the—faults which appear to be laid to his charge, viz: "Ignorance, stupidity, culpable indolence and 'Old Fogysm';" remarking, in the first place, that Bro. Butler omitted a very important part of the paragraph he quoted, (see *Evangelist*, vol. 5, page 426, near bottom.) The principal thing objected to by the writer, in that paragraph, was for Christian *Preachers* to preside as *judges* at such shows. By the omission, An Old Methodist is not fairly represented.

If we understand An Old Methodist aright, he takes no position against raising even *twenty*, or *one hundred* blades of grass, where *one* grew before; or that it is wrong to give due attention to the improvement of stock. He only takes ground that Christians should not spend their time running after such things as cattle-shows, &c., and that it is unseemly for *Preachers* to sit as judges of animals, at such places.

As our object, in these remarks, is not so much to discuss the propriety or impropriety (we leave that to An Old Methodist, should this ever meet his eye,) of Christians taking part in cattle-shows, &c., as to place our old friend in his true position, we express no opinion on the subject, at present, further than to say, we think Preachers might find other employment better suited to their calling, than judging animals at such shows.

Agricultural Societies, &c, have doubtless been of service; but before anything of consequence is accomplished by them, a different course must be pursued. At present, the object appears to be simply to raise a specimen—of grain or an animal, as the case may be—hence, uncommon pains is taken with it, to the neglect of almost everything else. Can any substantial benefit be derived from this?

Bro. Butler's comments on the quotation—"Be not conformed to this world"—are run into extremes. This Scripture does not refer to externals alone, but has direct reference to the *mind*, and so it is applied by An Old Methodist. Let us extend this extreme of Bro. B's a little further, and see what it will make.

The "world" (or people in it, rather) in the Apostle's day, ate, wore clothes, and lived in houses: The Apostle says to Christians--Be not conformed to this world--therefore, Christians must neither eat, clothe themselves, nor live in houses! This exposition would appear ridiculous; nevertheless, the construction Bro. B. seems to put upon the language of An Old Methodist would terminate in this.

We can agree with Bro. B. in regard to the evils of sectarianism; but what is there of a sectarian character in the article he alludes to? Nothing, so far as we can see. The truth is, Bro. B. "is barking up the wrong tree," this time. He has conjured up a phantom, and is now pursuing it "with a sharp stick"—*that's all*.

D. B.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

[The following article was prepared the first of December last, but for want of room had to lie over; and although the matter of which we complain is rather old, yet as the *cause* of complaint still exists, the *effect* has not ceased.]

THE LATE J. L. WALLER AND THE BAPTISTS.

The death of this distinguished individual, cast a gloom over the entire length and breadth of our land. All felt, all knew that a vacancy was created, which no man of ordinary mould of intellect could fill. His piety, his manly and consistent course, his devotion to the cause of Christ, and his untiring energy in every good work, won for him great and lasting respect, not only among the Baptists, but Protestant denominations generally. We never had the pleasure of forming a personal acquaintance with him, but his "light" shone so refulgently that we could not fail to perceive it; and *we loved him* for his works sake. When it was announced that he was no more, our unbidden tears flowed as freely as those of his Baptist brethren. Nor were we alone in this. Our brotherhood generally felt as deep and sincere grief, as his Baptist brethren could possibly feel. They, doubtless, like ourself, felt an earnest desire to be present at his interment to aid in performing the last sad rites to his remains—to tender sympathies to the bereft orphans—to moisten the earth that concealed him from view with our tears, and then retire to emulate him, as far as in us lay, in all his noble works. We felt that, in his death, the loss to the world was great; but we bowed our head in humble submission to the will of our Heavenly Father, thanking Him for the time Eld. W. had been *loaned* to mankind. The genuine sorrow manifested for the loss to the world of this servant of Christ, was a sight that might have caused *angels* to rejoice. Why could not this holy feeling have been permitted to flow on uninterrupted? Why could not our brotherhood have been permitted to share *peaceably* in the general sorrow, and to

have aided in the erection of the proposed monument? Why was it necessary to cast a *fire-brand* into our midst, on so solemn an occasion? Were those Baptists, who did this, afraid that we would claim him? or were they determined, even at the risk of disturbing his repose, to avail themselves of the opportunity to aggrandize their *party*? It requires the utmost stretch of charity to view it in any better light; and we are truly, deeply grieved to see, what we believe to be, an attempt by some to use this occasion to vent their *party* spleen at those who loved him with a disinterested affection—We allude to the uncalled for, unkind remarks in relation to our brethren, by some Baptist Editors in their eulogies of Dr. Waller. To raise a controversy over his grave, would be a disgrace to Protestantism; it would too nearly resemble the Irish *wakes*; and those who threw the brand are responsible for the consequences. Repeated attempts were made, within a few years past, by Baptists, to force him into a controversy with the “Reformers;” and because he would not become a pliant tool in their hands, he was abused beyond measure. This was kept up in some quarters until his death—yea, verily, if we mistake not, one of those scurrilous articles appeared after his death. And these calumniators are some of the men who would drag him forth, as it were, from his grave, and force him into a controversy with those who had loved him. Who were his maligners for the last five or six years of his life?* Not our brethren; for we are well assured that at the time of his death and for several years before, he had not a single enemy in our ranks. Can the Baptists say as much? They can not—they dare not. We always knew that Dr. Waller was a *Baptist*; but then, thank God, the *glasses* he wore were clear—unclouded by party prejudice—which enabled him to see things in a different light to those who wear *green* ones; and he had the manliness to avow as much; and this, to our mind, is the prime reason for the present uncharitable thrust at our brotherhood.

It is painful to us to notice such unpleasant matters in con-

*The *Western Recorder*, *Western Watchman* and *Tennessee Baptist* will show.

nection with the name of one we esteemed so highly; but it is said "there is a point beyond which forbearance ceases to be a virtue," and that point we consider nearly or altogether reached in the present instance. But if we are to have a revival of the old controversy with the Baptists, we do hope they will leave out the name of Dr. W.

The truth of the Savior's remark, that "the children of this world are wiser in their generation than the children of light," is exemplified in every day occurrences. Thus we see an English, a French and a Turkish nation, whose religion, politics, manners and customs are widely different, burying their old national animosities, and making common cause against Russia. And can our Baptist brethren find no important work that could be made "common cause" with us? and in which prudence and religion would dictate to them the necessity of burying old animosities? We leave this question for them to answer.

Remembrance of the past should, we think, admonish them of the danger of a controversy with us; but if they are determined to disregard all cautions, and, under the guidance of hair-brained men, madly rush into it, thereby not only jeopardizing, but perhaps, sacrificing, on the altar of *party* ambition, the noblest work of the age (Bible Revision) the disgrace will rest on them.

As to that "Book," we know but little about it; and if we knew much against it, God forbid that we should speak lightly of any of Dr. Waller's works. One thing, however, strikes as being very remarkable—*i. e.* if it proved so effectual in "rolling back" the tide, how is it that our brethren now number some 300,000 or 350,000, when at the time we suppose this book appeared, they did not exceed about 10,000! There is no doubt on our mind but the Baptists now claim for it far more than the author ever did. In a controversy he had with Mr. Thomas, a Baptist Preacher of Missouri, some two or three years since, this book came up; and if memory serves us aright, Dr. W. spoke of it by no means approvingly—but rather as a youthful indiscretion. We would not be understood as asserting positively, that his words will bear this construction, as we only read them

once, and did not charge our memory particularly with their import; but we *think* they will, and feel very confident that, if Mr. Ford will republish them, all impartial judges will agree with us in regard to their construction.

Mr. Sands, of the *Religious Herald*, a very candid and mild writer, ascribes Dr. Waller's change of views in regard to the orthodoxy of the "Reformers," to an *approximation* of the latter to "orthodoxy and sound Scriptural views;" and says: "If not in reality changed, at least so far in language, as we [he] can venture to affirm that no such censure would have been cast on them as was done in the resolutions of the Dover Association." This is a frank admission; and are we to understand from it that, with their *present* views, the "Reformers" would have been pronounced *orthodox* by the Dover Association, and retained in fellowship? If so, why are they *now* excluded from it? Lest we should do them injustice, we will not attempt an answer, but this is something that demands an explanation. But we shall have something more to say about this "change" hereafter. At present, we would only remark, that, if there is in reality an "assimilation of views," it *might* be possible that Mr. S. is as much mistaken in regard to the quarter from whence it emanates, as was the man who concluded that the *pavement flew up* and hit him in the face.

Mr. Sands' allusion to the "Christian Baptist" and "Christian Hymn Book" was most unfortunate for his position; as it is a well known fact, that the latter is still in use, and the former still regarded as a standard work, by our brotherhood, and the ablest ever produced by its author. Several editions have been found necessary, of late, to supply the demand. How this comports with the reputed change, we leave for others to determine. But certain it is, that the Christian Baptist would have gone into disuse, ere this, had our views undergone any material change.

In conclusion we would say, it is our earnest desire to cultivate friendly relations with our Baptist brethren; and should extremely regret a controversy with them, especially at this time. But if they are determined on war, all we have to say is, *Let it come.*

They will not find us unprepared. Most of our old soldiers, who fought so valiantly in the former one, are still alive and able to do good service; and then we have a *host* of new recruits, well armed and disciplined.

We were pretty much raised in a Baptist community, in South-Eastern Virginia, and profess to know something of Baptist usage, &c., there, from 1814 to '32; and at some subsequent time—perhaps commencing next month—we purpose giving a few chapters of facts—from our book of remembrance—in relation thereto; and see if Virginia Baptists will say that such is their present usage—that they have remained stationary. D. B.

BAPTISING IN THE NAME OF JESUS CHRIST.

A Western correspondent writes as follows:

“One of our brethren in this county has a good deal to say about baptism. He says that we have no right to baptize in the name of the Father, Son, and Holy Spirit. He runs to Pentecost where Peter says, ‘Repent, and be baptized in the name of Jesus Christ,’ &c. Give us a few thoughts on the subject.”

We trust the brother alluded to is actuated by better motives than a vain desire to become distinguished for his acumen, as the discoverer of something heretofore hidden from the view of mankind. A desire to bring to view truths that have been obscured by superstition and error, is commendable; but a desire originating in the motive above alluded to, almost invariably, if persisted in, ends in the grossest errors. The view of the brother referred to, is not new. It was advanced, to our knowledge, more than twenty years ago, in the State of Ohio, and by a man who had, we believe, “set up on his own hook.” The love of novelty, and a desire to become the leader of a party, had prompted him to this; but he finally landed in Mormondom. But this only by the way.

This question may be disposed of in short order.

Jesus Christ, by virtue of "all authority" vested in him, commanded his Apostles to go and "teach all nations, baptizing them into (*eis*) the name of the Father, and of the Son, and of the Holy Spirit."^{*}

We admit that this formula, or these names in connection with baptism, are never found in the Acts, but simply the name of Jesus Christ, embodying a phraseology indicative of the *authority* by which baptism was to be administered. "Be baptized in the name (*epi to onomati*—on account of the name, or by the authority) of Jesus Christ."[†] "And he commanded them to be baptized in the name (*en to onomati*—by the authority) of the Lord."[‡]

"In the name (*en to onomati*—by the authority) of Jesus Christ of Nazareth, rise up and walk."^{||}

We might multiply instances where the phrase, "in the name," simply means "by the authority of;" but these will suffice to show that baptism is to be performed by the *authority* of Jesus Christ, *into* the names of the Father, Son, and Holy Spirit.

Another reason may be adduced, why the Apostles commanded them to be baptized in the name of Jesus Christ only. The persons (Jews) whom they were addressing, believed (or professed to believe) in the Father and Holy Spirit, and acknowledged the authority thereof. The prominent question at issue between the Jews and Apostles, was the validity of the claims of Jesus of Nazareth to the Messiahship. Hence, when these were established by reference to the law and the prophets; when the multitude was convinced that Jesus was made both Lord and Christ—that He was crowned King of the universe—nothing could be more natural than for the Apostles to say, Since you believe this, you must now confess Him before men—you must now be baptized in His name, or by His authority.

The Apostles derived all their authority to baptize from the commission recorded by Matthew; and to say they did not baptize into the names therein mentioned, is virtually charging them

*Mat. xxviii: 19.

†Acts ii: 38.

‡Acts x: 48.

||Acts iii: 6.

with disobeying the Lord, and destroying the validity of their baptisms. If they did not baptize into these names, they could not have baptized in the name, or by the authority of Jesus Christ, for this was the only baptism that had His authority. If the Apostles could administer a valid baptism whilst disobeying a part of the commission, why may they not have changed the rite from immersion to sprinkling, as the Romanists have done? Or why not dispense with it altogether, as the Quakers have done? And if they could dispense with a portion of the commission connected with first principles, why not change the "all things whatsoever," including Christian duty, to their own notion? And if they had a right to change precepts and ceremonies, and administer ordinances contrary to the precepts of the King, how do we know that the Gospel they preached was the Word of the Lord? In short, where would this matter end? Prove to me that we can dispense with baptism into the names of Father, Son, and Holy Spirit—and be validly baptized without—and I will prove, by the same argument, that we can dispense with ALL that the Lord ever spake, and be just as well off.

We emphasize our position. The only baptism authorized by Jesus Christ was to be performed into (*eis*) the names of Father, Son, and Holy Spirit: he that baptizes without these names, does it without the authority of Jesus; and, *per consequence*, his baptisms are invalid.

D. B.

PAYING FOR A NEWSPAPER.—The Germantown (Pa.) *Telegraph* very truly says: "Except the cash system is exclusively adopted, and rigidly observed, we know of no business in which its bills are so difficult to collect as subscriptions to a newspaper. This is not because subscribers are unwilling to pay; but that it is principally owing to pure neglect. Each one imagines that because his year's indebtedness amounts to so small a sum, the printer surely can not be very badly in want of that, forgetting that the fruits of his business are made up of such little sums, and that the aggregate of all the subscribers is by no means an inconsiderable amount of money, and without which the publisher could not for a single month continue the issue of his paper."

SUNDAY SCHOOLS.

We concluded, some time since, to call the attention of our readers to the importance of Sunday Schools; but learning that the Illinois brethren (at some meeting in that State) had appointed a committee to prepare an essay on the subject, which was to be printed in the "Sentinel" first, and then copied by the *Evangelist* and other papers, we concluded to wait and comply with their resolution. As said essay has not made its appearance; and as we wish to stir up the minds of the brethren on the subject, we have concluded that *an original* essay may answer for the present—holding ourselves ready, however, to insert the one from the committee whenever received. But, to our subject.

In the beginning of the present century, the results of Infidelity frightened the serious Minds of Christendom. The intellect of the Church was stirred to its profoundest depths. A Bible Society was formed, for the purpose of giving the Holy Scriptures to all the families of the earth. A wakeful spirit of benevolence brooded over the face of society. Among the means which it devised for aiding the spread and triumph of the Gospel, was the Sunday School, an institution deserving the attention of every Christian Philanthropist and Statesman. Its object is to mould the mind of the childhood into a rational faith of Christianity. It proposes to obviate the ignorance and the vicious influences which corrupted former generations, by thoroughly sowing the seeds of religion, broadcast, in the souls of children; by making the Bible an object of special study, and by training children to its informations from the opening dawn of their reason.

It is strange that the utility of an institution so obviously good as the Sunday School, having a purpose so simple and so practicable, should ever have been questioned, or that there should exist a necessity for essays in its behalf, to convince *Christians*

of the benefits to be derived therefrom. But there are many who fail to understand this appliance; who stand in doubt of its lawfulness, and are disposed to regard it rather as an innovation on the Divinely constituted religion of Christ. They demand a specific precept of the New Testament for its existence, and in the absence of such verbal sanction* conclude that it is a lean from the Bible. The objection is worthy of consideration, not so much on account of its weight, as for the distinctions it allows to be made on matters of the first importance to every disciple of Christ.

1. The objection is founded on the supposition that the Sunday School is a part of Christianity, properly so called. If this were so; if an attempt were made to identify this appliance with the essential elements of the Gospel, there can be no doubt that it ought to be regarded as a corruption of the Christian Religion. The Gospel is a Divine system, perfect within itself, to which nothing can be added without injury, and nothing subtracted without weakening its powers.

2. But the Sunday School is not meant to be a *part* of the Gospel. It is not an object of *faith* or *obedience*, but simply a means of moral action. Between an instrument of moral *action* and an *institution* of religion, there is an immense difference. The first is a matter of revelation—a supernatural devisement—a positive arrangement after the pleasure of the LORD. The second is a thing of human construction, an adaptation of reason amid any given set of circumstances. It is the effort of a moral being to discharge its duty, to carry out its purposes and disinterested affections.

3. The objection presupposes that man is not allowed to use the means of moral action, except by verbal permission from the Bible. If this were so, the Bible would defeat itself. For it is silent respecting the precise means of carrying out its moral precepts. For instance, we are commanded to make peace between alienated men; but there is no prescribed formula of set means

*If an express verbal recognition of the Sunday School could be found in the Scriptures, then it would be a *part* of Christianity, instead of a *means* of moral action.

by which this shall be done. There is no rule laid down which is applicable to every case, or to any case. We are left to select the best means in our power; and thus to interpose as mediators in the strifes of men. I may effect a reconciliation by one means, another by quite a different process, yet both agreeing, in that the influences brought to bear in both cases, are honorable and virtuous. Now the question is, Who has a right to object to the reconciliations, because the mediators can not give a verse of Scripture, verbally commanding the means that have been employed? If the Bible had prescribed the moral means of every action, the world could not have contained the books that such would have been written in.* No man could ever have read them; and it would have been completely unintelligible.

The Liberty of Christianity, the right to act, consists in the burden or obligation laid on every one to exert his mind for discovering and applying the means of doing good. The limit of this Liberty is truth and virtue. Within this limit there is complete and perfect freedom to act, to the full extent of every one's ability. Beyond it, there is no freedom. There is only the dreadful ability of crime, whose chains are the most degrading bondage. This the Apostle teaches: "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report: If there be any virtue, and if there be any praise, think on these things."† Could there be any thing plainer, than that Christians are justified in employing every noble means of doing good?

Now parents are commanded to "bring up their children in the nurture and admonition of the Lord." But the formula or set means of doing this is not laid down. Jesus Christ has not favored us with a specific *plan* of educating children in the wisdom of God. Yet He has commanded us to attend to their early culture. Has He not left the selection of *means* to ourselves? And if so, is not the Sunday School justifiable?

That God sanctions two things is plain: 1. The duty of parents to educate their children religiously; and 2. The duty of

*John xxi: 25.

†Phil. iv: 8.

the parent to afford his children the best opportunity and the happiest facilities to the acquisition of this sort of knowledge. Let Moses speak: "Therefore ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And you shall teach them [to] your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thy house, and upon thy gates,"* &c. This precept shows that the chief business of the Jewish father in his intercourse with his family was to teach them the Word of God. It was to be written upon the door posts of the house, and on the gates, doubtless to afford the child every facility to learn.

Can it be supposed that God is less careful for the early religious training of children now, than of old? Or that more care should be taken to teach the principles of a fleshly institution, than a spiritual one? Surely not. It is safe, therefore, to conclude that every Christian father is in duty bound to teach his children, and to furnish them with the happiest facilities to learn the Word of God.

Paul himself, was brought up at the feet of Gamaliel—a great master of the Law. Was this right? He makes honorable mention of the early religious training of Timothy, and sanctions it. So that the question is, the *efficiency* of means—not the *right* to teach. This is self-evident.

The Sunday School, then, we hold as an honorable means—right in the sight of Heaven and Earth. Many have the *ability*, who have not the proper *means*. To teach the Bible, as it should be taught our youth, requires a special apparatus. A special geography, special maps, books of various description, such as the natural history of Palestine, and the East in general; the manners and customs of the ancients; their religions and jurisprudence—all this sort of information is essential to the study of

*Deut. xi: 18-20.

the Bible.* But few families possess this apparatus, nor do all know how to use it, if they did possess it.

The Sunday School is an adaptation of the proper means to the end of a practicable and practical study of the Scriptures. It combines the special apparatus for steady, rational progress; it provides qualified teachers, and directs the mind of the pupil by all the lights and aids of experience.

We said that the Sunday School supplies many deficiencies in society with regard to the instruction of the young. There are many parents who are indifferent to this duty. There are others wholly disqualified by their vices for teaching their children. There are many others who have not the ability for this work. There are orphan children, to whom the Sunday School is the only means of improvement. Thousands of poor families have no other means of learning moral and religious truths. The Sunday School supplies, in some measure, the wants of millions, who, without such means, would be left without any adequate opportunities to acquire a knowledge of the Bible. Is it not right for Christians to supply the community of the world with facilities for acquiring a knowledge of the Gospel? It seems to us that there is no sentiment more accordant to the sense of religion, to the spirit of Christ, to the promptings of the love of God and man.

We have just *begun* to learn the vast susceptibilities of children. For ages they have been almost wholly neglected as a class. Millions have been expended to organize appliances to enable grown men to *unlearn* the errors of early life, and acquire the necessary culture for usefulness. The child has been overlooked. His early life has been left, as it were, to accident, to the facility of mere fortune, and when he became an object of interest, time had left upon him the deep traces of crime and error. Habit had injured the fine spirit of his mind. Education had found him ruined. And the little that it did for

*We would not be understood as saying the *precepts* of the Bible can not be taught without this; but rather, that in acquiring a perfect knowledge of it, these are essential.

him, only suggested to a few of the most thoughtful, what might have been done at an earlier period.

The germs of Angelic nature are in the childhood of our race. Christianity alone can unfold those capacities, and ripen them into full-blown Celestial Natures.

The instruction of children should be begun early. They are capable of learning almost from the beginning of life. The idea of God and of duty may be planted at a period which memory, in after life, shall not recall. Then is the time to make the impression of religion—the great master-thought of all virtue—the thought of God and of subjection to him.

Here the parent has a theater of action specially important. How many neglect it! Indeed, there is nothing more common than to witness the most brutal ignorance of God in children even of professed Christians.

It is said, that young birds, of a species devoid of song, when taken from their nest at a few days' old, and reared near the cage of a class distinguished for their melody, acquire a great portion of the song, even of the nightingale or lark. And if young birds be thus susceptible of instruction, how much more so are children, who are endowed by their Creator with such superior faculties?

Dr. Franklin says:

“————— to mark all human kind,
Call'd clear, blank-paper, every infant mind;
When still as op'ning sense her dictates wrote,
Fair virtue put a seal, or vice a blot.”

Shall we, then, exert our energies to place the seal of virtue on this clear sheet—the youthful mind? or shall we permit it to be *blotted* by the vices of the age?

The Sunday School is not meant to usurp the place or importance of family teaching. It is only an *aid* to parental instruction. It only furnishes additional facilities to the child. We all suffer greatly for the want of intercourse with fresh and superior minds. The child is in greater danger from this circumstance than the adult. To meet superior minds once a week, to be lessened by them, to be encouraged and instructed from them, is a

blessing which the most gifted intellect on earth can not properly appreciate or comprehend. In this way, the passive habits of life are broken; the intellect is kindled into a blaze of life; its aspirations are awakened; future prospects dawn upon it, and invite it forward to greatness and glory. In those youthful visions are the promises of manhood and Heaven. And we know of no means so well calculated to awaken the being of the child, as the Sunday School.

The Sunday School is doing great good. It is destined to do greater. It is yet in its infancy. The most imperfect one ever seen, was still a blessing. As faith in the capacities of human nature shall increase, as time shall lay open the errors of the past, as the greatness of the truth of Christianity shall be more appreciated by its disciples, the means of the Sunday School will be strengthened, and more wisely applied. The Bible is yet destined to become the chief of books, in this world's estimation; and a moral and religious education will be then regarded as the greatest of all blessings. Let the friends of the Sunday School not be discouraged. Its prospects were never brighter. The distinction between the *instruments* of doing good, and the *Gospel of Christ*, will hush every objection of the nature we have been considering. The whole Church will soon know that every virtuous means of doing good to society is the birth-right of the people of God.

We know of no truth so precious and ennobling as this: God has sanctified every virtuous agency to benefit our race. By these we conquer through faith in Christ. By these we win crowns that shall never fade away, and empires whose foundations are stable as the firmament. The liberty to employ them is the *free will* of moral being. Without this Liberty, Man would not be a free agent. With it, he is free and accountable; and shall be judged by his life—according to the ability he had to serve God and Truth. Let us aspire to this service; let us unite our skill and energies in the work; for the Judge is at hand and His reward is with Him, to give to each as his works shall be found.

D. B.

THE ELLSWORTH AFFAIR.

The lamentations of the semi-Romish Editors of our country, from the *tall one* in New York down to the smallest, puling, would-be demagogue, have of late been long and loud in regard to the chastisement of the insolent Romish priest, Bapst, by the citizens of Ellsworth, Maine. For a time, it was asserted that Bapst had died in consequence of injuries received on that occasion; and had he been one of the Apostles of Christ, the anathemas of those editors could not have been more profusely bestowed upon those citizens. Oh! what a martyr Bapst was—what a patient, suffering, lamb-like innocent he was! Subsequently, however, those editors announced the *joyful* intelligence of his recovery; and that he had condescended to accept—as a plaster, we suppose, for his wounds—of a *splendid gold watch*, presented to him by his admiring sympathisers!

The story of Bapst's death was doubtless concocted for the purpose of creating a greater amount of sympathy; and after it was proven to be false—that he was not only alive but well—those editors expressed greater indignation than we ever knew them to express on account of the *murder* of any Protestant. If American Protestants are murdered by the foreign Catholic population, especially as in the case of the Irish Catholic riot at Williamsburg, it is regarded by those editors as a trivial affair, the perpetrators excused, and the whole blame thrown on the American Protestants. But only let a hair on the head of a foreign Jesuit be *touched* by a Protestant, and those demagogues would, if they could, call down the vengeance of Heaven and Earth upon his head! Why is this so? Why are those foreigners so much more precious in the eyes of political demagogues than native born citizens? But one rational answer can be given to the question, and that is; They wish to secure to their *party* the

Catholic vote—and for this—for the sake of office, they would barter away the liberties of our country.

When we saw the first version of the Bapst affair, although our ‘bump’ of credulity is said to be well developed, yet we could not credit the assertion that the sober-minded citizens of Ellsworth were guilty of such an unprovoked, flagrant outrage as was laid to their charge. We felt confident that when the other side was heard, disclosures would be made of a very different character; and the following which we clip from the *Religious Herald*, Richmond, Virginia, proves that we were correct:

“The first movement of Bapst in Ellsworth worthy of notice, was a presentation to the school committee of his insulting petition, wherein he set forth that our Bible was the ‘counterfeit work of God,’ that it was ‘corrupt and spurious;’ that it was the most ‘pernicious of all poisons for the faith and morals of the faithful;’ and finally, a book which, by the confession of Protestant Divines, contains hundreds and thousands of religious errors, called by St. Paul ‘damnable heresies.’ The prayer of this infamous petition, that either our Bible be banished from school or theirs admitted was, and we think very properly, refused. This followed by a refusal of Papal children to read in the Testament, their continued interruption and disturbances while Protestant children were reading, for which disturbances, and not ‘for not reading our Bible,’ a dozen or more of the children of Papists were turned from school.

About this time a school house upon the Western side of the river was broken into in the night time, and fourteen or fifteen Bibles were torn up and destroyed by the Papists. Then followed a series of petty annoyances by the Papists, such as sneering at the Protestants, calling them all the mean names peculiar to their ‘rich brogues;’ stoning one of the school committee while walking in the streets with his wife, threats of violence, &c. To all this the people of Ellsworth submitted without making the least demonstration of violence.

But subsequently, after the school committee had been proscribed at the instance of Bapst; grossly libelled by an article from the pen of Thomas White, (a Jesuit abettor in the unhallowed warfare against the Bible and free schools) which appeared in the *Boston Pilot*; after threats of violence against the editor of the *Herald*, and an actual assault made upon him by a bullying Irishman, after a citizen had been stoned home by the Irish, under the impression that it was Mr. Clancy, and after another had been assaulted in the night time and knocked down by three Papists because he was not an Irishman—after tame’y submitting to all these outrages, during a series of more than six months, the people rose up by force of the

'Cast-Iron Band,' without offering the least personal violence, drove Bapst and White from the town.

This occurred about the first of June last, and from that time until the 14th of October, 'order reigned in Warsaw;' or, in other words, there was no disturbance between the Papists and Protestants.

Again were felt the pleasures of peace, and the people of Ellsworth anxiously hoped that Bapst would not return like an evil genius to rouse the Papists to violence and outrage. But they were disappointed. Choosing a time of all others the most favorable—a time when the whole business community was in gloom on account of the embarrassments of the Ellsworth Bank, Bapst made his appearance and entered upon his mission—a mission which he appears to have been upon his whole life time, namely, stirring up strife and discord.

Again were the people of Ellsworth assailed with gibes and insults by the slaves of Popery, and set on by Bapst, and worst of all, they were told that the embarrassments of the Bank and of Mr. Teasdale—one of the school committee—had all happened because the priest had cursed him. This was the straw which crushed the camel's back. Smarting under the recollections of past wrongs and outrages, a few of the excitable young men, in a manner the most reckless and daring, seized upon Bapst and tarred and feathered him, and rode him upon a rail.

This was not done on account of the religion which Bapst professed, for the people of Ellsworth are not so rigid and bigoted as to care what religion a man professes to believe. They would not interfere were the Papists to set up a golden calf and worship it, so long as they left untouched the free institutions of our country. Moreover, the Protestants of Ellsworth donated liberally towards building their chapel, and ever treated them as brothers, until the crusade was commenced against the free schools and the Holy Bible."

We never countenance mobs, under any circumstances. They are dangerous to the well being of our country. But the above case comes almost as near being justifiable, as any we ever heard of.

Let the idea be scouted as it may by political demagogues, yet we insist that present indications imperiously demand of Protestants the adoption of energetic measures, if they would not see "an end to Civil and Religious Liberty" in our country. Let every one who places any value upon these begin at once. Let all support be withdrawn from the semi-Romish papers in the land—whether called Whig or Democrat—and let no man be supported for any office who is known to be guilty of *truckling* to foreign Jesuits to secure the vote of the Romish Church. D. B.

RISE AND EARLY PROGRESS OF THE CAUSE IN MISSOURI.

BRETHREN BATES & HENDERSON—About one month since, I received near 18 numbers of your valuable paper, the *Christian Evangelist*, which I suppose has been sent regularly; but in consequence of the prefix "Elder" to my name the Postmaster did not understand they were for me, and I did not get them as they came. I am very thankful to you for them. When I received them I was on the eve of starting to Santa Rosa and Napa Valleys, where I met Bro. McCorkle. We had 4 additions at Santa Rosa—2 by immersion, 1 from the Presbyterians, and one who had been a member of the Christian Church elsewhere. At Napa we immersed 5, received 1 from the Baptists, and 1 other who had been a member before—making in all 11. We had large and attentive congregations at both places, and left the prospect very good. Large Churches could soon be built up at both these places, could they have regular preaching. Had time permitted us to have more fully presented the love of God in the gift of his Son, I have no doubt but it would have resulted in many more additions.

Bro. McCorkle and myself are the only preachers, known to me, in California, who make preaching their business; and we have only our expenses paid, and scarcely that. You will see in the *Millennial Harbinger* an account of the Churches in California. Please copy.

I see something in the *Evangelist*, from the pen of Brother A. Wright, in relation to the first organization, of the Christian Church in Missouri, which, I think, is not wholly correct. Should some future historian undertake to inform his readers of the doctrine and practice of the Christian Church in Missouri, under Elders McBride, Haden and others, he would have to state that, notwithstanding they took the Bible for their only creed, they believed and practiced things differing in many respects from what is now the faith and practice of the Church. The following are some of the old errors held and practiced, viz: "Praying for Mourners;" receiving members into the Church by "experience," before baptism;

“baptism *not* for the remission of sins;” monthly “Church Meetings,” including Saturday and Sunday; perfectly Unitarian, and knew no more about the operation of the Holy Spirit than a common Sectarian.

Brethren, permit me to say, that I know something about the changes that have taken place in the old “Christian Church” in Missouri, or *Unitarians* as the members called themselves, or *Arians* and *Schismatics* as others called them. While they were in this condition, I professed religion and joined the Baptist Church—say, about the year 1822 or 23. Old Father McBride had at this time a Church at Red Top, which must have been organized in 1819 or 20—being the oldest Church of the order in Boone county; that at Bear Creek next. But I think it probable that Bro. McBride organized one at Richland, and another at Salt Ceeek, Howard county, as early as 1818. He also had another at Tarbow Grove about this time.

About the year 1824, I commenced reading the *Christian Baptist*, which resulted in the conviction that the Baptist Church was not—so far as I had been taught—the true Church of Christ. By the *Christian Baptist*, my attention was turned to the New Testament as the only true and sufficient rule of faith practice. I now began to read, believe and practice for myself; finding no authority in the New Testament for a *Baptist* Church, or its Confession of Faith. As I learned, I taught; laying aside all the human traditions I could discover. This resulted in my separation from the Baptists.

About this time Bro. Haden paid me a visit. I had a very pleasant nights conversation with him, at old Nathan Roberts’, on the subject of Union—he a Unitarian, and I a Trinitarian. Both of us were somewhat fond of our Speculative Theology, but notwithstanding we parted friendly. Bro. Haden was then considered what he was indeed, the champion of Unitarianism. This doctrine I did not believe, and, therefore, could not join with those who did. I, therefore, with my own family and Brother and Sister Huston, organised a Church in my own neighborhood, taking the New Testament as our our only Creed and Discipline. About this time Ebenezer Roberts wrote a circular for the Baptist Association, perverting Bro. Campbell’s views on the operation of the Spirit, &c. The Baptists had it published in the political papers of the day; and in January following I reviewed it at Fayette, Howard

county, about 1829 or '30. (See notice of said review in the first volume of the *Millennial Harbinger*.) I did this because I was supposed to have imbibed "The errors of Campbell," and the little band called "Campbellites," from the time they left the Baptists.

I moved to Monroe county, (Missouri,) about 1831, and organized a Church on the Middle Fork of Salt River, at a Brother Grogan's. Himself and wife had been members of the Christian Church. We renounced all of our speculative views about Unity and Trinity, taking the words of the Spirit as our guide on that subject. The spring following, Bro. B. Abernathy visited me, and we held meetings on the Middle and Elk Forks of Salt River, which resulted in the conversion and baptism of 15 or 20 persons, and the organization of the Elk Fork Church. The Church at Paris was organized in 1832, with 6 members—Brethren Fox and Abernathy of the *Christian Church*, and Brethren Joseph Forman and wife and, probably, John Forman and wife, of what were then called *Reformers*. This took place after a very forcible discourse by Bro. M. P. Wills, after which, I called on all the brethren and sisters who believed what they had just heard from Brother W. on the sufficiency of the Word of God for their creed and foundation, to come forward—result above stated. I organized another Church in the neighborhood of Saul Martin's, but the members mostly changed their membership to Elk Fork, the meeting house being moved near Middle Grove. I should have stated that most of the members at Middle Fork moved to Madison. In conjunction with Bro. W. Reed, I organized another congregation called Antioch, near Milton. I then moved to Grundy county, and while living there, was at the following organizations, viz: Trenton, Muddy Creek, Goshen, Chillicothe, Gallatin, Medicine Creek, Heel-String, Linnens, Hickory Creek, &c.

Brethren Gaines and J. G. Allen were with me at the Gallatin organization; and it is due to Brethren J. G. Allen and G. Flint, to say that they performed a good part of the labor in the Grand River country. They organized several Churches, and preached not only in their own counties, but in many—perhaps all the counties near them.

I should have stated, that at the organization of the Elk Fork Church, there were some brethren in the neighborhood who had

formerly belonged to the Christian body, who would not unite with us, notwithstanding we were organized on the Word of God, and took it as our rule of faith and practice. Nor did they unite until we had a visit from Bro. Joel Haden, when we entered into a formal union, Bro. Haden taking the lead in showing that both parties should be united in one, since both believed that the Word of God should be our only rule of faith and practice. We then broke the loaf and took the cup in commemoration of the death of our Savior. This took place about the year 1833 or '34.

In relation to Co-operation Meetings, the first one I knew of was held at Paris. The Preachers present were Father McBride, Bros. R. Cave, A. Wright, H. Thomas, — Waters and myself. Brothers McBride and H. Thomas were chosen to preach wherever they might find the best prospects for doing good. I do not recollect that there were any special arrangements made about their support, but I think they were to trust to the brethren, where they might labor, to support them. The next effort at co-operation was made in the following manner: Bros. Joel Haden and L. Turner had an appointment to preach at Mr. Milligan's funeral, at which time I saw them and we agreed to make an effort to engage the Churches to unite in this matter; they to notify the Churches on Missouri River, and I on the Mississippi, to meet at Dover Meeting House, Randolph county, June following, (see my letter to Bro. Stone, published in the *Christian Messenger*;) if the measure was approved. We met according to appointment; but the only Churches that sent delegates were those on the Mississippi River, one in Clay county, and the Dover Church. These promised, as well as I can now recollect, the sum of \$125, to be paid to whomsoever might be chosen. Brethren Haden and Turner had failed to influence the Churches on Missouri River, as we expected, to come prepared; but several brethren from that quarter promised to use their influence to help sustain the preachers chosen. We, therefore, chose Bros. McBride and W. White or A. Wright (can not say positively which of the two last) to ride and preach until the fall following, at which time we promised to meet at Mount Moriah, Howard county, to enter more fully into the business.

This being the year the Cholera first visited Palmyra, the brethren appointed to preach were deterred from visiting the Churches in that quarter which had promised them their support, and the consequence

was the Churches did not feel bound to pay them. They labored among the Churches on the Missouri River, which done nothing to sustain them, so that they received not more than half the small amount promised them. When we met at Mount Moriah in the fall, I was perfectly disgusted at the failure; seeing that the laborers were not paid the small pittance promised. Our little Church on Middle Fork had promised \$10; this I paid out of my own pocket. There was an attempt made at this meeting to appoint other brethren to ride and preach, on the promise that they should be sustained. This I opposed, not believing that they could be sustained. Thus ended co-operation, for a year or two, in that part of Missouri.

As I have already stated, I moved to Grundy county, and organized some Churches; and as Brethren Allen and Flint moved to Harrison and Davis counties, they organized some there. These brethren and myself agreed to request the Churches to co-operate, and send out some evangelists to labor in the cause of Christ. We accordingly wrote to several Churches requesting them to raise a subscription, to be paid in *trade*, to those who might be chosen; requesting them also, to meet at Trenton on a certain day for the purpose of selecting evangelists and ascertaining what had been done for their support. About 500 or \$600 were subscribed, and Bro. J. S. Allen and myself were chosen to labor, which we did in Davis, Harrison, Livingston, Grundy, Linn and Mercer counties. At the close of our labors, there were over 500 brethren in the above named counties, and the rise of 150 added by baptism.

I can not give the precise dates of many transactions herein mentioned, as I have to depend solely on *memory* for dates.

Now, brethren of the *Evangelist*, permit me to make a few general remarks on the whole premises.

Thirty three years ago, the "Christian Body" believed and practiced as I have stated. The advantage they had over the Baptists, consisted in taking the Word of God as their only rule of faith and practice; leaving them at liberty, or, indeed, *binding* them, on discovering that they held to anything contrary thereto to renounce it and conform to the Divine Standard. This position gave the Christian brethren great advantage over those who had a written construction of the Word of God, in the form of confessions of faith or Church Constitutions; because should the latter Churches become convinced of errors in their faith or practice, they can not change

without jeopardizing their standing as Churches; should individuals do so, they are excluded. A striking proof of this took place on my leaving the Baptists. Myself and others were excluded because we got letters from the Baptist Church and constituted a Church on the Word of God; and for not returning when invited to do so.

By the aid of the *Christian Baptist*, I was enabled to discover many truths in the Word of God that had been hidden from view by the "traditions of many." I renounced what I found to be error, and received what I found to be truth. I carefully examined the Word of God for the proper name by which a professor or Church should be called; and I found the name "Disciple," "Christian," "Saint," and "Faithful brother" to belong to the household of faith individually, and "Church of God" or "of Christ," "Kingdom of God" or "of God's dear Son" as a general name; "Churches of God" or "of Christ" when applied to individual congregations. I, therefore, adopted them without any partiality for one over another.

I think I can boast of having lost as many errors as most of my brethren in the Reformation; and I only regret that I do not know more and do better than I do. I should love the Savior more and serve him better than I have. Will all my brethren who may read this imperfect outline, pray that the Savior may continue with, and bless the labors of, his unworthy servant, in these ends of the earth? I sometimes ask myself, Shall I ever have the pleasure of seeing my old brethren in Missouri? Oh! what "a feast of fat things" I should have, could I see them once more in the flesh! Oh! brethren, will none of you hearken to our Macedonian cry, and come over and help us?

Permit me, in conclusion, as it is not my intention to pluck a laurel from the brow of any one—dead or living—to name the following brethren as having borne a conspicuous part in establishing Bible Christianity in Missouri. I will begin with old Father McBride, who worked with might and main, and the zeal of an Apostle. He was the first man who organized a Church on the Bible platform in Missouri. His *work* will live long after *he* is dead. So with many others, among whom I will mention Brethren Joel Haden, Duke Young, Henry Thomas, Allen Wright, T. M. Allen, G. Flint, Wm. White, Jas. Williams, — Waters, James McBride, R. Roberts, W. Roberts and — Benton. D. P. Henderson was

among my latest acquaintances in Missouri. I bid him God speed in his successful and good work, in every department.

Time and space would fail me to name all the brethren and sisters that I long to see and commune with; therefore, brethren and sisters, in this general way, I send my love to you all. Shall we all meet in Heaven? God grant it. Amen.

THOMAS THOMPSON.

Santa Clara, California, Sept. 22nd, 1854

SUGGESTION.

BRO. HENDERSON—The last two State Meetings in Missouri have been held in October, and the next one is appointed for the same month in the year. The undersigned, desirous of attending these meetings, and being unable conveniently to attend at that time, in consequence of our engagements in School, would respectfully urge the propriety of changing the time of holding the State Meeting. Some half dozen or more of our Preaching Brethren have charge of Colleges or Seminaries, who would like to attend the State Meeting, but are prevented by their Seminary duties.

The commencement and termination of School Sessions among us in Missouri, is quite uniform. They commence almost invariably in September and end in June or July. October comes in the midst of Seminary engagements, and hence it is exceedingly inconvenient for those of us who have charge of Institutions of Learning to leave home in that month.

But if the time is changed from October to August it will afford us an opportunity of being present. We would, therefore, suggest that the State Meeting be appointed for Thursday before the 4th Lord's day in August of each year. This arrangement would be a favor to us, and, it is presumed, will not be inconvenient to others. We hope the brethren will speak out on this subject through the

Evangelist.

Faternally,

WINTHROP H. HOPSON.

J. K. ROGERS,

L. B. WILKES.

Palmyra Seminary, Nov. 9th, 1854,

CORRESPONDENCE.

DEAR BROS. BATES & HENDERSON—Since the gold-mines produced so many disruptions in the ligaments of society, civil and religious, we have had but little to report relative to the onward progress of *Bible* Christianity in Oregon; and this is my apology for not furnishing statistics of ourselves constantly, at regular and stated periods.

I said in a communication to you, one year ago, that I purposed furnishing something relative to our numbers, preachers, climate, health, country, &c., &c. but on reflection I fear it would be too *local* to interest your readers in the States; and on that account decline anything beyond ordinary "Correspondence," except in an incidental way.

We have been recently blessed with accessions to the Churches, which indicate *life* in the body. There is now a living, breathing, *acting* Christianity pervading some two or three counties, which reminds me of better days, East of the great dividing Ridge; and which affords a rich repast to many of the people of God in these Western wilds.

As evidence that we are exciting some interest in the religious world, we had a handsome *debate* about two weeks since, between Bro. Burnett, on the part of the Reformation, and Rev. Mr. Cornwall, on the part of the Cumberland Presbyterians. It was conducted in a prudent and dignified manner; and the best of feeling prevailed throughout. It was superinduced as follows:

Some three preachers were holding a meeting, at the instance of this congregation, and within its bounds. Rev. Mr. C., being an auditor, rose and demanded *proof* of the speaker, Brother Burnett. He made a quotation or two in proof, with a few rather conciliatory remarks, and proceeded. Proof was demanded a second time. The gentleman was then requested to be composed; and at the conclusion of the sermon he arose again and demanded proof that Rom. vi: 4, including the context, and Col. ii: 12 referred to water baptism.

After some altercation, it was finally agreed that the two should

meet the next day and debate it out, which they did; and immediately on the close of the debate, Bro. J. E. Murphy addressed the audience about half an hour, and called for believers to come out and confess their faith in the Son of God. 3 came forward and made the noble confession; and 2 others on the next day—all of whom (5) I had the honor of immersing in Yamhill River, the second evening.

Rev. Mr. Cornwall affirmed that Rom. vi: 4, and Col. ii: 12, had for their object Holy Ghost baptism. Bro. Burnett denied. And notwithstanding the gravity and good deportment of the disputants, and the politeness and good decorum of the audience, yet there was something in the superinduction and phases of the controversy, which gave it the air of a *Theological jollification*. I believe, however, it has effected much good. It is doubtless a good thing to "contend earnestly for the faith once delivered to the Saints. * * * *

We have *fourteen* Churches in Oregon, and about *twenty* Preachers, of very fair average talents.

Bro. Hendrix has baptised some 30 since July 1st, in the vicinity of Hillsborough, the county seat of Washington county, near which he resides, and prospects are good for more. We have had 12 additions recently, by confession and baptism, to this congregation, and 4 by commendation. At South Fork Church, at two meetings recently held there, there were 17 additions by confession and obedience. At Bethel, near 30 were added—some by commendation and the rest by confession and baptism. As I was there only part of the time, I do not know how many of each.

"The wilderness and the solitary places have been glad, and the desert rejoices and blossoms as the rose." These places of recent savage abode, are now often vocal with the praises of God. May His smiles rest upon this picturesque, balmy and blissful region!

J. McBRIDE.

Lafayette, Oregon, Nov. 2nd, 1854.

BRO. BATES—* * * * The society in this county (Yuba) is changing fast. It might be well to send a good proclaimer here. He might accomplish much. * * * *

MILES MILLER.

Oregon Hill, California, October, 1854.

BROS. BATES & HERDERSON—We are away off here almost alone—at least we have no Church or preaching here of the Christian

Society. Therefore, the *Evangelist* is a welcome visitor; and we wait each month with *much impatience* for its arrival. We would be pleased to have some of our preaching brethren call at Vinton. We think much good might be done if some of our talented Preachers would give us a call. Vinton is a thriving little village, and I would recommend it as a good place for some good brother to locate, who desires to settle in the West and preach. * * *

CLARA C. GRAHAM.

Vinton, Benton county, Iowa, Dec. 17, 1854.

Bro. J. L. Tharp's communication, from Texas, was handed to a friend to read, and misplaced. That fact accounts for its non-appearance.

The following is an extract of a letter from a Student of Bethany College to Eld. J. Whitman, Monmouth, Illinois, and published by his (Bro. W's.) request. The writer, we believe, has lately entered College, to prepare himself for the Ministry. D. B.

"Board here is worth \$100.00 per nine months, exclusive of lights, which is more than I am able to pay. I, therefore, rented a room and am boarding alone, which will cost me \$60.00 per term; and it is a tolerable pleasant way of living, although I hope to see the day when I can do better. But this depends very much upon my conduct. It therefore becomes me to improve my time; for man's happiness depends upon his own conduct, and the relation he sustains to his fellow-men and to his Creator. Man's greatest honor and happiness is to be guided by the will of his Heavenly Father; and thus procure His approbation and blessing, and realize that he has a God to watch over him, and who will be his support in time of trouble, and his exceeding great reward. But men are continually striving for earthly honors, while if they were willing to *know* the highest honor of man, how easy it would be to obtain it. How much talent, and how many lives are spent in trying to obtain honor, and entirely fail to find the real honor of man. They lose sight of that great and never dying principle of man, that shall have being in bliss or in degradation, when rocks and hills shall be moved, and when this mortal tenement and all that appertains thereto, shall have worn out with its using—that great principle that shall abide during the ceaseless ages of eternity. And why is it that man does not look at his true and lasting interest? It must be for the want of light. Oh! that that light could shine more brightly."

Yours with the greatest respect, W. T. HALEY.

BRO. BATES—Dear Sir—Brother Dr. W. H. Hopson, of Palmyra Female Seminary, commenced a meeting in that town some two

weeks since, and with the assistance of Bro. L. B. Wilkes, (who is associated with him in the Seminary,) continued it up to last Lord's day night. 58 were added to the Church—51 of whom by confession and baptism. 18 young ladies of the Seminary were among the number of the saved—only 2 of whom were under fourteen years of age, and these 2 were in their fourteenth year. I am informed that Mrs. Sparks, sister to our excellent and talented brother, Prof. Richardson, of Bethany College, was among the number that confessed.

We now begin to see some of the fruits of Palmyra Female Seminary. Would to God we had such a School in every town in the State! The intellectual, moral and religious influences which they exert and foster, would, like perennial fountains, send forth rich and sparkling streams, deepening and widening as they meander among the hills and valleys of human society; repressing the vicious, strengthening the feeble, encouraging the timid, elevating the pure and benevolent, and, by the light of Christianity, civilization and refinement, dispelling the darkness of ignorance, vice and barbarity, and making the desert and solitary places to rejoice and blossom as the rose!

I have read with pleasure, and some profit, I trust, Brother Cox's piece, in the Dec. No. of the *Evangelist*, on "The Power of Bishops," in which I find much to approve, and somewhat to disapprove. He repudiates the idea of the Elders exercising "arbitrary power," and so do I; but the question is, What is arbitrary power in this case? Any power delegated to them by the Church, necessary to enable them to govern or "rule the Church?" I suppose not. But I want to see the arguments upon this subject, which is at this time, perhaps, the most important one now engaging the labors of our scribes. May the Lord direct their efforts! The Lord be with you.

Your brother in Christ,

D. T. MORTON.

Hannibal, Mo., Dec. 7, 1854.

BRO. BATES—*Dear Sir*—We have nothing very favorable from this part of the country. The number of conversions at our meetings is comparatively small. The Churches are, however, united, devoted, and slowly growing in active benevolence. Infidelity, in various forms, assails us. Infidels never tire. As soon as they are made ashamed of one plea, they impudently lay hold of another

equally absurd. The final perseverance of *sinner*s seems to find a better practical illustration, than the final perseverance of *saint*s. The latest phase of this monster is "Spiritualism;" in which aspect it is now charming very many of the ignorant, light-headed and carnal. But the prospect never was fairer for permanent success in the Gospel advocacy. Truly yours,

ISAAC ERRETT.

Warren, Trumbull county, Ohio, Dec. 28, 1854.

CHURCH NEWS.

BRO. BATES—*Dear Sir*—The good cause progresses slowly here, yet with a firm step. Brethren Powell and Perkins are laboring with considerable success, and prospects are brightening for better days.

Yours in hope,

GEO. H. BARNETT.

Linn county, Oregon, November, 1854.

BRETHREN BATES & HENDERSON—* * * About 100 additions to the cause of our blessed Redeemer, in this county, since the 1st of August last. Truly and fraternally yours,

JOS. CHEW.

Ray county, Mo., Dec. 3, 1854.

BRO. BATES—I organized a Church on Long Creek, Decatur Co., on the 5th Lord's day in October last, and baptized 5 persons at that place.

Yours, &c.,

SAML. FRENCH.

Clark county, Iowa, Dec. 4, 1854.

BROS. BATES & HENDERSON—On Friday before the fourth Lord's day in October, our Annual meeting for Western Texas convened at Lockhart. It continued five or six days, with 4 confessions, and 4 added by letter. Embracing the second Lord's day in November, Bro. McCall held a meeting of some four days at San Marcus with 5 additions. On Thursday evening before the fourth Lord's day in November, I commenced a meeting in Lockhart, was joined by Bro. McCall on Saturday. We continued our effort until Tuesday night—say, one week—with 23 additions—19 confessions—2 from the Baptists, and 2 by commendation. We left the prospects good.

Yours truly,

HENRY THOMAS.

Austin, Texas, December 4th, 1854.

BRO. BATES—I would inform the readers of the *Evangelist* that Bro. J. W. Gill and ——— Buckhalter held a meeting in this place, of three days' continuance, including the 4th Lord's day in Nov.,

at which time a Church was organized of 18 members—17 of whom had been members before, and one by confession and baptism. We desire the prayers of the brotherhood, that we may be able to live in the discharge of all duties, that others seeing our good works may be constrained to glorify their Father who is in Heaven.

Yours in the hope,

U. DOTSON.

Hartford, Warren county, Iowa, Dec. 6, 1854.

BRO. BATES—The cause of Truth is slowly but permanently progressing. We have accessions to our numbers every few weeks. Last Lord's day we received two.

Yours truly,

J. M. YEARNSHAW.

Danbury, Connecticut, Dec. 11, 1854.

BRO. BATES—Bro. J. Swallow, of Burlington, commenced a meeting at this place on the 9th inst., and continued over Monday, which resulted in 3 additions by confession and immersion. A good impression has been left upon the public mind, from which we hope to reap more fruit.

J. L. L. TERRY.

Brighton, Iowa, Dec. 15, 1854.

BRO. BATES—*Dear Sir*—Since my last we have been favored with the Lord's blessing, in adding to the army of the faithful some 28—18 by confession and baptism, and 10 by commendation.

Yours truly,

S. KNIGHT.

Farmington, Iowa, Dec. 15, 1854.

BRO. BATES—I will inform you that the good cause is still prospering in this place and vicinity. Quite a number have been added to the Church during the summer and fall, much prejudice removed, and the prospects favorable for more good to be done.

Your brother,

J. B. ROYAL.

Vermont, Illinois, Dec. 18, 1854.

A correspondent at Columbia, Mo., under date Dec. 12, says:

“Protracted meeting going on at the Christian Church. 60 or 70 additions up to this time.”

The meeting reported by Eld. L. B. Wilkes, had already been reported by Dr. Morton, in “Correspondence.”

D. B.

☞ The Evangelizing Report of Elder Longan, a long string of Church News, some Correspondence, Poetry, and two Obituaries, designed for this No., were unavoidably crowded out.

☞ Eld. Alexr. Davidson requests us to say, his present address is Oquawka, Illinois.

D. B.

EDITORS' TABLE.

☞ We take this method of informing the public, that we have no copies of the Revised New Testament for sale; nor do we know where they can be obtained this side of New York. Address Cor. Sec. Bible Union, New York.

☞ Those who write any thing for publication, when writing on business, will please write it on a separate piece of paper; otherwise, it may be overlooked, when only a few lines. In examining the contents of from half a dozen to three dozen letters at a time—each containing some business item—it is not strange that one might overlook little notices for publication. But where they are written on a separate piece of paper, we file them immediately.

☞ It is stated, on what appears to be good authority, that the celebrated Father Gavazzi will visit the U. S. again soon, and intends making the tour of the different States. We trust he may visit all the towns on the Upper Mississippi.

☞ Since our remarks on "The Ellsworth Affair" were in type, we are told that Greeley, of the *N. Y. Tribune*,—one of the editors we had in our eye—did give both sides of the question. This was unknown to us. What we saw in his paper, was decidedly in favor of Bapst; and we fear he is too ready to favor the Jesuits.

☞ A patron lately informed us that his Nov. No. failed to reach him. We intended sending him another, but being called off just after reading his letter, and the letter being misplaced, we forgot to whom to send. Will he please inform us?

☞ We have some complete sets of vol. 5, which we will sell at 50 cts. the volume, in advance.

☞ Mr. W. M. Leftwich, a Methodist Preacher of Missouri, has, we learn, been giving Elder J. Creath and ourself a *scoring* in the St. Louis "*Christian Advocate*;" but for want of the courtesy peculiar to Christians, neither the Editor of the *Advocate* nor Mr. L. sent us a copy. Will some friend in Missouri procure and send us a copy containing his strictures? We wish to notice his effort; if it is worthy of it.

☞ Our receipts this month indicate a more *healthy* state in our financial department than they did some months past. (Now is the right time to pay up.) Considering the shortness of crops, this is quite encouraging. Iowa has been in the rear of Missouri and Illinois heretofore. This month she is in the *van*.

☞ We again say, All letters on business with the office, or communications for the paper, should be addressed to *Christian Evangelist*, Fort Madison, Iowa. *Private letters* to D. Bates, should be sent to Fort Madison, also. *Private letters* to D. P. Henderson, should be sent to Canton, Mo.

☞ We furnish our readers a *variety* this month; but as the initials "D. B." are appended to so many articles, modesty forbids inserting the word *choice* before "variety." However, it is the best we could do this month, and those who have been urging us to write more, ourself, will now be gratified. We can, at least, say a word about our "Correspondence"—extending, as it does, from the frigid North to the sunny South, and from the Atlantic to the Pacific. This, through the year, we regard as worth more than the price of our paper, to all who desire information in regard to the progress of the cause throughout our widely extended "domain." Will our scribes please *sharpen* their pens, and aid us?

☞ Our *club* arrangement works well. It affords an opportunity for those who will, to pay for copies for themselves and friends "without money." Continue to send them. We will fill the orders.

☞ We are requested to say, that the next Annual Meeting of the Bible Revision Association, will be held in St. Louis, Mo., the FIRST FRIDAY IN APRIL NEXT.

☞ INTEMPERANCE TREE, a picture recently gotten up by A. D. Fillmore, Cincinnati, Ohio. This is quite an ingenious thing; and, surely, none who are convinced of the kind of fruit it bears, would undertake to *climb* it.

☞ Elders W. H. Hopson and L. B. Wilkes are now associated together in conducting PALMYRA FEMALE SEMINARY. They have two young ladies as Assistants, besides Music and Drawing Teachers. Their house is large enough for 150 pupils, and the Principals can board 50. This School is in good repute wherever known. For particulars, address the Principals, Palmyra, Mo.

☞ Brethren E. Davis and J. K. Rogers have opened an ACADEMY at *Saint Joseph, Mo.* Particulars we are unable to give, but as one is a graduate of *Virginia* University, and the other of *Missouri* University, it is presumable that both are well qualified for the business.

☞ Bro. J. C. Reynolds, Associate Teacher of ABINGDON ACADEMY, *Abingdon, Ill.*, in writing on the 22d Dec., says: "Our School is doing very well. The cause of Truth has already been much benefited by it. We are determined to make it the instrument of much usefulness."

☞ All who take the *Evangelist* know that WALNUT GROVE ACADEMY, *Eureka, Ill.*, is still in existence; and, from private accounts, doing well. The number of pupils, &c., we can not now tell.

☞ The *Ladies' Christian Annual* for January is received. We have always spoken favorably of the *Annual*, and we can add, that this number is equal, or superior, to any that have preceded it. Terms, \$1 a year, in advance. Address J. Challen, Philadelphia, Pa.

☞ The *Ethical Companion* is the title of a small folio, printed at Ocala, Florida—C. S. Reynolds, Editor. It is devoted to Christianity, Education, pleasing and instructive Miscellany, and furnished to subscribers at \$1 a year. From the specimen before us, we should conclude that Mr. R. was possessed of fair writing talents.

☞ Bro. C. Kendrick, Palestine, Texas, is driving ahead with the *Philan-*

itropist; and although his paper may *darken* the prospects of the *Evangelist* in that State, yet, as we know the brethren need one in the "Sunny South," we bid him God-speed. But few as *useful* scribes as Dr. K. are to be found. He is far more attentive to the *substance* than the *shadow*.

☞ We shall notice all of our exchanges as soon as we can find room.

Book Notices.

☞ THE GREAT RED DRAGON, OR MASTER KEY TO POPERY, is the title of a book received at this office.

We read this book many years ago, and must say that the disclosures were of too startling a nature for our credulity. We regarded them as greatly exaggerated statements, if not wholly false; but more recent developments have convinced us that "the picture is not overdrawn." The book should find a place in the library of every Protestant. It contains more than 400 pages, neatly bound in satin, with French edges and gilt back, and is sold by the publisher—Samuel Jones, Boston, Mass.—at \$1.25 per copy. We expect an agent here soon, and we have no doubt but that he will find ready sale for a large number of copies, as several are already bespoke.

☞ We are under obligations to Elder Jonas Hartzel, (recently of Ohio, but now of Davenport, Iowa,) for a copy of his book—DEFENSE OF THE BIBLE *versus* MODERN INFIDELITY. The book contains the correspondence of the parties, and the speeches of Elder Hartzel in a debate with Mr. Barker, of Ohio, a celebrated Infidel lecturer. It is to be regretted that Mr. Barker would not furnish his speeches according to agreement, after they were written out by the Reporter. This is *prima facie* evidence that he felt himself defeated. The array of proof adduced by Elder H.—from profane history and the writings of Infidels—of the fulfillment of many prophecies, can be set aside by no man; and while it stands, the authenticity of the Bible is beyond cavil. Elder H. must have been an extensive reader, and read to some purpose, too. Mr. Barker, when a Methodist Preacher, wrote a book against Infidelity. Many of the arguments he used in that book, were brought against him in the debate, and must have given him much trouble. We intended giving some extracts from the book this month, but the many late reports of meetings and obituaries, compel us to defer it. The book contains about 329 pages. It is kept for sale by Chas. Lesslie, Davenport, Iowa—price, 50 cents single copy; 3 copies for \$1.

☞ DEBATE ON TOTAL HEREDITARY DEPRAVITY, &c.; *the Design of Baptism, and the Possibility of Falling from Grace*; between Rev. Joel Hume, Posey county, Indiana, and Elder B. Franklin, Cincinnati, Ohio, is the title of a book of more than 300 pages, sent us by some friend. It contains the speeches of both parties, in full. After a careful perusal, we must say, if any one could sustain Rev. Hume's positions, he is that man. He seemed to glory in his ignorance of the Greek language, and the Commentators, (only for effect, we suppose;) but he is certainly an adroit disputant. When the arguments and proofs of Elder F. would seem likely to overwhelm him, he would raise a *great fog*, on some irrelevant matter, well calculated, if the debate had not been printed, to "darken counsel." Elder Franklin is so well known as a successful de-

bater, that a lengthy notice is unnecessary. We regard this as one of his best efforts. We suppose the book is for sale by the Am. Chris. Pub. Society, Cincinnati, Ohio; but as it regards price, we are utterly ignorant.

☞ Messrs. Fowlers & Wells, New York City, have published three of the best Essays on the Evils of Tobacco Chewing and Smoking we ever read. The three essays are printed in a pamphlet of about 60 pages, and sold at 15 cents per copy. Send on, all you tobacco users, and get a copy.

☞ John S. Dye, publisher of the BANK MIRROR, has sold out the Western part of the concern—located at Cincinnati, O.—to Messrs. Paddock & Mansfield, exchange Brokers. We have just received the second issue since it came into the hands of these gentlemen, and it bids fair to be a reliable reporter. Terms, semi-monthly, \$2; monthly, \$1.50. D. B.

CALL FOR PREACHERS.

Bro. A. Tutt, Glenwood, Mills county, Iowa, in writing to us on the 6th of December last, says:

“If you have any preachers with you, who wish to find a plentiful harvest, send them to Western Iowa.”

Bro. D. J. Sanders, Schuyler county, Mo., writing on the 22nd of the same month, says:

“Help is needed here very much. Brethren, you that travel and preach are invited to call at Brushy Branch Church, in the South-east corner of Schuyler co. The harvest is truly great, and the laborers few. * * * We have much error to contend with. I would further state, that I live in a high, rolling, healthy country, of rich soil, and a considerable quantity of vacant land; and any brother who wishes to locate himself and preach the Christian doctrine, would do well to call and examine this country before locating elsewhere. I will travel with him and show him the country round about, and my house shall be his home as long as he may wish to sojourn among us.”

Who can respond to the above calls?

D. B.

OBITUARY.

BRETHREN BATES & HENDERSON—Death is still abroad in our land, and many are made to feel his power. He is still snapping the tenderest chords of the human heart, and causing many to mourn the loss of bosom companions and friends. He makes no distinction in age or sex; but the old and young, the male and female, the erudite and rude, the noble and ignoble, are all alike encircled in his icy embrace. Sister ELIZABETH, the wife and companion of our beloved Brother GEO. H. KINCADE, departed this life on the 4th inst., in the 28th year of her age. She was a very amiable, Christian lady. But she is done with Time, and Time things, and has doubtless gone to that far off land of peace and joy, that is in reservation for the people of God: far beyond the vicissitudes and cares of this mortal life, “where the weary are at rest, and the

wicked cease from troubling." "Blessed are the dead that die in the Lord," says the Spirit of God, "for they rest from their labors, and their works do follow them."

Sister Kinkade has left an affectionate husband, five children and numerous friends to mourn their loss. She met the grim monster without a fear, and died in the triumphs of an immortal faith.

J. N. WRIGHT.

Ursa, Illinois, Dec. 15th, 1854.

Died, of typhoid fever, in her 21st year, at her residence in Lima, Illinois, Dec. 2nd, 1854, EMILY MARIA MCKINNEY, wife of G. MCKINNEY, and daughter of Thomas and Nancy Killam. She was immersed by Bro. E. Craig, since which time she led the life of a pious and devoted Christian. She left an evidence of character behind her which causes all who knew her to mourn and lament the loss of such a sister. The last month of her life she was impressed with the idea that she would not live till spring, and told her husband to prepare for the trial, and not to grieve after her; but to prepare to join her where sorrow is unknown. She also requested her aunt to have her buried in certain garments, to arrange her hair in a certain manner, and to sing at her burial the well known song—"Why do we mourn departing friends," &c. She left a faithful and much respected husband—a brother in the Church, who was baptized by Bro. Henderson—to mourn his loss. Her health was as good as usual the last month of her life, and she seemed cheerful; and after her spirit had taken its flight, a calm and heavenly smile was on her countenance, as though she had just met some esteemed friend. Will some brother account for this apparent foreknowledge?

T. KILLAM.

On the 23rd of October, in her 17th month, of flux, NANCY JANE, infant daughter of JOSIAH and SUSAN VERTREES. Two little sons and a daughter have we buried in Bethel Grave-Yard. Happy are they. Jesus blessed such little ones. Those only who have met similar losses can sympathize with the bereaved. The Lord giveth and the Lord taketh away, and blessed be his name. We mourn not as those without hope, for we fondly anticipate a reunion in the first resurrection.

JOSIAH VERTREES.

Lousa county, Iowa, Dec., 1854.

In Cincinnati, Dec. 6th, of consumption, FRANK DURHAM, only son of HOWARD and REBECCA DURHAM.

HOWARD DURHAM.

On the 30th of October, in Brighton, Iowa, of scarlet fever, LAURA L., daughter of J. L. L. and S. J. TERRY, in the 5th year of her age.

JAMES L. L. TERRY.

DEAR BRO. BATES—Truly in the midst of life we are in death. LOUISA ANN DODGE was taken from our midst Dec. 19th, 1854, in her 21st year. She was the daughter of JOHN and THEODOSIA DODGE, of Warren county, Ill.

In her 13th year she confessed the Savior, which enabled her to form a Christian character rarely attained by one of her age. She was attacked with measles last summer, followed by fever, which preyed upon her system five months, which she bore with Christian fortitude and patience. For the last three weeks she greatly "desired to depart and be with Christ." She was always calm and composed when approaching death, conversed much with those around on the subject of religion, and very sincerely exhorted her unconverted friends to prepare for death. About the first of Nov. she composed the following verses, while confined to her bed. As they give her views of the good world, and show her confidence in the promises of the Gospel, all who have seen them desire you to print them.* Being read by Bro. Gaston, who preached at the burial, they made a deep impression upon the audience. May God's grace comfort her aged mother, who is yet on this side the Jordan.

JOHN M. DODGE.

*We will do so, perhaps next month, under some appropriate head. The number of obituaries this month, and the length of some of them, compelled us to omit all the poetry appended to the different notices.

D. B.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, MARCH, 1855.

NO. 3.

REVIVALS OF RELIGION—No. 1.

Do the Holy Scriptures warrant us to believe that modern revivals are caused by the outpourings of the Spirit of God?

To save myself from the charge of infidelity, I state that I do most conscientiously believe the Sacred Writings of the Old and New Testaments, and their teachings relative to the influence of the Holy Spirit in the salvation of men, and on all other subjects. But I am not so well satisfied of sectarian teaching on this subject. The advocates of modern revivals teach that the Holy Spirit is specially imparted to men before faith to produce faith, to secure the salvation of men, that without this impartation they must be lost forever, that this is not *constantly* done, but only *occasionally* done, and then not to mankind generally, scattered throughout the various countries of the world, but only to certain individuals of Christian countries, and not of Heathen, Jewish, nor Mohometan countries; and not to all the individuals of Christian countries, but only to the members of one religious denom-

ination, and not to all of them, but only to a few of them. There are cold times when this outpouring is no where to be observed; it then descends in showers upon one of our large cities, in which there are Catholics, Episcopalians, Presbyterians, Baptists, Jews, Quakers, Methodists, Christians, Mormons, &c. This shower does not descend upon all these sects at once, like rain that falls upon the wicked and righteous alike, but it descends upon one of these sects at a time, or rather upon a *few individuals* of one of these sects, while all the rest of these sects are overlooked and passed by for the present, and then after a while he returns and visits another one of these sects, or a few individuals of it, and slights all the rest of these sects, either altogether, or at least for a considerable length of time, and then returns and takes another of these sects. Formerly he was more partial to the Methodists than to the other sects, then next to the Methodists he seemed to like the Baptists best, then the Presbyterians, and the Heathens, the Jews, Catholics and Episcopalians were entirely neglected. But recently he has seemed to change his course of operations; he now seems to be descending upon India and China—upon Mormons, and the people called Campbellites, &c. It is admitted by the advocates of this system that the work is not always genuine, that they are followed by a deplorable apathy, declensions and inactivity—that a great part of the time after these outpourings these sects are asleep, and that once-and-awhile they wake up, bluster about, vociferate, and then fall to sleep, until another outpouring takes place, or until God is pleased to accompany his word, as though he forsook his word, and was absent from it, and only returned to it occasionally, and until he does thus return to it, and accompanies it, it is *powerless*, instead of *powerful*—*full of power*. They say it is unphilosophical and absurd to think of promoting these revivals without these outpourings. Now it appears to me that a simple and truthful statement of their teaching upon this subject is all that is necessary to render it ridiculous, and expose its absurdity. If he teaches the sinner *before* faith in the Scriptures, does he teach him the same things which he has already taught us all in the Bible? If so, why teach

it over again? Does he have to repeat a thing over and over again, like we do, to give it *force*? Why teach the sinner by miracles and prophesy in the Bible, and without these outside of the Bible? If he teaches in these outpourings something different from what he has already taught in the Bible, which of these teachings is the sinner to follow, the one in the Bible, or the one in these outpourings, or accompanying of his word? Is God's word unworthy of belief? does it need security, or some sort of guarantee to render it credible? Who is to be judge between what he has said in the Bible and out of the Bible? Which of these two teachings is the preferable one? Why this partiality to some sects? to some individuals? Did not God make us all? Does he not love us all? Did not Jesus Christ die for all? Does not God command all men to be saved? Is not the Bible given to all where it goes? Can any man do more than to believe the Bible and obey its teachings? Would God give us a Savior, and command us to believe in him and obey him, and threaten to damn us if we do it not, and know at the same time he was commanding impossibilities to be done? that he was withholding from us at the same time something, without which we could neither believe nor obey? Is there in the New Testament a Catholic Savior or salvation? Is there an Episcopalian Savior? a Presbyterian or Baptist Savior? Is there a Methodist and a Quaker salvation? Is there in the New Testament a Baptist doctrine, a Methodist doctrine, a Presbyterian doctrine, a Catholic doctrine? There is but one doctrine in the New Testament. That is the love of God manifested in the Gospel and through Jesus Christ our Savior. Is there in the New Testament a Baptist Gospel, a Methodist Gospel, a Presbyterian or a Catholic Gospel? Are Catholics or Protestants, or both of them together, guided by the Holy Spirit in their teachings? Which of them are guided by the Holy Spirit in their national establishments, persecutions of each other, traditions, slanders, licentiousness and wickedness? Which of the Protestant sects formed their creeds by the *Bible alone*? Did the Holy Spirit teach the Episcopalians the 39 articles, and teach the other Protestant sects to deny them? Did the Holy Spirit

teach the Presbyterians the Westminster confession of faith, and the other Protestants to deny it? Did he teach the Methodists and Baptists to make different creeds, and preach different doctrines? Can the Indians and Africans, who have no Bibles, give summaries of their faith in the Bible, like the sects have done? Does the Holy Spirit teach Catholics and Lutherans that Christ is present in the Supper, and teach all other Protestants to deny it? Does the Holy Spirit teach Catholics and Pedobaptists to sprinkle *speechless* babes, and Baptists to immerse *believers only*? Catholics and Protestants are taught from their infancy in chatechisms and creeds in their respective systems, and are guided by parents and Preachers, and are influenced by those with whom they live, and the Spirit of God has no agency whatever in making them either Catholics or Protestants. Some texts of Scripture are strongly impressed upon their minds; others of a different meaning are kept out of view altogether, or glossed over, and they are taught that their religion is built upon the Bible alone; and when they read the Scriptures they fancy they see there what they have otherwise been taught to believe. Besides the teachings of God's Spirit in the Bible, each sect has a private, individual, secret inspiration, by which they *feel* that they are justified; they are sure that they are right, because they feel strongly that they are right. Will some of your readers answer this?

A MORAVIAN.

WORKINGS OF THE MAINE LAW.—The *Hartford Courant* states that in the month of July there were twenty commitments to the work-house—in the month of August only eight. In the month of August last year sixteen. There have been twenty-three persons discharged from the work-house since the 1st of August of the present year, and on Saturday, Sept. 9, there was not a single male person in the work-house, which, except for a couple of females, would be tenantless. There has not been a parallel to this state of things at any season of the year for eight years at least—for how much longer we do not know—but we presume there never was. Is there a sane person who doubts for an instant what has caused this result?—*Ex. paper*, '54.

“SPEAK KINDLY TO THE ERRING.”

How often have the feelings of benevolent hearts been stirred—nay, the heart itself been made to bleed—at beholding the sufferings of a poor, wandering outcast, shivering in the biting blasts of a cold winter's night. Hunger, want, and a guilty conscience, are all pressing hard upon that almost crushed spirit. “Speak in gentle accents” to the silent sufferer! Though poor and mean, in outward appearance, yet, perchance, there beats in that heaving bosom a warm and generous heart, though stained with many a sin—a heart of kind, generous, noble impulses and manly sentiments.

But why does he appear so mean, so ignoble, so loathsome now? What evil genius has beguiled this once innocent, this once happy heart? Not only happy in its own innocence and loveliness, but which inspired others with emotions of purest pleasure—of most exquisite delight and soul-entrancing rapture. Was his ruin wrought by some inflexible *law* of a “*Blind Fatalism?*” No—never! God, the High and Holy one, never instituted any law which in its operation produced any such results. For to admit this is to charge God with all the wretchedness and suffering resulting from the operation of such a law, and thus charge him with bringing into existence rational intelligences, merely that he might sport with their misfortunes, and delight himself in contemplating their unmitigated sorrows and accumulated sufferings.

Not, however, deeming it necessary to spend time in an effort to negative a proposition so absurd as to need no other refutation but its own statement, let us return to the contemplation of the lone sufferer, in his abject poverty and utter helplessness. “Speak kindly,” we repeat it, “to the sad-hearted, guilty one.” Oh! yes, speak kindly to him, though clad in rags, and shame is his only mantle now! Yet he was once innocent, lovely and

beloved; but downcast and forsaken now! "Innocent;" yes, innocent, pure and spotless. Beloved by a fond mother, who, alas! for the poor boy, died, long, long ago. Once he was admired by many friends, for his amiable manner, growing out of nobleness of soul and gentleness of disposition—the hope of a widowed mother, and the admiration of the entire circle of that mother's friends. But behold him now. Alas! a wreck. The personification of sad-visaged misfortune and ruined greatness. His countenance care-worn and desponding; his heart beating with a kind of spasmodic emotion, alternating between hope and despair, as the fragments of a thousand broken vows and blasted hopes go floating by on memory's translucent tide, as onward still it flows in its eternal course.

Does he indeed remember those days of peaceful innocence and joy? Oh! yes. Hence those agonizing feelings are the result of a consciousness of having departed from his early instructions, and of having wickedly disregarded the wise suggestions of his better judgment. Hence, we say, there is hope; for where there is life there is hope; and where there is agony there is vitality or life. Oh! yes, says the kind hearted Christian, my delight is to raise the fallen; to reclaim the erring, and to set the bewildered, downcast wanderer right. Then speak encouraging words of kindness to the straying one, and thereby revive in his riven soul the almost dying energies of expiring hope, and the lost one is more than half redeemed. Glorious work! Divine, Christ-like deed! Eternal honor to those who are thus engaged.

It is too often the case that persons are disposed to enter into judgment, and mete out an unmeasured condemnation to the erring, without enquiring into the nature of the circumstances surrounding the unfortunate soul. This is unmitigated cruelty. For while it is virtuous in us to visit crime with unqualified condemnation, it is also true that deeds of fearful enormity occur—nay, are superinduced—by a train of circumstances, which, if they do not relieve the *actor* from censure altogether, go very far in lessening the guilt of the perpetrator. But the same action, performed under different circumstances, would justly sub-

ject the actor to the unequivocal condemnation of all rational persons.

How often is it the case that a generous hearted youth is thrown out upon the bosom of a cold, heartless, unfeeling community? He is not permitted to associate with respectable society, because he is an orphan and poor, and, consequently, friendless. He *must* have association some where, and as an unalterable decree has denied him such companions as he would have chosen, he accepts such as he *can*; or, rather, such as are *forced* upon him. He would have greatly preferred other and very different associates, but this being denied him by the force of circumstances, he reluctantly submits to the decree. Thus companioned he is *driven* out into a world of vice, folly and crime, of every grade and color. Poor boy! you are now, by compulsion, entering the class-room of crime; soon, alas! too soon, you will be surrounded by unholy class-mates, greatly your seniors in wickedness, who will impart to you a knowledge of the *science of crime*. These are demons incarnate—veterans in wickedness—scarcely less wicked than the Devil himself—dragging unsuspecting, unwary souls, down to ruin and to Hell. God pity the poor orphan!

Look at the bright eyed little boy as the day dies away in the soft twilight of a clear summer's eve. See him gazing upward at the beauteous brightness of the ever lovely "Milky-way." Hear him say, Mother, I think Heaven must be very lovely. The mother responds in the natural enquiry, Why, my son? Because, replies the lovely little child, the nails with which the carpet is fastened down in the world of glory are so bright and beautiful. Oh! I do hope you, and sister, and I, will be permitted to go there and live forever; don't you, dear mother? Methinks I see that mother weep. Why this sudden emotion? Ah! I'll tell you, gentle maiden. That weeping widow was once the wife of a pious man, who died and left a handsome living for his widowed wife and helpless orphans. Of this they have been robbed by a villanous executor, who now rolls in luxury, while the good man sleeps in Jesus, and while the bereaved widow and

her helpless children are contending with poverty and want. She thinks of that husband's virtues and of her own sorrows, and while she thinks she weeps. But those tears are bottled, and will come into remembrance before God. Mother, dear mother, what makes you weep? sister and I love you *now*, and when we all go to meet our departed father, whose grave you showed us this evening, we will love you still.

Time, ever on the wing, flies swiftly by. In a few years the sad-hearted mother is laid in her lonely grave—very soon her yellow-haired, rosy-cheeked girl, the lovely little blue-eyed beauty, sleeps quietly by her side. The tumults of earth disturb not their quiet slumbers there. But the boy, the lone boy, what has befallen him? Where is the lonely "orphan boy? The story is a sad one, and can soon be told. He was thrown out into the world without any one to care for him; he therefore soon learned not to care for himself. Falling in with idle company, who were wicked as well as idle, he soon imbibed their vicious habits. Step by step he is led on in the descending road to shame, wretchedness, and, shall I say, *ruin*? No! I will not say it yet, but make one more effort to save the lost boy. "Speak kindly" to the dupe and victim of crime and dissipation. I approach the poor unfortunate youth kindly: I say to him, Young man, where are your friends? Friends! he repeats in an interrogatory tone of wild bewilderment. Then thinking of his wicked and forlorn state, he adds, I have none! No friends! said I—you once had friends, had you not? He gazes into my face a moment, as if to discover my motive in thus interrogating him; but see! he totters—he falls! while from his lips escape the shrieks and groans of a heart wrung by deepest, keenest agony. Why all this? 'Twas the manifestation of sympathy in soft words, kindly spoken, that touched a tender chord which had been wont, in other days, to vibrate to the soft cadence of a kind mother's voice. Thank Heaven, his soul is not yet frozen over. I see in those tears, so reluctantly shed, some faint glimmerings of interlucous light within that soul; darkened as it is by the foul blotches of sin and vileness. Yes sir, said he, recovering;

I once had one friend at least—that friend was my mother. She died and I was lost—I was left a lonely orphan boy. You see me now, hateful, hated, shunned, loathed and despised by all who know me. I have no friend, no home, no Heaven! Sad indeed is my condition; dismal my doom. Oh! that I was pure as once I was, that I might die and peacefully pass away and be at rest. But, alas, for me, hope dies within me as the dark cloud of utter hopelessness and soul-withering despair, in dark and heavy folds, settles on my decaying vitals. Dismal, indeed, is the doom of me, the once innocent orphan boy.

Reader, speak kindly to the erring and you may save a soul from death. Point the erring one to the bow of God's grace and mercy, which in His all-abounding love is hung up in the moral Heavens, to invite the straying ones of earth back to His favor and forgiveness. Raise up the bowed down with kind words; arouse their hopes, and induce in the hearts of wretched outcasts resolutions so strong as to result in their reformation—their redemption.

Mothers, be not hasty to condemn the unfortunate. Speak kindly, if you would do them good—if you would reclaim them. Think of your own darling boy—your own lovely daughter. Remember, they may yet be orphans in this world of change and uncertainty. They may yet be exposed to the "fowler's snare." Teach them early lessons of Truth and Virtue—thus you will, in a good degree, fortify them against the invading power and destroying consequences of sin. Begin now, ere you are called hence, to join the great galaxy of stars, in the bright land of peace and fadeless felicity—in the grand "Council Chamber" of God's magnificence and glory.

E. L. C.

Barry, Illinois.

General Samuel Houston, Senator from Texas, has recently been baptized in Texas. Mrs. H. has been, for many years, an active, consistent and devoted member of the Baptist Church.—*Rel. Her.*

FALSE MODESTY, SQUEAMISHNESS, &c.

That modesty is a virtue which all should prize highly, we readily admit. But some appear so *excessively* modest that it amounts to squeamishness.

We are aware that there are some, who are so keenly sensitive in regard to any seeming impropriety, that, although their lives depended on it, they could not be induced to utter one word which might appear to infringe on the rules they have laid down for the government of themselves and others, in this particular. This is weakness—a *false* modesty—for which we are not disposed to censure them harshly. We would reason with such, and try to teach them to discriminate between *real* and *false* modesty. But there is another class (part of which we fear come up to the old proverb, viz: “Those who possess the least share of a virtue, are generally loudest in its praise”) who are ever ready to cry out—“immodesty,” “indecenty,” &c., when if they would search their own hearts, as they are searched by Jehovah, they would discover that the improprieties of which they complain, exist only in their own corrupt thoughts. This is plain talk, we admit; but we can demonstrate our position, in few words, to the satisfaction of all good judges.

It is a well known fact, that one of the most common objections urged against immersion, is the alleged “indecenty” of the thing. But who that possesses a *pure heart*, would ever discover any “indecenty” in it? No one. The indecenty exists only in the *impure thoughts of the objectors heart*, and no where else. We lately read the blasphemous discourse* of the infamous Orson Hyde, a dignitary in the Mormon Church, and second only to Brigham Young.

His subject was polygamy; and he unblushingly asserted that

It is with some misgivings that we allude to this horrid blasphemy, and nothing but the importance of our subject could induce us to do so.

Jesus of Nazereth, was the *Bridegroom* at the marriage in Cana, Gallilee; and that Martha, Mary and other devout women who ministered unto his physical wants, were his *wives*!! Now the history of His life, together with profane history, and the judgment of the world—Mormons excepted—will sustain us in the affirmation that none but the most *corrupt heart* could ever have conceived such an abominable idea from reading those passages of Scripture.

Again: One can not speak of his *age*, without affording the corrupt in heart opportunity to indulge in base thoughts. We can not discourse on some of the fundamental principles of the Gospel, without affording such an opportunity to cry out—“Vulgarity,” “Immodesty,” &c. Indeed the entire “Gospel of our salvation” is spurned by some, because of what *they* conceive to be, improprieties of speech.

To arrive at correct conclusions in regard to this matter, we must learn to discriminate between justifiable and unjustifiable uses of words of questionable propriety. We must consider the occasion that calls them forth, and the object had in view. *Some* occasions imperiously demand the use of words that might be altogether improper on other occasions; and he who makes no distinction, lacks judgment.

In conclusion we would say, Let no evil-minded person try to impugn our motives for these remarks, nor misrepresent them, by intimating that we place no value on modesty. Nothing could be farther from the truth than such an intimation. We have not even attempted to underrate it, but simply endeavored to draw the distinction between *real* and *false* modesty; and we were prompted to this undertaking by learning that the question was mooted in certain circles—not for commendable purposes.

D. B.

Religion, like its votaries, while it exists on earth, must have a body as well as a soul. A religion purely spiritual, might suit a being as pure, but men are compound animals; and the body too often lords it over the soul.—*Lacon*.

ANTICHRIST.

Anti-Christos is a Greek word, and is compounded of *anti*, against, and *Christos*, Christ—against Christ—or else, in the place of Christ. It occurs only in the Epistles of John, and there only five times. Anti-Christ is defined by John to be any person who denies the Father and the Son. Such were apostate Christians, who renounced the hope of the Gospel, and denied the Father and the Son.—[I. Epistle of John, ii: 18-22 verse, iv: chap. 5 verse, II. John, verse 7.] He is a great adversary to Christ; the most subtle, malignant and powerful foe Christianity ever had. Dr. A. Clarke asks the question, “Who is anti-Christ?” and then answers:

“Any person, thing, doctrine, system of religion, or polity, &c., which is opposed to Christ, and to the spirit and spread of the Gospel, is anti-Christ. Even *Protestantism* may have its anti-Christ as well as *Popery*. The heresies which sprung up in the days of John were the anti-Christos of that time. As there have been a succession of oppositions to Christianity, in its spirit and spread, through every age, since its promulgation in the world; so there have been a succession of *anti-Christos*. The name has generally been to whatever *person* or *thing* systematically opposes Christ and his religion. Many anti-Christos are many false prophets, false Messiahs, heretics, and corrupters of the Truth.”

The following New Testament Scriptures foretold His rise and coming:

[Acts xx: 29, 30.] For I knew this, after my departure.—[II. Cor. xi: 3, 13, 14, 15.] But I fear lest by any means as the Serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is due to Christ.—[II. Peter ii: 1-3. I. Tim. iv: 1-3. II. Tim. iii: 1-5. II. Thess. ii: 1-10.]

It is styled the mystery of sin, Son of perdition, who opposes and exalts himself above all that is called God, or that is worshipped. He is not a Turk, a Pagan, or an Infidel, but a professed Christian. It is the Babylon of John and the little horn of Daniel. It made war against the Saints; it wore out the Saints;

it changed *times and laws*; it will be *consumed*. He spoke great words against the Most High. This was abundantly verified in the noise and bluster of the Popes, in the superiority they have assumed over crowned heads; vaunting of their infallibility and supremacy; thundering out their bulls and anathemas; excommunicating Princes, and absolving subjects from their allegiance. Macknight's *Truth of the Gospel History*, page 225, reads, "The Protestant Interpreters generally understand by the Great Harlot—Babylon the Great—is meant the Roman Hierarchy—the Roman Catholic Church." Some of the principal marks or signs of anti-Christ are these—or the difference between Christianity and anti-Christianity are these—First, Jesus Christ is the head of the Christian Church. The Popes of Rome are the heads of these anti-Christian establishments; the Kings and Queens of England are the heads of the kingdom of the Episcopal Clergy. Mark the second of the Beast—These human establishments, these imps of anti-Christ, are founded upon and governed by the commandments, and doctrines, and traditions of men, councils and creeds. The kingdom of Jesus Christ is governed by the New Testament *alone*. Any Church that has any other rule of faith and practice is a limb of anti-Christ—they are the unchaste daughters of this old harlot, the Church of Rome, the mother of abominations. The worm at the core, the germ of all anti-Christianity, is the power to decree rites and ceremonies, and to settle matters of controversy in the faith. These Churches are established by human laws, and are governed by political heads and leaders. Third, The kingdoms of this world are and have been established by law; they are national establishments; "part and parcel of the law;" such as the Roman Hierarchy, the Church of England, the Kirk of Scotland. A National Church is an infallible mark of anti-Christ. These are human establishments. The Christianity of the New Testament never was and never can be a national religion. The constitutions of these Churches are anti-Christian. The fourth mark of the Best is infant baptism. This tradition is the ground and pillar of Popery, and of her unchaste daughters. How can

Protestant Churches profess to reject the traditions of the Papacy and still retain this one. A fifth mark of anti-christ is persecution by civil law, such as Papists or Episcopalians practiced in England and Virginia, and the Presbyterians. The sixth mark of anti-Christ, which I shall name, is so many orders of Clergy, Popes, Cardinals, Jesuits, Friars, Bishops, Archbishops, Priests, Class-Leaders, Circuit-Riders, Presiding Elders, and District Bishops. These creatures are all unknown to the New Testament. This army of Priests is the Devil's staff—his privy counsellors. There are fashions in Divinity as well as in clothes and other things, and this is very unfashionable talk. As Protestants, we are bound to believe that both Christ and anti-Christ have come. But where is anti-Christ? Shall we look for him among Catholics? Oh! no, he is not here; he is among the Turks or the Protestants. Is he among any of the Protestant sects? Oh! no, we are all exactly in the Apostles shoes; there is no anti-Christ here; he is among the Papists and Deists; so we shall not be able to find this old gentleman, with his hoary head of sin; he has not appeared yet; we look for him hereafter, as the Jews do for Christ. The doctrine of all the first Reformers was, that the Pope was anti-Christ—Catholicism is anti-Christianity, so is Episcopalianism and Presbyterianism.

God has sent forth the sword among the nations, and it is now reformation or ruination. Italy is a store-house of fire. All the country about Rome is a bitumen or pitchy substance. In the year 80 a fire burst out from beneath, in the middle of the city, and burnt four of the principal Heathen Temples, with the sacred buildings of the Capitol. When the 1260 years have expired, Rome itself, with all its magnificence, will be absorbed into a lake of fire, sink into the sea, and rise no more forever. Every thing now in the state world betokens a speedy overthrow of the Mahometan and Papal powers, both of which took their rise about the same time, and have been greatly weakened. Many Protestant Churches are opposed to the spirit and nature of Christ's kingdom, which never was intended to draw a form of Godliness over whole nations, which are destitute of its power

and its spirit. Anti-Christ is a form of Godliness without the power. There are artificial religions, as well as artificial flowers, fruits, doll-babies, and so on. The difference between natural and artificial things is, natural things have life, power and beauty; artificial things and religions have no life, nor power, nor beauty. There is a voice from Heaven which says, as with thunder, Come out of her, *my people*, that you be not partakers of her sins, lest you partake of her plagues. The early Reformers made great use of this passage. Let us all come to the letter and spirit of the New Testament, and see that we have the faith, the love, the zeal, the humility, meekness and devotion of the ancient Christians.

PETER WALDO,

Near the cross-roads.

DR. A. CLARKE, L. L. D. F. A. S., AND SALVATION BY FAITH,

Or the Golden Chain of Salvation.

What must I do to be saved?—Acts xvi: 30.

Dr. Clarke, Doctor of Canon and Civil Laws, Fellow of the Royal Society of London, has a famous sermon upon the above text. It is in nearly all the book-stores of the Methodists, for sale. I propose to offer a few thoughts on this discourse.

The first sentence of this famous discourse reads as follows:

“To spread the Gospel through the world, God employed certain persons, who were called (*Apostolai*) Apostles, persons sent—*i. e.*, immediately from God himself; and from him alone they received their commission, which was as extensive as the habitable world; for it is delivered in these words: ‘Go into all the world and preach the Gospel to every creature.’ This they appear to have understood in the most literal sense, and therefore thought of nothing less than carrying the glad tidings of salvation by Christ Jesus to every nation of the earth, to which the providence of God should open their way.”

Dr. Clarke is dead and gone from this earth, and will have to answer to a higher tribunal than any on earth for what he wrote.

I intend to do him the same justice as if he were living. If any of his admirers can acquit him or defend him from what I prove upon him, *let them do it*. In the first place, I deny that God ever gave such a commission as that above quoted to any man or men. I call for the proof from some friend of Dr. Clarke's. In the second place, I deny that our Savior, Jesus Christ, ever gave such a commission to the Apostles, and call for the proof from some Methodist preacher, editor or layman among the Methodists. If they fail to do it, then Dr. Clarke stands *convicted* before the public of making two misstatements in the very commencement of this famous sermon of salvation by faith. Whether he did this ignorantly or knowingly, intentionally or unintentionally, I shall not now say. I will leave that for the reader to determine. I simply state the fact, that he *garbled, half quoted or cabbaged* the commission given by Jesus Christ to the Twelve Apostles, to save or serve his system, or for some other reason unknown to me. Let him who denies this charge produce the proof. The commission given by Jesus Christ—not by God our Father, as stated by Clarke—is thus recorded by Matthew, the first of the four evangelists, and is thus rendered by Dr. John Wesley:

“Go you and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world.”—*Matthew* xxviii: 19, 20.

Mark, the next historian in order, thus records the commission as rendered by Dr. John Wesley:

“And he (Jesus, not God the Father) said to them, (the Apostles,) Go you into all the world, and preach the Gospel to every creature. He that believes and is baptized, shall be saved; but he that believes not, shall be condemned. And these signs shall follow them that believe, &c.”—*Mark* xvi: 15, 16.

The reader will see from this quotation that Dr. Clarke only quoted half the commission, and saved the jailor and the Methodists with half a salvation; with half as much as it took to save the Apostolic converts of the first century of the Christian

era. This is a *true*, a *solemn* and an *awful charge*. Luke records the commission thus, according to Wesley's translation :

"And (Christ) said to them, (the Apostles,) Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem."—*Luke xxiv: 46, 47.*

John, the fourth evangelist in order, thus records the commission, as translated by Wesley :

"As the Father hath sent me, even so send I you. And having said this, he breathed on them, and says to them, Receive you the Holy Ghost. Whosoever sins you remit, they are remitted to them ; and whosoever sins you retain, they are retained."—*John xx: 21-23.*

I shall now attempt an analysis of the commission, as recorded by the four evangelists, and as translated by Father Wesley in his notes. First, Matthew says, Disciple all nations. This is before baptism. Instruction is before baptism, before salvation. Mark says, He that believes the Gospel—when disciplined, instructed or taught to believe the Gospel, then they are believers in the Gospel before they repent or before baptism. *This order is as infallible as their inspiration.* What next to faith. Luke says, Repentance and remission or pardon of sins. He does not name faith, discipleship or instruction, nor does Matthew, Mark or John name repentance. From the three first evangelists we have obtained faith or belief, discipleship or instruction, and repentance from Luke. Now, what next to repentance? Matthew says, Teach and baptize—Mark says, Believe and baptize—Luke says, Repentance. Well, here is faith, repentance, baptism, from these three evangelists. What next to baptism? Mark says, Shall be saved, or pardoned. Luke says, Remission or pardon of sins. John says, Whosoever sins you remit, they are remitted. Three of the four evangelists have remission of sins. We have thus got faith, or teaching, or discipleship, repentance, baptism, remission of sins. What next in this infallible order to remission of sins? Answer, The Holy Spirit. Proof, When this commission was first opened, expounded and enforced, by the Holy Spirit speaking through the

Apostles—when the taught Jews believed what Peter preached, or the Gospel, on the day of Pentecost—when disciplined and convicted, they asked what they were to do? The Holy Spirit says, through the Apostles, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. Here we have the commission as given by Jesus Christ to the Twelve Apostles, opened and applied in the above order. What next in this order to the Holy Spirit? Answer, Perseverance, Matthew says, teaching those (who were taught or believed and were baptized) to observe or obey all things whatsoever I have *commanded you*. These things are in the New Testament Scriptures. What next to perseverance or a continuation in the Apostles' teaching.—[Acts ii: 24.] Answer, A resurrection from the dead in the last day.—[John v:—I. Cor. xv.] What next? Eternal blessedness at God's right hand. These shall go away into everlasting life.—[Matt. xxv.] The Gospel which the Apostles preached to all the world, and which every convert made by them believed and obeyed till the death of the Apostle John, or till the close of the first century of the Christian era; before the son of perdition was born; before there was a Catholic or Protestant on earth; before the Pope was conceived, or a Trinitarian had ever been heard of, or an Arian, Socinian, or Unitarian, was this: Jesus was proved to be the Messiah of God by the Old Testament Scriptures, by Moses, the Prophets, and the Psalms—Luke 24—by all the signs, wonders, miracles and demonstrations of the New Testament—that he died for our sins, was buried, arose the third day, ascended to Heaven, was coronated at God's right hand; the people were then called upon to believe these facts, upon Divine testimony, to repent, forsake all sins, be immersed, be pardoned, receive the Holy Spirit, be faithful till death, a resurrection, eternal life.

I will make this so plain and easy of comprehension that the boys and girls of ten years old, who will attend to this essay, shall understand the way of salvation, taught by the Apostles, better than half of the sectarian Preachers. First, Jesus Christ

is the Son of God—Matt. 16. Facts to be believed—He died for our sins according to the Scriptures, was buried and arose the third day.—I. Cor. 15. The proof of all this is in the Old and New Testament Scriptures. Then faith in Him, in his Word, in his Gospel; then repentance, then baptism, then pardon of sins, then the Holy Spirit, then perseverance in doing the will of God till death, then a resurrection from the dead, then eternal life. This was the Gospel preached by the Apostles. Facts, testimony, faith, repentance, pardon of sins, the Holy Spirit, perseverance, a resurrection, and eternal life. This is the golden chain hung up to the throne of God, and let down to earth, that we poor sinners may take hold of it by faith and obedience, and be drawn up to the skies.

The Pope's gospel reads thus: He that is sprinkled in his infancy, without *any faith*, and afterwards believes in the Pope, or "the Church," shall be saved. So does the gospel of all the daughters of the mother of harlots.—Rev. 17. Calvin's gospel reads: The Holy Spirit first, to an Infidel sinner, (when Christ says, John xiv: 16, 17, whom the world *can not receive*,) then regeneration, then faith, then pardon, then repentance, &c. Mr. Wesley's gospel, and Dr. Clarke's, reads: He that is baptized in his infancy, without any faith, then afterwards receives the Holy Spirit to work repentance in them, then faith, then pardon, &c. The Baptist's gospel reads thus in practice: Holy Spirit first, then regeneration, then repentance, then faith, then baptism, because pardoned. Luther's gospel reads in practice: That we are justified by *faith alone* is a wholesome doctrine, and very full of comfort. George Fox's gospel, or the Quaker's gospel, has it all spirit and no water.

These derangements are errors of the first magnitude; they are the cause of all the parties or Churches in christendom. Paul says, (Galatians i: 8,) But if we, or an angel from Heaven, preach another gospel than you have received, let him be *accursed*. I say again, If any one preach to you another gospel than that you received, let him be *accursed*.—verse 9. It is dangerous to preach another gospel. The Apostles invariably preached

one gospel in the above order: they never saved or pardoned a man by *faith alone*. I know this passage is quoted to prove it, Therefore being justified by faith we have peace with God.—Rom. v: 1. But he did not say by faith alone. In the sixth chapter he told these same Romans that they were *buried* with Christ in baptism. A man may retain every item of the Apostolic gospel, and derange them, and yet have another gospel. Proof, or an illustration of it: Suppose A owes B five hundred dollars. What is the legal representation of five hundred dollars?—an \$ and 500. Suppose A says to B, It makes no difference how we change these characters; suppose he puts the five in the middle of the two noughts, or the two noughts on the left of the five, how much does he owe then? a fraction, instead of five hundred dollars; and yet he has the identical same characters; they are deranged; he has two different sums. Just so with the gospel of Christ; when you put baptism where the Apostles put Christ, you have another gospel, though you retain every item afterwards. Baptism before faith, or without faith, makes Catholics, and all Pedobaptist Churches. The Holy Spirit before faith makes Calvinists. Repentance before faith makes another gospel different from the Apostles' gospel. There are ten links in the Apostolic chain; if you derange these links you may have ten gospels, all different from theirs and from one another, and yet retain every item of the Apostolic gospel. All the sums in mathematics are worked by ten figures, by differently arranging them. All the books in christendom are composed of 26 letters, by differently arranging them. I can make four different words and ideas from four letters. Levi, one of the tribes of the Jews, evil, vile, live. These words are as different from each other and from Levi, as the original gospel and the sectarian gospels; all are made out of exactly the same letters, but differently arranged, like the sectarian gospels. Baptism before faith makes the Pope's gospel; the Holy Spirit before faith makes another gospel, different from the Pope's gospel and the Apostles; repentance before faith is a fourth gospel; justification by faith only is a fifth gospel, &c. *A child can see this.* Paul did not save

the jailor as Dr. Clarke saved him, and as the Methodists are saved. And they (Paul and Silas) spoke the word of the Lord to him and to all that were in his house; they preached the gospel to him; Christ and him crucified, as He directed them in Mark xvi: 16, to do, and was immediately immersed, he and all his household or family, to whom the gospel was preached. This is a plain case.—Acts xvi: 33. The city of Philippi was built upon the banks of the river Hebreus, or Stryman. The Apostles sailed from that place in a vessel.—Acts xvi: 11–13. Acts xx: 6, And *we set sail* from Philippi after the days of unleavened bread.

A limited commission implies a prohibition of such things as are not expressed or contained in it; positive laws imply their *negative*. The commission under which the Apostles acted was a limited one; their duties are pointed out; to teach, to instruct, to baptize, to teach those taught and baptized. Every agent acts under a limited commission. The very term imports something committed from a superior to an inferior. The items contained in any commission, *are all the things* which the commissioned are authorized to perform. If this were not the case, a formal commission is quite an unnecessary thing. Hence, the commission of a magistrate points out and circumscribes the duties of his office; if this were not the case he might attend to the duties of the sheriff, the alderman and legislator, and all other officers. Now his commission prohibits him from meddling with the duties of a sheriff or a legislator, and authorizes him to act as a justice of the peace, and nothing more. In like manner the commission to baptize believers or disciples, prohibits the baptism of others; yea, it *forbids* the baptism of infants, as plainly as if our Lord had said, *You shall not immerse infants*; as plainly as, *Thou shalt not steal*, implies we must be honest; as plainly as, *I have appointed the sons of Levi to minister in the service of the Tabernacle*, prohibits the sons of Benjamin, or any other tribe from ministering in those things. Unless Pedobaptists can show a *new* commission from Heaven, and confirm it by miracles, authorizing them to baptize infants, they should candidly give up their cause,

for this one argument completely overthrows it. All their genius, learning and talents can not remove it.

A NORTHERN PURITAN.

MR. W. M. LEFTWICH.

BRO., BATES—*Dear Sir*—I have understood that Mr. Leftwich, a Methodist Preacher, somewhere on Missouri River, took exceptions to a piece I published in the *Evangelist* last summer, showing that Drs. Wesley and Clarke preached baptism for the remission of sins. He addressed a letter to you on this subject; you forwarded it to me to Columbia, Missouri. I answered it *forthwith*, and directed the answer to Mr. Leftwich, requesting him to prepare a piece for the *Evangelist*, denying what I had said about Wesley and Clarke, and I would reply to it. *I have no doubt he got my letter*; but instead of doing what I requested him to do, he has, as I have been informed several times, written to some Methodist Paper in St. Louis—stating that you refused to publish his piece,* and denying my statement about Clarke and Wesley. If he *has* done these things, he has stated what is *false*. I have enquired for said paper that I might reply to it, as it is *said* he has scored me *awfully!* But I can not get a copy. Will some person forward me one, to Palmyra, Missonri? I am prepared to prove all I said about Wesley and Clarke.

N. B. Mr. Leftwich may deny getting my letter. I carried it to the Postoffice myself. If he denies receiving the letter, will some person show him these lines,† and request him to send me the paper containing his piece. I do not take that paper nor have I ever seen his piece.

J. CREATH.

*This statement of his is untrue; I never "refused" to publish his letter, but sent it to you that arrangements might be made between you, to discuss the question. Indeed, I felt anxious that you should discuss it.

†I will guard against any failure. I will send him a copy of the *Evangelist* containing your letter; and not do as he has done—use men's names in the public prints, and keep it concealed from their view.

RESPONSE TO ELDER A. WRIGHT'S QUERIES.

I find in the last No. of the *Evangelist* three questions propounded by Bro. Allen Wright, with a request that Bro. Creath or myself would "give the readers of the *Evangelist* an essay on these matters." Esteeming Bro. Wright very highly, and as Bro. Creath will be absent for some time on a Southern tour, I feel inclined to gratify our good brother; although I am so pressed for time, that I am compelled to be brief.

"1. Has the great head of the Church left with the congregations (forming his mystical body) any authority to exclude or cut off from their fellowship wicked and disobedient persons?"

Bro. W. has himself sufficiently established "the affirmative of the query proposed," by the Scriptures, which he quotes for that purpose. It is, therefore, unnecessary for me to say any thing on that subject, especially as I have heard of no person, whose opinions are entitled to respect, that disputes or denies the existence of such authority. But I desire to call the attention of the congregations to the fact, that it is not merely their privilege, but their *imperative duty* to exclude *disorderly* persons from their fellowship. "Now we COMMAND you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.—II. Thess. iii: 6. So long as even common sense teaches, that all of God's commandments are equally authoritative, and compels us to repudiate "the *Infidel distinction of ESSENTIALS and NON-ESSENTIALS in matters of duty*," it is obvious, that we have as much right to lie, steal, get drunk, and commit murder, as we have to retain in our fellowship the man who commits these crimes, or who walks disorderly by a willful disregard of any one of the Divine precepts. It is not *optional*, then, with the congregation, whether or not they shall exclude disorderly persons. They are sinning against God, "crucifying the Lord afresh, and putting Him to

open shame;" if they retain them in fellowship, when proper means have been tried, and found ineffectual for their reformation. Beloved brethren, think of these things.

"2. When a person or persons have been excluded from the fellowship of a congregation, has a sister Church the right, according to the Scriptures, and common sense, to receive such person or persons into her fellowship, over the authority of the first congregation?"

Answer. Certainly not—*provided* the person in question has been justly excluded. But it should not be forgotten, that the individual Church is the highest Ecclesiastical Court known to the New Testament; that each Church is responsible to the Lord Messiah, and to Him alone, for all its acts, the exclusion and admission of members included; and that it would "set at naught the authority of Christ," by refusing to receive into fellowship and membership, a person worthy of these privileges, although he may have been excluded from another Church. The fact of his exclusion should be regarded as *prima facie*, but not *conclusive* evidence of his unworthiness. It is undeniable, however, that a Church, nominally Christian, may not merely err, but become so corrupt that the Great Head of the Church would Himself call it a "*Synagogue of Satan.*" To be excluded from such a Church *might be* a better ground for admission into a congregation of Saints, than any letter of commendation that they could possibly give. Such cases have occurred, and may occur again; and I know of no remedy for them, except it be found in the independent action of each congregation, and its individual responsibility to the Lord Messiah. For, I hold, that we have no more right to change the government of the Church, than we have to change its ordinances. I admit, that there may be evils, which according to this system are irremediable. For such the Church is not responsible. So far as a faithful adherence to Apostolic precept will keep the Church of Christ pure, every member of that Church is responsible to keep it pure, but no farther.

"3. Is a Preacher subject to the authority of the Church of which he is a member? Or is he of the 'Higher law party,' by which I

mean, Is he to be tried by a council of his 'Peers, or brother Preachers?' If so, how many are to compose that council, and where is the 'Text' that so declares?"

You will find it, Bro. Wright, unless I am greatly mistaken, in the same chapter, which also declares, that the Roman Pontiff is the Vicar, and legal Representative of Jesus Christ. I have never succeeded in finding it anywhere else.

Fraternally yours,

JAMES SHANNON.

University of Missouri, Jan. 20th, 1855.

CHARACTER OF THE APOSTLES.

BRO. BATES—The following from the pen of that eminent Divine, Thomas Hartwell Horne—not only on account of the marked contrast it presents between the Apostles and many who pretend to be their successors, but on account of its exhibition of the foundation of true Christian faith—is worthy of a more extensive reading than it can obtain, confined to his large work. It is found under the head,

The Apostles not Enthusiasts or Fanatics.

The characteristics of enthusiasm or fanaticism are a blind credulity, in consequence of which its subject is led to imagine himself always to be a favorite of Heaven, and actuated by Divine inspiration; disorder and contradiction in the religious system proposed by the enthusiast, and obscurity and absurdity in his exposition of it, accompanied with dictatorial positiveness, requiring an implicit credence of his pretensions, or at least on grounds as vain and delusive as those which have satisfied himself; a morose, unsocial and severe system of morality, and contempt of all written revelation. But none of those characteristics are to be traced in the character or writings of the Apostles. They became the disciples of Jesus Christ upon rational conviction; not upon internal persuasion alone, but an irrefragable evidence of clear and stupendous miracles, proofs submitted to their senses, and approved by their reason, which enthusiasm could not have counterfeited, and never would have required; and at every step of their progress, as their faith was called to signalize itself by new exertions, or to sustain new trials,

it was fortified by new proofs. The slowness and caution with which the Apostles received the fact of the Lord's resurrection from the dead fully exempt them from all suspicion of being the dupes of delusion and credulity. Throughout their various writings, the utmost impartiality, sobriety, modesty and humility prevail. In the most frank and artless manner they do that which enthusiasts never do; they record their own mistakes, follies and faults, and those of very serious magnitude, acknowledged to be such by themselves, and severely censured by their Master. No example of this nature can be found in the whole history of enthusiasm, and no other such example in the whole history of man.

Enthusiasts, also, in all their preaching and conversation on religious subjects, pour out with eagerness the dictates of passion and imagination; and never attempt to avail themselves of the facts, or arguments, on which reason delights to rest. Strong pictures, vehement effusions of passion, violent exclamations, loudly vociferated and imperiously enjoined as objects of implicit faith and obedience, constitute the sum and substance of their addresses to mankind. They themselves believe, *because* they believe; and know, *because* they know; their conviction, instead of being as it ought to be, the result of evidence, is the result of feeling merely. If any one attempt to persuade them that they are in error, by reasoning, facts and proofs, they regard him with a mixture of pity and contempt, for weakly opposing his twilight probabilities to the noonday certainty, and for preposterously laboring to illumine the sun with a taper.

How contrary to all this is the conduct of the Apostles! When a proof of *their* mission or doctrine was required of them, they appealed instantly and invariably to arguments, facts and miracles. These convinced mankind *then*, and they produce the same conviction *now*. The lapse of more than seventeen centuries have detected them in no error, and in no degree enfeebled their strength. Their discourses were then, and are now, the most noble, rational and satisfactory discourses on moral and religious subjects ever witnessed by mankind. There is not one single instance in them all, in which belief is demanded on any other grounds than these; and on these grounds it is always rightfully demanded; but on these grounds it is never demanded by enthusiasts. There is not in the world a stronger contrast to the preaching of enthusiasts, than that of Christ and his Apostles.—*Horne's Introduction, Vol. I, page 63.*

To all of which we cordially assent.

A. C—N.

A necessitous man, who gives costly dinners, pays large sums to be laughed at.

LINES ON THE DEATH OF A SISTER.*

BY MISS M. S. OWEN.

O! sister dear, Elizabeth,
 Can it now be relentless death
 Has aimed his dreaded shaft at you,
 And thou to earth hast bid adieu.

Shall we behold thee never more
 This side of Jordan's stormy shore—
 No, thou hast left us sad and lone,
 And to thy Heavenly home hast gone.

But though the blooming cheek may fade,
 The body in the grave be laid,
 The spirit never can decay,
 It rests in hope till judgment day.

When we put off this mortal frame,
 Secure from every care and pain,
 We'll enter that bright land of rest
 Which God has promised to the blest.

O! then together we will praise
 Him who reigns through endless days,
 There our songs shall never cease,
 All will be love, joy and peace.

Lee county, Iowa.

*Mrs. Elizabeth Kinkade.

Lines, by J. L. L. Terry, on the Death of his Child.

————— Sweet child,
 Dear as thou wert, and justly dear,
 We will not weep for thee;
 One thought shall check the starting tear;
 It is, that thou art free.

Brighton, Iowa.

ANOTHER WARNING TO PROTESTANT PARENTS.

Protestant parents who treat all cautions against placing their daughters in Romish Schools with utter disregard, would do well to read and ponder the following, which we clip from the *Gospel Herald*, Yellow Springs, Ohio.

D. B.

Great excitement in the city of Norfolk at this time—caused by the escape of Miss Josephine Bunkley, from the Catholic Sisterhood in Emmetsburg, a few days ago; she is the daughter of Joseph Bunkley, Esq., a wealthy and reputable Protestant of Norfolk. Miss Bunkley was a novice who had not completed her probation in the above named Institution. Since becoming a novice she has been doing duty at St. Joseph's Seminary as a teacher of Music, for the last ten months. Some months ago, however, she repented of her connection with the Sisterhood, expressed a desire to return home, and wrote to her father to that effect. That letter was torn to pieces, before her eyes, and she was compelled to write another declaring her satisfaction and contentment with her situation. This letter deceived her father, while the deception was confirmed by having all his letters to his daughter returned unopened. Aware at length, that she was a prisoner, Miss Bunkley determined to escape, and succeeded on the morning of the 10th inst., in effecting her liberty, by climbing through a sash over the door, and thence into the back yard, where she eluded the vigilance of the watchman, by concealing herself behind a tree; as soon as he was gone—she fled alone, a stranger in the night, and dressed in her novice habit and black cap. This poor terrified girl, traveled over a rough country ten miles, to the village of Creagerstown, where she enquired for the stage office. She was directed to the place. She immediately made known the circumstances of her case to Mr. Charles Stevens, the Landlord, and demanded his protection, which was promptly accorded, and in Miss Grimes a relative of Mr. Stevens, she found a faithful, confiding friend. She wrote to her father, who, upon the reception of her letter, repaired forthwith to his child, and brought her safely home.

These facts are startling, and Mr. Bunkley owes it as a duty to society to have this whole matter brought before the courts of justice. The perpetrators of such a gross outrage should not be allowed to escape unpunished. It is high time that the Romish Priesthood were taught that this is a free country, and that any attempt on their part to abridge the personal liberty of an American citizen will be

visited with the severest penalties of the law. They should be made to understand that we are not the slaves of Papal Despotism, and outrages that would probably be applauded in Spain or Italy, will not be tolerated on American soil.

I hope this matter will be properly investigated by a judicial tribunal, not only from a desire to see the guilty punished, but because it may lead to the exposure of other enormities, and to the probable relief of other victims of oppression. If Miss Bunkley was placed in duress and illegally deprived of her liberty, it is fair to presume, that there are other young ladies in a like situation. At this moment it may be that some poor girl may be subjected to the most cruel barbarities, and daily and hourly watching an opportunity to escape from the bondage of her tyrants. At all events, now that the statement has gone forth to the public, the whole affair should be brought to light, and the hidden mysteries of these spiritual prisons brought before the public.

If an offense against our laws has been committed, then the guilty should be punished. If, on the other hand, the accusation originated in malice, and has no substantial foundation, then it is equally proper that the parties accused, should be relieved from the suspicion of such infamous conduct.

I trust this will be a warning to all Protestants to be exceedingly careful, not to place their children or wards in Roman Catholic schools, which are but traps to proselyte converts to their fearful and damning faith.

In these nunneries of Catholic Sisterhood the angel of death flaps his wing over the crushed spirits of female virtue, while their shrieking souls sink down in sorrow, and pine away and die as captives of Jesuitism in this country. May God bring to light the hidden things of dishonesty. Adieu.

ISAAC N. WALTER.

Norfolk county, Virginia, Nov. 28. 1854.

ADVANTAGES OF OPPOSITION.—A certain amount of opposition is a great help to a man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that can not abide the storm without flinching or quailing strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces to the wind to struggle when the wind blows, gives up when they have done, and falls asleep in the stillness that follows.—*J. Neal.*

EVANGELIZING REPORT.

BRETHREN BATES & HENDERSON—Having a list of subscribers for the *Evangelist* and *Christian Reaper* to send you, I conclude to give you also a brief sketch of my recent labors in the Lord's vineyard. Since the 1st of June last I have been laboring, by the appointment of the brethren, as evangelist in this Congressional District. My labors have, so far, been mainly in parts of the District where we have few Preachers; and, consequently, I have been a great part of my time alone. Occasionally, however, I have been favored with the presence and co-operation of faithful fellow laborers in the work of the Lord; but this has been the case much less frequently than I could have wished. I have heard, in the whole time, I presume, not more than half a dozen discourses, exclusive of exhortations.

The seventy heralds were sent out by the Savior, "two and two;" and I feel sure that if I could have had, all the time, the fraternal co-operation of some warm hearted yoke-fellow in the cause of truth and righteousness, the results would have been far more encouraging.

Since I began my labors, I have preached in the following counties: Morgan, Miller, Moniteau, Cooper, Saline, Pettis, Johnson, Henry and Benton. Some of our meetings were attended with quite encouraging success, and at others, nothing in the way of actual additions was accomplished.

At Versailles, the county seat of Morgan county, I preached several days. There appeared to be a very general interest elicited, and 2 ladies were immersed. The place is at present in the hands of the Methodists, though, I trust, not hopelessly so.

At Pleasant Grove, in Moniteau county, I held a protracted meeting, which resulted in 10 additions to the congregation; 2 of them by letter. We have here a noble band of brethren and sisters. Their devoted and sensible teacher, Bro. Sappington,

was present, and aided me in the meeting. At Spring Garden, in Miller county, we had 4 immersions. Here I was encouraged by the presence and co-operation of Brethren Davis, Stubblefield and German. The two former reside in the vicinity of Spring Garden; Bro. German's residence is Montebello, Bates county.

At Heath's Creek, Pettis county, Bro. Dejarnette was with me, and we had 3 additions.

At Lone Elm School House, in Cooper county, I held a meeting of several days, and our hearts were rejoiced by the submission of 11 persons to the Savior. I have enjoyed few meetings, in my whole life, better than this one. With the brethren and sisters here I had long been most intimately acquainted. Almost my earliest efforts in the public advocacy of Christianity had been made among them. They have passed through many trials, and have been made to feel the sorrowful reality of the Savior's declaration, that "offences must come." I found them discouraged; almost in despair of ever seeing a better day. But the blessing of the Lord attended our efforts for the honor of His name, and we left them rejoicing over the return of sinners to the fold of God.

We have recently had 2 additions to the Church in this place, and several others to neighboring congregations. At a meeting held not long since, in a neighborhood known as the Rich Woods, in this county, I immersed 7, and received 1 excellent sister from the Missionary Baptists. Thus you see that the cause of truth is slowly and, I trust, surely moving on to its ultimate triumph in this part of our State. May the Good Lord help us to be faithful, and bless every effort made in harmony with His Word, for the salvation of sinners and the extension of His reign upon earth.

Your brother in hope of eternal life,

GEO. W. LONGAN.

Warsaw, Mo., December, 1854.

An upright minister asks, *what* recommends a man; a corrupt minister, *who*.

CORRESPONDENCE.

BRO. D. BATES—*Dear Sir*—I am now, Lord's day evening, penning a few thoughts for you.

Religion seems to be on the *rise*. It is gaining favor in the hearts of our neighbors. Last winter we numbered about 28, and very cold at that. Our prospects were then gloomy. But, thank God, we can tell the TRUTH and give a different account now. We now number 80, and all warm in love and living in peace. We have made a commencement towards building a *new* house to worship in—a frame. It will cost between 500 and \$1,000, when finished.

On New Year's day I immersed 2 at this place. And I would here say, that on the 4th Lord's day in December, Bro. W. Hartley and I, held a meeting of five days continuance on Clear Creek, Edgar county, Illinois, which resulted in 5 additions to the good cause—4 by immersion, and 1 from the Methodists, who had formerly belonged to the, so called, New Light brethren.

There are many dear brethren in Iowa, Illinois and Missouri, who read your excellent paper, who would like to see this account of the progress of the cause.

Bro. B., would that good brother (for I like the spirit he breaths in his writings) who reads *The Evangelist, Record, Harbinger, Ladies Annual and Philanthropist*, please handle the others as he has you? —————*

I would go on and say more, if I was vain enough to think I could fill your pages better than many others who are writing for you. But I am not, so here I close. Please publish this.

Your brother in Christ,

A. WARD.

Vigo county, Indiana, January 7th, 1855.

BRO. BATES—I have just returned from West Union, Fayette county, where we had a very interesting meeting. A small congregation (15 in number) was organized there about a year ago. The members meet regularly every Lord's day, for prayer and praise,

*We thank you heartily, Bro. Ward, for the compliment paid us in the latter part of this paragraph, but *prudence* suggested to us the propriety of suppressing it.

breaking the loaf, exhortation, &c. Our brethren there have no place of meeting except a small School House, which would not contain half the people that were anxious to hear. But our Baptist brethren (to their praise be it spoken) cheerfully opened *their* house, and permitted us to occupy it while we remained.

One little circumstance occurred while our meeting was in progress, which I will relate, simply because it indicates clearly the spirit by which certain ecclesiastic establishments in our country are actuated. The Baptist house was found to be too small to accommodate our audience, and it was suggested that application be made for the Methodist house. Accordingly, some of the Trustees were consulted, and the use of the house obtained. We occupied it one evening, and made an appointment for the next day, but, unfortunately for us, the Preacher in Charge learned that we were occupying the *Bishop's* house, and straightway coming to the house, forbid us, stating as reasons, 1. That I was a *heretic*, and, 2. That the Annual Conference of the Methodist Episcopal Church for the State of Iowa, had passed a resolution closing the doors of all Methodist houses against the "*Campbellites!*" I called upon him in a few days thereafter, to learn in what my heresy consisted; but to my astonishment, my heresy was all gone! He said that he was much mistaken. At the close of the interview he intimated his willingness to enter upon a discussion of the differences between us; but we could find no *issue!* I submitted, among many other propositions, the following:

"Faith, Repentance and Baptism are, by Divine authority, connected for the remission of sin, through the blood of the Covenant." He replied,

"I will not negative that which I believe!!"

Our meeting was continued over two Lord's days, was well attended all the time, and resulted in the addition of 22 to the congregation—12 by immersion, 4 from the sects, and 6 by letter. To God be all the praise.

Yours as ever,

N. A. McCONNELL.

Marion, Iowa, January 31st, 1855.

DEAR BRO. BATES—I held a meeting with the brethren at Lafayette, in this county, including the last Lord's day in October and the first one in November, which closed with 6 additions by baptism,

and the brethren much comforted. At the close of this meeting I started, in company with Brethren S. H. Fitch and S. Geer, on a journey to Iowa, for the threefold purpose of viewing the country, visiting friends, and preaching the Word. On the second Lord's day in November we stopped with the brethren four miles above Oitumwa, where I addressed a small audience—mostly Disciples—on the Practice of Christian Duties, with the incentives thereto. Here, as in other parts of Iowa which I visited, is a great field for evangelical labor unoccupied.

We reached the neighborhood of Hopeville, in Clark county, on Thursday evening following, and commenced our meeting. This is a new and sparsely settled neighborhood, and no good place to hold meetings; notwithstanding we had a fair hearing, and the result was, that 7 persons confessed the Savior and were baptized in His name, 1 united from the Baptists, 1 wanderer reclaimed, and 3 by commendation identified themselves with the Church—in all, 12.

If the brethren in Iowa will "walk worthy of the vocation wherewith they are called," and we can then supply the lack of preaching brethren, it will not be long ere Messiah's banner would wave in triumph over that new and flourishing State. May the good Lord hasten the time.

As ever, yours in much love,

A. G. LUCAS.

Toulon, Illinois, Dec. 6th, 1854.

DEAR BRETHREN BATES & HENDERSON—We have just closed a most successful, interesting and glorious meeting at this place resulting in twenty-eight additions. I have attended few meetings so refreshing and cheering to the people of God. It was a rich feast which all his children present seemed to enjoy! Bros. Steele and Dr. Cox were our preachers, and most zealously and faithfully did they labor. The good Lord is blessing both these excellent brethren with much success. Bro. Steele preaches for us regularly once a month. It was his regular meeting, we sent for Bro. Dr. Cox to aid him, intending to have a meeting of some two or three days to strengthen and cheer up the brethren. It resulted much more happily than we anticipated, and we are constrained to bless and praise the Lord.

Our congregation is in a very flourishing and happy condition. I know of no unkind feelings existing between any of its members.

Love and zeal seem to abound among them. Our Elders are pious, humble, unpretending men, who instead of Lording it over God's heritage, seem anxious to serve the brethren, and to be examples to the Flock. How happy for a Church, when this is so!

Bro. Steele is one of the pioneers of this county, and has been long and favorably known to the brotherhood, and though largely engaged in farming, labors much in the Lord's Vineyard with zeal and success. Bro. Dr. Cox has lately yielded to the pressing solicitations of the brethren to lay aside the practice of medicine, and devote his time entirely to preaching, great success is attending his labors. He is liberally sustained by the Churches of Platte county, is rapidly growing in the esteem and confidence of all the communities in which he labors, and promises to be among the most talented and efficient laborers in the State.

Bro. Vivion, who has recently moved near us, aided in the meeting and very acceptably too. He promises to be useful to our congregation. Until the last three months he lived near Dover, Lafayette county. We most cordially welcome him to our neighborhood.

Affectionately your Bro. in Christ, H. B. TODD.

Camden Point Female Academy, Missouri, Dec. 22, 1854.

BRO. BATES—*Dear Sir*—You have been so good as to send me the *Evangelist*, and I must say, that it is a good and useful auxiliary in the present Reformation. I read it with pleasure and satisfaction, and may the Lord enable you to continue faithful to your post, not seeking honor from man, but the honor of God. Reprove, rebuke, wherever and whenever it becomes necessary.

I am apprised that an Editor can not please all; and that his office, with many persons, is unthankful, especially when there are so many writers as at the present day. Indeed, our Writers and Preachers of the present day are much alike, I presume. Now, there are many of our Preachers, who have not learned the first principles of Christianity. They know nothing but baptism for remission, and this they by no means understand. They can not distinguish between *real* and *formal* remission, although they never preach on any other subject. And such Preachers are, I presume, like many writers of the present day—more conspicuous in their own estimation, than that of the public. I am well persuaded that such have greatly injured the cause. In their zeal for proselyting, which is seeldom

according to knowledge, they forget every other consideration, and work upon the animal passions, without enlightening the mind or informing the judgment. And such members as are brought in under their teaching have always, and ever will, prove a curse to any community. I have seen many sad examples of this kind amongst our people. Again, my brother, constituting so many Churches is another evil. Two or three Preachers go to a neighborhood and get up an excitement, and 10 or 20 join, constitute a Church, and leave them unprovided for. They soon die out, and the cause is much injured. Those born in a storm often die during a calm. Young converts should, by all means, be taught to pray, to be humble, and to adorn the doctrine they profess to believe. There is a general lack of discipline in most of our Churches. Offenders are suffered to pass from time to time unnoticed, for fear of hurting feelings!! Too much conformity to the world, its fashions, its pleasures, its honors and profits, and too little conformity to Jesus Christ.

I am much pleased with many of the remarks of the "Old Methodist;" and I do wish our brethren and sisters would learn how to behave themselves in the house of God, which is the Church of the living God. When they assemble there on Lord's day, they should find no time to laugh and talk about the ordinary affairs of this world. Their minds should be engaged in prayer and supplication to God. Then they would be prepared to hear, to worship and to judge. And would seldom return home without a blessing.

It needs study and preparation to hear to profit, as well as to speak. But few think they have anything to do at meeting but to listen. There is a great fault among our public teachers, which is doing a world of mischief and injury to the good cause. I mean too great a desire on the part of some of them for big *I* and little *you*. This petty jealousy works like leaven, it sours and ferments, and puffs up, and constitutes us carnal. I would rejoice to see more unanimity of feeling, and a general concert of action among all our speakers and brethren, for the advancement of the Redeemers Kingdom. It comes with a very bad grace from some of our Preachers, to recommend union to the sectarian world, while we have tumults and revilings, strifes, feuds and animosities at home. I desire to see more love, more temperance and brotherly kindness; yea, more of the spirit of humility and forbearance manifested. So that when one brother is honored, all may be honored, and when one suffers all may suffer

with him. Then indeed we would be as "terrible as an army with banners."

AN OLD FASHIONED DISCIPLE.

— county, —, January 8th, 1855.

BRO. BATES—"Monseur Touson's come again." Enclosed you will find one dollar for the sixth volume of the *Evangelist*. Book my name again and inscribe it *deeply* this time, so that it will not be easily erased, as I intend to be a "standing customer" hereafter. Be sure to send me the January and February numbers. Bro. Bates, if you continue to conduct the *Evangelist* as you do now, I am sure you will get to 10,000 subscribers before very long. It is nothing but the naked truth to say the February number is worth \$1 of itself.

Let me say something about quitting: After I gave you notice to stop, and the December number came, I felt like I had lost a friend. As the January and February numbers arrived in the neighborhood, wife would send to——and borrow them. I was as anxious to read them as she was, but I hated to enjoy what others paid for; but as I have just got through the February number, and am so well pleased with it, I determined to send on my dollar and take it again; and I tell you it will take hard coaxing to get me to drop it again to take other papers, and there are more than me who feel so. Now, Bro. B., this is not intended for the press. * * *

Yours, &c.,

* * February, 1855.

Pardon me, Bro. —, for a breach of confidence. I could not resist the temptation to publish a part of your letter; but as I suppress your name and place of residence, no one will know who the writer is. However, you have said nothing that any one could justly take umbrage at; therefore, it would not have mattered to have given your name. I thank you, heartily, for the flattering compliment you pay us. We shall strive to deserve a continuation of the confidence now, seemingly, reposed in us.

D. B.

AN OLD CHURCH DESTROYED.—The old Lutheran Church in Winchester, Virginia, lately destroyed by fire, was built in the year 1764. It was occupied during the Revolution by British and Hessian prisoners, and was one of the old relics which every body desired to see preserved. It has of late been unfortunate. It was used in 1851 for a Democratic Convention, and not long after was struck by lightning. Its demolition was the work of an incendiary.

OUR COUNTRY.

BY MRS. MARY R. HALL.

Dear, indeed, are these words to every truly patriotic heart—that heart which throbs with undying affection for the land that gave it birth. The sons and daughters of foreign climes, as they plant their footsteps upon our shores, turn their thoughts instinctively back to the much loved country which they have forever left; and though they may have been oppressed by its laws, and trampled upon by its usages, yet love for their native land is entwined about every fibre of their hearts!

What, then, should be the emotions of every American citizen, in relation to the Land of Freedom, which we boast as being *our country*!

In contemplating this subject, the mind involuntarily goes back through the long vista of years to that time when our American Colonies, few in numbers and feeble in strength, struggled for *that* liberty which tyrants strove, with gigantic power, to wrest from their hands. But, trusting in the God of Battles, they were enabled to triumph over their foes.

When the first shouts of victory reverberated through our dense forests, and were wafted across the mighty deep to other lands, *monarchs* listened to the clarion notes dismayed, but with the spirit of prophesy, that the days of our infant Republic would soon be numbered. But years have rolled away, and the feeble infant, scarce pausing to sport with the brief season of youth, hath leaped forth to manhood, and now stands as one of the first nations of the earth! Our territory has been enlarged, new States have sprung into existence, until Ocean vies with Ocean, in re-echoing the glad songs of the Free. Our country hath opened wide her arms, and folded in her warm embrace the voluntary exiles from other lands; in consequence of which her population has increased with a rapidity hitherto unknown upon the records of the past.

Darkness and superstition have fled before the light of truth, while learning and science have erected their proud temples upon American soil. Our Common School system is held up as a model before the world, while the intelligence and enterprise which characterize us as a nation, has become proverbial. Being well aware of the exalted position which we occupy, is there not great danger of feeling *secure* in our strength, and of forgetting or undervaluing the *true* source from whence all our national prosperity springs?

It is oftentimes asserted, that we, as a nation, possess all the elements of true greatness, in consequence of which it is impossible for us to reach the zenith of our glory, from which to descend until the Sun of our Liberty shall melt away in the distant twilight, to set forever amid the portentous clouds of despotism and gloom.

While we admit that we *do* possess all the elements of true greatness, we also affirm, that we likewise possess, and are *nurturing*, the germs of our destruction; *those germs* which are already vegetating, and if permitted to retain a root in our soil, will ultimately destroy the peace of our Republic, bring desolation into our midst, and place upon the neck of our beloved country the galling yoke of bondage!

There is a dark-rolling stream, a fearful under-current, which is lashing the foundation of our Republic at its base; wearing away inch by inch the noble superstructure, which rises in grandeur above its turbid waters! It is fed by countless rivulets, which take their rise in the very heart of our country, poisoning, drop by drop, the life-blood which flows through her veins; causing her pulses to beat with a diseased motion, crippling her noble energies, and drawing her imperceptibly and noislessly into the deep vortex which yawns beneath.

Setting aside the great questions of the day, which are agitating the public mind, viz: the influence of Foreign or Papal power, and the difficulties which may arise between the North and South, we would touch upon other points, which are overlooked, as it would seem, by a majority of our people, or thought to be

matters of so *little* importance as to cause no alarm. *Small* they may appear to the thoughtless mind, which only serves to render them more potent.

Before proceeding, it would be well to enquire, (and it is a question of *vital* importance,) To what may be attributed the prosperity of our nation? We boast of our great natural resources; we speak with pride of our mighty Rivers, our mighty Lakes, bearing the rich burdens of commerce upon their ever restless waters! With enthusiasm we tell of our vast extent of territory, our teeming fields, our rich and fertile prairies, our hill-sides and our valleys! We exult in the knowledge of our mineral wealth, the deep mines of which are yet to be explored but never exhausted, and pride ourselves upon the numberless productions of the earth, which Nature, with a bountiful hand, hath planted for our benefit! And are these the pillars which uphold this mighty Republic? the foundation upon which she rests? *Verily not.*

For centuries a large portion of our country was a wilderness; the woodman's ax had never resounded through the dense forests, and nought save the paddles of the light canoe disturbed the ripples of its mighty waters. The broad and fertile prairies were clothed with luxuriant herbage; it sprang up in all its richness but to ripen, wither and die; when the desolating fire, kindled by the *red man*, swept every vestige of its beauty away. Trees bloomed and bore their fruit, while flowers sprang up and spent their fragrance upon the passing breeze. Rich mines of precious ore lay concealed in the dark caverns of the earth, while the whole land was teeming with the wealth in which we now exult. And what did it all avail to the race of men who then held dominion here? Were all these great natural resources aught to the red savages who roamed over our hills, and gloomily made their pathway over our plains? No—all had not the power to raise the poor Indian in the scale of being, or teach him to unburden the earth of the rich treasures, from which she seemed laboring to be freed.

And what has raised *us* so far above those who so recently claimed this country as their inheritance? *Civilization*, answers

one; *a knowledge of the Arts and Sciences*, exclaims, another; *Education, enterprise*, says a third. These are all very essential; in fact, no nation can become exalted without them; but would all these good things combined be sufficient, of themselves, to sustain us as a Republic, or keep us from being broken into conflicting fragments? We fearlessly assert, *they would not*. Where, then, is our strong hold, upon which depends the perpetuity of our nation as a free and independent people? We answer, *It is based upon the Word of God*, Scoff, skeptic! if you will; but to that Sacred Book, which you, in your madness, despise, are you indebted for the freedom you this day enjoy! Experience teaches that the laws of every country, so far as they have been based upon Divine Law, or in conformity with it, have been productive of good results; while those at variance with the Sacred Code have been destructive in their consequences.

Not confining ourselves particularly to our laws as they now exist, we shall labor to prove that, as a nation, we are living in open violation of many of the Laws of God; and, as a nation, must reap the bitter fruits of our disobedience.

(*To be continued.*)

CHURCH NEWS.

BRO. BATES—I have no late news to communicate, yet I can give you a short history of the progress of the cause in this section of country. Last spring a brother by the name of Matthews, from Ia., came out here and commenced preaching. In about three months he formed a Church of 13 members—10 of whom had been Free Will Baptists. He has also immersed 12 or 13 the past summer. They meet for worship at Houston's Point, Keokuk county. This is 18 miles from where I live, but it being the nearest congregation, I united with them. In my immediate neighborhood, there are some 8 or 10 brethren, yet no organization. If we had a good Preacher, we might soon have a Church formed here. Adieu.

T. S. PIERSOL.

Washington county, Iowa, December 1, 1854.

BRO. BATES—*Dear Sir*—At a meeting of six days, including the

4th Lord's day in September, on Pleasant Run, in this county, conducted by Bro. Polly and myself, we had 30 additions—29 by confession and immersion, and 1 reclaimed.

At a meeting on Prairie Creek, also in this county, Bro. Polly and I held a meeting of five days, including the 2nd Lord's day in Oct., had 4 additions—3 by immersion and 1 reclaimed. An old lady, between 70 and 80 years of age, came forward and made confession, but was not immersed at that time—it was to have been attended to the 2nd Lord's day in November, but in consequence of her being sick, it was put off again.

Yours in the one hope.

L. J. SWEET.

Dallas county, Texas, December 4, 1854.

BRETHREN BATES & HENDERSON—Our brethren are doing but little in this country for want of Preachers. I know of but three or four in the State. These are at Santa Clara, San Jose, Stockton, Santa Rosa and Napa City. If we had a sufficient number of Preachers, many more could be organized. We have a sufficient number of brethren at several places that I know of, but no suitable persons to take the oversight of a congregation. There are brethren enough in this vicinity to constitute a Church, but we have no Preacher or suitable person to take charge of it. (There are many brilliant diamonds not yet discovered, and it may be that some have the ability, if it was only brought out. Organize, and see.—D. B.)

The Methodists—"North" and "South"—are here, and keep up a dreadful noise, while our brethren are dormant—they can't stand the Methodists, and have no Church of our order. If we had some able proclaimers in this county much good could be done—provided they would think more of *saving souls* than *making dollars*. *

* * Yours in hope, JAMES P. HOLSCLAW.

Gilroy, California, December 9, 1854.

BRO. BATES—The cause of our Redeemer is *downward* in this part of His vineyard. The Clergy here before and since the State Election, have been preaching *politics* from the pulpit, and some from the *stump*, attending political conventions and acting prominent parts therein; and it is lamentable to say, a few of our Preachers are among the number. How unlike the Savior! When He was asked to decide a small matter in relation to Ceasar's affairs, He would not touch it.*

I am greatly pleased to hear through the *Evangelist*, of the progress

*No, He would not; and I opine that if He were to visit the earth again, and enter into some of those sanctuaries "dedicated to the service of Almighty God," He would use the scourge of small cords in driving out some who "officiate" therein. While I would deprive no Preacher of his rights as a citizen, I would, at the same time, caution all those who love the Lord and his institutions, to beware of any minister of the gospel who uses his influence, as such, to control the political questions of the day.

D. B.

of Christianity in other parts of the United States; but it is painful, in the extreme, to look at the condition of things here, brought about by the Political Clergy. * * * *

Your brother in Christ, JOHN VINCENT.

Parke county, Indiana, January 4, 1855.

DEAR BRO. BATES—I would inform you that the good cause is still prospering with us. A Quarterly Meeting at Pleasatville, of three days continuance, has just closed, with 8 additions—7 by baptism and 1 by relation. We had the labors of Brethren A. Chatterton, C. Buckhalter, H. Overton and J. W. Gill. All took an active part in ministering the Word of Life. The prospect here for much good being done, is brighter than at any former time since we have been a Church. Our next Quarterly meeting is appointed at Pleasantville, Saturday before the 2nd Lord's day in February next. Please give notice in your excellent paper, and oblige your brethren here. ISAAC METCALF, Elder.

Pleasantville, Iowa, Nov. 25, 1854.

[The above notice was overlooked before.—D. B.]

BRO. BATES—* * * I am glad to learn from the *Evangelist* that the good cause is not every where neglected and despised as it is here. * * * Can't you send a good Preacher or two, to give us a good old fashioned revival?

Yours Truly, SALLIE H. FISHER.

Pleasant Hill, Missouri, December 16, 1854.

BRO. BATES—Since my report in June last, there have been the following additions to the army of the faithful, viz: At Marion, 8; Greens Grove, 2; Big Woods, 4; East Grove, 13 immersed and 3 from the Baptists—in all 30. As ever yours,

Marion, Iowa, Dec. 19, 1854. N. A. McCONNELL.

BRO. BATES—Since I wrote to you last, we have had 2 more additions; and yesterday (Lord's day,) we had 3 others. We now number 32 members, all walking in the fear of the Lord and the comforts of the Holy spirit. Your brother in the Faith.

Abingdon, Iowa, Dec. 21, 1854. H. REAM.

BRO. BATES—The little congregation at Black's School House is growing in numbers, and, I believe, in grace and the knowledge of the truth also. Since the 15th of September, 12 have been added by confession and baptism, and 10 by letter. Praised be the Lord for his bountiful goodness. The congregation now numbers 40 members. Hiram Spear and myself are the Elders.

Yours in the Hope, J. V. BLACK.

Iowaville, Iowa, Dec., 28, 1854.

DEAR BROS. BATES & HENDERSON—I send you this morning a few subscribers for the *Evangelist*. Your periodical is conducted prudently and in the proper spirit, and while this continues to be the case, I shall gladly do all I can to extend its circulation.

I spent a week including the 1st Lord's day in this month, in Dover. Our very promising and worthy young Bro. McGarvey was present and aided in the meeting. We had only 2 additions. I came to this place on Saturday—Bro. Wright is with me. We have had good congregations and some appearance of interest. Last night (Monday night) we had 2 confessions. We are to continue tonight and hope for others. May the Lord bless you in your labor of love.

Yours in hope of immortality,

GEORGE W. LONGAN.

Lexington, Missouri, Jan. 16, 1855.

BRETHREN BATES & HENDERSON—Since my last report of success in the proclamation of the ancient order of things, I visited a congregation at Republican Meeting House, in this county, and labored five days, in company with Bro. Allen Wright, and added by confession and baptism, 16 excellent citizens to the Kingdom of the blessed Savior. From thence, I visited a congregation at Freedom, in this county, where I labor once a month, at which place our much esteemed Bro. Hiram Bledsoe met me, we labored two days, and 3 amiable young persons made the good confession and were baptized. From thence, Bro. Bledsoe and myself visited a congregation at Hazel Hill, in Johnson county, and held a meeting of six days and gained 15 noble spirits by confession and baptism, while the brethren and sisters were greatly rejoiced and strengthened at those various points. All that is wanting to give success to our cause, (the Ancient Gospel,) is to keep such brethren in the field as those two, whose praise is in all the Churches. May the Good Lord continue to bless the truth to the conversion of souls. Thanks to the Lord for all his tender mercies.

J. A. MCHATTON.

Lafayette county, Missouri, January 17, 1855.

BRO. BATES—* * * Concerning the Church here, matters are dull and cold, but we still hold on to the prayer meeting. We have had no preaching for near two years. I have thought that we must be the lost part of the flock. (Not while you cleave to the Savior.—D. B.) I can't tell why some Preacher don't call on us. I don't think one could spend his time better anywhere else.

Yours,

JOHN CHAMBERS.

Glenwood, Mills county, Iowa, Jan., 1855.

DEAR BRO. BATES—As I have seen no report of a very interesting series of meetings held at Bear Creek Meeting House, during the months of September and October last, I thought I would state,

for the encouragement of the faithful brethren in Christ, that the cause is onward and upward in this part of the world. During said meetings, there were added to the saved by confession and baptism, some 40 persons, mostly young ones. The principal speakers were Brethren Creath, Smith, A. Johnson and J. N. Wright. To the Lord be all the praise. Yours as ever, J. M. RUDELL.

Marcelline, Ill., Feb. 1, 1855.

BRO. BATES—The good cause is still gaining ground in this part of the country. We have had some very interesting meetings here this winter, and 5 additions by letter. Through the labors of Bros. Butler and Foster, the brethren have been greatly encouraged and edified, and a vast amount of prejudice removed from the minds of the people. They are now beginning to see the *Truth*.

Yours in Christ,

J. B. ROYAL.

Vermont, Ill., Feb. 1, 1855.

BRO. BATES—* * * * We have enjoyed the labors of Bro. Joshua Swallow for some three or four weeks. He is an able proclaimer of the Gospel, and I trust his efforts will tell for good upon this community—especially upon the brotherhood.

Yours in brotherly love,

E. T. ELLIOTT.

Henderson, Ill., Feb. 4, 1855.

BRO. BATES—The cause of our Lord is still prospering in this place. I spoke last evening and at the close of the meeting gave an invitation to those who wished to come forward and unite with us. 3 came forward—1 who had been a member in Indiana—1 from the Methodists and the other from the world. To-day at 11 o'clock I spoke again, and there was 1 more by letter from the Baptists. We then proceeded to the water and I immersed the 2 who came forward in the evening. I think there is a good and deep impression left on the minds of many more.

DR. H. REAM.

Abingdon, Iowa, February 5, 1855.

NEWSPAPER SUSPENSION.—The Daily Evening Register, of Philadelphia, suspended publication yesterday. Cause, the ruinously high price of paper. We are much mistaken in our conjectures if more don't follow suit shortly.—*Exchange*.

The cost of newspaper publishing has increased full twenty-five per cent. in less than two years. Unless by some method white paper is reduced in price, and that, too, soon, many of the journals now published must go down. It has long been true that newspaper publishing was among the least remunerative of occupations; and the truth has of late obtained a startling significance. We must have a cheap article of white paper, or newspapers will be reduced in number full one-half.—*New York Baptist Register*.

EDITORS' TABLE.

☞ We promised in our last a few chapters on "Baptist Usage," &c., and accordingly prepared one for this month, on "Experiences;" and although we dealt wholly in *facts*, yet we have almost decided to withhold it, lest we be charged with doing it through malice. Perhaps we may publish them hereafter.

☞ We are often asked, "When will the *Reaper* commence?" and we would say in reply, It would be ruinous to start a *new* paper until the present pressure in monetary affairs is over. Short crops the past season and the failure of so many Banks, causes a "tightness" in the money market; and we deem it unwise to commence the enterprise until times are better. True, we have no doubt but we should receive as liberal support as any one, but we think it will be best for all parties to wait awhile.

☞ We regret being compelled to say that we have had some patrons who, after subscribing for the *Evangelist* and receiving it from one to three years, moved off to parts unknown to us; and either through forgetfulness or design, failed to pay us. If any of them were *unable* to pay, and had informed us of the fact, we should never have complained. Or if, in the bustle consequent upon moving, any of them *forgot* it, we would advise them, if this notice meets their eye, to attend to the matter forthwith; as we have determined to make enquiry, *through the paper*, for all such, whose residences we do not learn within three or four months from this time.

☞ A patron writes us, that he has been excluded from the Church; but, unlike almost every other one in the same situation, he sends pay for the past and present year. This is so unusual, that we can not forbear noticing it. It has been almost invariably the case where one is excluded, for him to take *revenge* out of us, by ordering a discontinuance of his paper, and, if in arrears, refusing to pay up. The one above alluded to, seems not to have lost his sense of justice, and we entertain strong hopes of his restoration.

☞ We would respectfully request all those writing for the *Evangelist* to be particular to write all *proper names* plainly, and punctuate so that we can fully understand your connections. Where you wish paragraphs made, put this character ¶; where you leave a part of a line unfilled and do not want a paragraph put a _____.

☞ We have frequently given directions how and where to address letters and communications for the paper. We now invite attention to the directions in our last. Remittances may be made at *our* risk, provided said directions are complied with; if not, we shall not be responsible for any losses through the mails.

☞ We were requested to insert some selections this month. We got in *one* sent by Ero. Chatterton, but as so much original matter came in, we concluded to let the others lie over. The Poetry on hand will be inserted from time to time until all that is suitable is printed.

☞ Our readers will discover several new signatures to communications this

month, viz: "Peter Waldo," "A Moravian," and "A Northern Puritan." These writers wield vigorous pens, though some may think they dip them in *acid* too freely. This, however, depends on the *truth* of their statements—if they be true, the public ought to know it; if false, they can be disproved. And we here say, if any one feels aggrieved at their remarks, he can have an opportunity to reply, provided he be considered competent to discuss the subject he proposes to write on, and deals in courteous language. By the way, Peter Waldo gives "our folks" a little rap, but we'll let it pass. We have several other articles from the same writers.

☞ Some person sent us a dollar to pay for the 6th volume of the *Evangelist* for "Henry Ricker, Homer, Ashland county, Ohio." We sent the paper as directed, but learn from a Postmaster in Ohio, that there is no such office in Ashland co. Will the sender please inform us where to send it? Also—We were instructed to send vol. 6 to "John H. Faulconer and Adaline Brown, Lincoln county, Mo."—no post office named. We have sent as directed, and their Nos. will go to the County Seat, but it would be as well to inform us what post office we ought to send to.

☞ Bro. Shannon's response to Bro. Wright's queries is very good; but we have some fears that one point will be misconstrued—*i. e.* in regard to a congregation receiving into its fellowship excluded members of another. But let it not be forgotten that he was speaking of those who were *worthy*. For our part, we believe that the acts of any congregation should be recognized as valid by sister congregations, until evidence of their injustice or unlawfulness is adduced. Unless this order is observed, we fear that anarchy will ensue.

☞ Having so many letters to write, and our Books to transcribe, prevented us from attending to the queries this month.

☞ Don't forget the BIBLE REVISION MEETING at St. Louis, the *first Friday in next month*.

☞ In our last, we spoke of the Intemperance Tree, sent us by Bro. A. D. Fillmore, Cincinnati, O. Since then we have received the *Temperance Tree*, and there is a striking contrast in the fruit each bears. The pictures are well gotten up, and sell, we believe, at 15 cts. each. Address as above.

☞ The *N. Y. Chronicle* comes to us greatly enlarged and much improved. It is now published at \$2 a year. It has changed hands, but is still ably edited.

☞ The *Gospel Banner*, St. Louis, is changed from a semi-monthly to a weekly. No change in the editorial department.

☞ The *Christian Friend*, by J. T. Walsh & Co., Hookerton, North Carolina, will be enlarged, with the commencement of the next volume, to 48 pages monthly, at \$2 per annum. It will then be called "THE AMERICAN CHRISTIAN PREACHER AND DISCIPLES' MISCELLANY" (—rather a long name, we think.) Address J. T. Walsh, Hookerton, North Carolina.

☞ The *Christian Bunner* has suspended. Bro. Howard contemplates reviving it as soon as he can free the concern from embarrassments. We thought when he commenced that his terms were too low to suit the times—without a very large subscription list—although printing it in the office with another weekly, and having the advantage of transferring some matter saved some expense. Bro. H. is a good writer, and we sincerely regret his embarrassments.

By a circular received at this office, we learn that there are 130 matriculates in Christian (Female) College, Mo. The present session will expire the 4th of July next, and as the President feels some doubts about enlarging the College buildings before the commencement of the next session, he advises all who wish to enter then, to secure places immediately. For further particulars, address Pres. J. A. Williams, Columbia, Mo.

Prof. R. A. Grant and lady are pushing ahead with the "North-East Academy," Canton, Mo. We are unable to say what number of pupils they have, but from all accounts the school is in a prosperous condition.

A prospectus for "THE ILLINOIS TEACHER," a monthly Educational paper, of 32 pages, to be conducted by W. F. M. Army and some 10 others, Bloomington, Ill., is on our table. Terms—\$1 a year. The conductors pledge themselves to make the *Teacher* a good paper, and doubtless there is talent and learning enough in their midst to do it. Address W. F. M. Army, Bloomington, Illinois.

D. B.

OBITUARY.

BRO. BATES—It was the Lord's will to take to himself my kind and affectionate husband, AARON RICHARDSON, on the 10th of August last.

Bloomington, Ill., Jan. 11, 1855.

MARY RICHARDSON.

Died on the 24th of January, 1855, of lung disease, MARTHA ELLEN, daughter of JAMES R. and NANCY COFFMAN, in the 10th year of her age. In her last moments she, though young, said to her mother, "Grieve not after me, for I desire to die—this world is too trying for me." Thus passed away the bud of youth. How cheering to parents in their bereavement, is the language of the poet,

"Life is a span, a fleeting hour," &c.

MARY J. FRANKLIN.

Haynesville, Mo., Jan. 25, 1855.

DEAR BRO. BATES—I take this opportunity to let you, as a dear brother, know that we, as a family, have been sorely afflicted with scarlet fever; and on the 20th day of last month buried our youngest daughter, aged 5 years and 8 months. We are now left with 9 out of 12 beloved children. When I reflect on the matter, I say to myself, They are better off than we who are still pilgrims in this vale of sorrows—they are at rest forever. They can not return to us, but we may go to them, and for this we are still striving in our weak way.

Your brother,

ABSALOM BUSH.

Richmond, Iowa, Feb. 3, 1855.

NOTICE.

Circumstances render it necessary for me to announce to the brethren and friends of the Christian Church, who have subscribed for the purpose of erecting a House of Worship in the city of Burlington, Iowa, to send their subscriptions to THE TRUSTEES OF THE CHRISTIAN CHURCH, Burlington, Iowa; as it will not suit me to act as the Agent of said Church any longer.

Burlington, Iowa, Feb. 13, 1855.

MILLICAN CLARE.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, APRIL, 1855.

NO. 4.

REVIVALS OF RELIGION—No. 2.

Religious sentiments or feelings are innate in mankind. They are as much a part of his nature as benevolence or attachment; and like all other feelings, they are stronger in some individuals than in others. Though all other living beings are strangers to these feelings, mankind have manifested them in all ages and countries. No race of human beings have been known, who had not a religion and some form of worship. The proof of this assertion is furnished by historians and geographers of the past, and by modern travelers. Seneca says, "No nation is to be found, which is so utterly destitute of law and morals as not to believe in gods of some kind or other." This is proof that the religious feelings are innate in man; that man is a religious being *naturally*. But the feelings are blind, and hence the danger of being guided by them, or by men, or by councils, or by the Clergy; but we should be guided by reason, by history, and, especially, by the Word of God in religious matters. The savage tribes, the barbarous hordes and nations that are slightly

advanced in social life, and those who languish in the decrepitude of civilization, all manifest this indestructible sentiment. It is one of the most powerful sentiments in man's nature. It triumphs over all interests, and has swayed and ruled men in all ages. All history testifies to the truth of this declaration. It has impelled men and women, the aged and the young, savage and civilized, to sacrifice themselves, their friends and their offspring, their nearest and dearest relatives, and driven nations and communities into the most cruel and destructive wars the world ever witnessed. It has caused people to forsake their families, their homes, and their countries, and to exile themselves among savage tribes. It has led people in all ages to sacrifice their property, and to devote their time and abilities to its requirements. The religious sentiment is not only innate and *powerful*, but it is *universal*. It has impelled men to adore invisible and superior powers to appease their anger, to seek their forgiveness, and to obtain their blessing. From this universal sentiment has arisen religious worship with all its forms which history records of all ages and nations. Men have adored fire, water, thunder, wind, lightning, meteors, grasshoppers, crickets, onions, flies, lice, cats, dogs, the vices and the virtues.—Rom. i. See the law of Moses and the historical books of the Old Testament; the Psalms of David and the Prophets; the universal history, &c.; Perseus, Herodotus, Cicero, and others. The Greeks and Romans had 30,000 gods—the Bramins 300,000. Paul says, Gods many and lords many. The ancient Germans worshiped bushy trees, fountains and lakes. Men have almost universally had faith in talismans, amulets, dreams, visions, divinations, voices, &c. By successive reformations, and by slow degrees, mankind have gradually improved in knowledge, in morality and in religion; not by modern revelations, neither by Mormon, Catholic, Methodist, nor Protestant operations, but by the exercise and development of the powers which he already possesses, guided and aided by the Oracles of God, or the spirit of God speaking through the Prophets and the Apostles of the Bible. Catholicism and Protestantism have had their day; they are *stationary, useless, decayed,*

moth-eaten, ready like the shades of the night to vanish away. They now linger behind the intelligence of the people, as Catholicism did after the Lutheran Reformation—they are about to be thrown away as an old filthy garment or dish-rag; the people now hunger for the pure Christianity of the New Testament. The people will no longer be guided by interested Priests and Popes, or by the unenlightened spirit generated in times of great religious fervor—they now desire to be guided by reason and the Bible. The injurious effects of religious feelings misguided, are to be seen in the idolatry of mankind, in human sacrifices, in superstition, in religious wars, inquisitions, massacres, martyrdoms and pilgrimages. Good men have been borne along by the tide of prejudice and credulity, such as Baxter, Calamy, Mather, Calvin, Luther, and others. Mr. Wesley said he would as soon give up the Bible as witchcraft—he said, I was a Papist and I knew it not. It is high time for us to abolish this popular spasmodic religion, generated by rubbing the hands, stamping with the feet, and vociferating at the top of the voice to raise the wind. All this is unnecessary. There is a state of religion far preferable to all this. All the evils above enumerated have been ascribed to God's spirit—all the errors and evils in Catholicism, and the divisions and strifes of Protestantism. Dr. Alexander says, Religious excitements have been common among Pagans, Mahomedans, Heretics, and Papists. The Rev. Dr. Porter says, He believes the era for modern revivals in this country is to be reckoned from 1792. The most extensive and popular of these revivals were in the days of Jonathan Edwards, John Wesley and George Whitfield, from 1757 to 1770. Also the great *jerking* revival in New York in 1800 to 1803-4. Mr. Wesley published an account of one in his Journal in 1759. These were model revivals, and were accompanied by extraordinary outpourings, discoveries, faintings, jerkings, sneezings, outcries, conflicts, visions, raptures, voices, ecstasies, &c. In these model revivals of Mr. Wesley at Everton, the one in Scotland, the one in New England, and the one in Kentucky, these special influences were manifested in a great variety of ways, by tremblings, outcries,

convulsions, fallings, barkings, jerkings, &c. They were all ascribed to the Holy Spirit; He was said to cause them, continue them, and to end them. If all these can be Scripturally ascribed to the Spirit of God, I do not see why we may not add to the number of spasmodic revivals those of the French prophets, of Irving, Pierson, Mathias and Joe Smith. These revivals can not be sustained nor justified by the New Testament. A model for all New Testament revivals may be seen in Acts, 2nd chapter. The Holy Spirit was truly the author of that great revival, when 3,000 obeyed the Gospel, then 5,000 obeyed, then greater or less multitudes in all parts of the Roman Empire. These were effected by preaching Christ crucified, with all the demonstrations of the Holy Spirit drawn from the Old and New Testaments. The people believed in Christ crucified; they obeyed him, or were immersed into him, and received pardon, peace, joy, all spiritual blessings, and the Holy Spirit.—See Acts 2, 4, 5 to the end. These Apostolic revivals were very different from those produced by St. Francis, blowing of his horn and converting thousands to the Pope, and those of St. Anthony, who converted thousands in the same way. St. Francis of Sales converted 70,000 heretics to Catholicism; St. Dominic converted 100,000 souls to the Pope; St. Foote of New England converted 200,000, 2500 per year. St. Ignatius, the founder of the Jesuits, says, The fire is kindled, and all the devils can not extinguish it. Some men have the power to attract great crowds, and to sway them and mould them, such as whitfield, Wesley, Campbell, Foote, Maffitt and others. These modern revivals are next to Constantine's great work of establishing Christianity *by law*. These spasmodic revivals all differ from those in the Acts of Apostles. Which are right? the inspired ones, or the uninspired ones? the Scriptural ones, or the sectarian modern ones? The Holy Spirit then operated in one way, now in many ways, and in contradictory ways.

A MORAVIAN.

EVILSPEAKING.—No. 1.

It is probable that evilspeaking is the most common and prevalent vice among our sinful and fallen race. It has always abounded in ancient and in modern times, in all countries, Pagan, Jewish, Christian and Mahomedan. It prevails in all circles, in high and low, in the court and in the cabin of the humble peasant. It is a good rule, never to say of any absent person what you would be afraid or ashamed to say if he were present. He of whom you delight to speak evil may hear of it and become your enemy: or if he do not, you may have to reproach yourself with the meanness of attacking one who had no opportunity of defending himself. Never listen to a person who deals in scandal; he who slanders one to you, will slander you to another. Talehearers make talebearers; and the talehearer and the talebearer should both be hung together, one by the ear and the other by the tongue. Why is there so little said from the pulpits and from the presses upon this everyday sin, this universal sin? I do not remember to have heard one discourse upon this subject. Is it because both preachers and people are guilty of this sin, that the preachers are afraid to touch it? It is an evil of the first magnitude, and greatly abounds. It is not sufficiently watched against. We need an Ezekiel or a Wesley to scourge this vice.

1. It is always indicative of illmanners and bad breeding to speak evil of an absent person.
2. It is an evidence of a weak and distempered mind.
3. It is the abhorrence of all wise and good people.

Psalms xv: 3—He that backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor, is to abide in the Church of God. But he that does these things is not to dwell in the Church. Read this Psalm. According to this rule, who of us is a fit Church member? Who is it that treats his neighbor with due respect, who does not injure his neighbor's *character, person nor property*? Who is it that

has no *hollow friendships, vain compliments?* whose heart, whose tongue and whose hand are all in unison? The person here described *forges* no calumny, he circulates no slander, he *insinuates* nothing by which his neighbor may be injured. The word backbite conveys the idea of *knaveishness, cowardice* and brutality. He is a *knave* who would rob you of your *good name*—he is a *coward* who would say of you in your *absence* what he dare not do in your *presence*. The word refers to a cowardly dog, which would not come before you to bite you, but would come behind you and bite your back. Nor takes up a reproach against his neighbor, says the psalmist. If the tale of scandal is carried to the door of the righteous man or his house, he will no more *take it up* than he would stolen goods; he will not bear it away; remembering that he who receives and conceals the stolen goods is as *bad as the thief*. He can not prevent the thief from laying the stolen goods at his door, but he will not take them up. In this way the progress of slanders are arrested. In this way the talebearer is discouraged from carrying it to another door. Those who *feed on* the faults of their neighbors are like flies, which pass over all the sound parts of the body to light upon the only ulcer that can be found. Every person should study this 15th Psalm well, and also the third chapter of the Epistle of James, which says, The tongue is a world of iniquity—sets on fire the course of nature, and is set on fire from hell. Let all the Preachers give one or two discourses every year on the tongue, instead of dwelling so often on what *we believe—our doctrines*. Speaking evil of others is very injurious to society; it is inconsistent with the relation we bear to each other as Christians. We are positively commanded to speak evil of no man.—Titus 3rd chapetr. James says, Speak not evil one of another, brethren; he that speaks evil of his brother speaks evil of the law, and judges the law.—iv: chap. 11, 12 verses. Speaking evil is opposite to the example of Christ, whom we profess to follow. It is a perversion of the design of speech. We may speak what is true of another, and yet speak evil of him, when there is no good end to be answered by speaking. If persons

tell all that they know, which is true, they may keep society always in a *ferment*, in a *fuss*. There is sometimes a malignant pleasure manifested, a studious recollection of every thing that can be brought forward, a delight in hearing things said against absent persons; yes, a secret delight in the calamities, falls and misfortunes of others. This is *base* and *mean* in the extreme. It is said of Dr. Chalmers's mother that whenever she heard that a person had said any thing of her that she did not like, she went to the person and told him what she heard he said of her, and asked him if it were so. And it is said she had not occasion to go many times. This is according to the direction of our Lord in Matthew 18—Go and tell him his fault between you and him alone. Evil speaking is opposed to the whole tenor of Christianity. No practice has more severe punishments denounced against it. I. Cor. v: 11—We are not to eat with railers. I. Cor. vi: 10—Revilers shall not inherit the kingdom of God. Miriam and Aaron were turned leprous for speaking against Moses.—Nums. 12. David says, Psalms 12—The Lord shall cut off those who say, with our tongue we will prevail, our tongue is our own, *who is Lord over us?* I will reprove thee, says God.—Psalms xli: 5. Paul says, Let all bitterness, wrath, malice, clamor and evilspeaking be put away from you.—Eph. iv: 31. Peter says, Lay aside all malice, guile, hypocrisies, envies and evilspeaking; as newborn infants desire the pure Word of God, that you may grow to salvation.—I. Peter ii: 2-4. David and Peter say, He that loves life and would see good days, let him refrain his tongue from guile or evilspeaking.—Psalms xxxiv: 13, iii: 10. Moses spoke unadvisedly with his lips, when he said, You rebels, must I fetch you water out of the rock. Nums. Psalm 106, 33—Moses says, You shall not go up and down as a talebearer among thy people. Solomon says, A prating fool shall fall. He that refrains his lips is wise. He that keeps his mouth keeps his life; but he that opens wide his lips shall have destruction. He that has knowledge spares his words. Even a fool when he holds his peace is accounted wise. Whoso keeps his mouth and his tongue, keeps his soul from troubles. There

is a time to speak and a time to keep silence. A fool's voice is known by the multitude of words. According to this rule of King Solomon, how many fools have we now in society? and how many wise persons? Again he says, A fool is full of words. The thing has been reversed since Solomon's day. The Apostle says, Let every man be swift to *hear*, *slow to speak*. If any man among you seems to be religious, and bridles not his tongue, that man's religion is vain; he has no religion, no virtue; his religion is in talk, in doctrines, in nothing. Brethren, according to God's rule, how many religious persons have we? All the "Churches" are full of just such religious persons as the above talkers, talebearers, whisperers, disputers. They flatter God with their mouths, and lie to him with their lips—Ps. 78, 36—and worship him according to the precepts of men, but their hearts are far from His Word. They say, Lord, Lord, but they do not what he says.—Matt. 7. Whoso privately slanders his neighbor, him will I cut off.—Ps. x: 1-5. I hate and abhor lying; he who utters lies shall not tarry in my sight. The first thing the Persians taught their children was to speak truth. The mouth of them that speak lies shall be stopped.

GROTIUS.

"A ROLLING STONE GATHERS NO MOSS."—Well what of that? Who wants to be a mossy old stone, away in some damp corner of a pasture where sunshine and fresh air never come, for the cows to rub themselves against, for snails and bugs to crawl over, and for toads to squat under, among the poisonous weeds? It is far better to be a smooth and polished stone, rolling along in the brawling stream of life, wearing off the rough corners, bringing out the firm crystalline structure of the granite or the delicate veins of the agate or chalcedony. It is the perpetual chafing and rubbing in the whirling current that shows what sort of grit a man is made of, and what use he is good for. The sandstone and soapstone are ground to sand and mud, but the firm rock is selected for the towering fortress, and the diamond is cut and polished for the monarch's crown.

THE GOLDEN CHAIN OF SALVATION.—No. 2.

Father Wesley has the following note on John xx: 23, "Whosoever sins you remit, they are remitted to them. According to the tenor of the Gospel—that is, supposing them to repent and believe—they are remitted, and supposing them to remain impenitent, they are retained. So far is plain. But here arises a difficulty. Are not the sins of one who truly repents and unfeignedly believes in Christ, *remitted*, without sacerdotal absolution? And are not the sins of one who does not repent or believe *retained*, even with it? What then does this commission mean? Can it imply any more than, 1. A power of *declaring* with authority the Christian terms of pardon; whose sins are *remitted*, and whose *retained*? as in our daily form of absolution; and 2. A power of inflicting and riveting ecclesiastical censures? That is, of excluding from, and readmitting into, a Christian congregation."

I will now attend to Father Wesley's difficulty, and answer his hard questions, and then I will ask him some in my turn. 1st question, Are not the sins of one who truly repents and unfeignedly believes in Christ *remitted*, without sacerdotal absolution? Answer, Sacerdotal or priestly forgiveness is not necessary to a penitent or an impenitent person. It is God who forgives sins, according to the commission given to the Twelve Apostles. 2nd question, And are not the sins of one who does not repent or believe *retained*, with it—that is, priestly absolution? I answer, Yes. 3rd question, *What then does this commission imply?* I answer, that I have shown in part what it implies in my two first numbers. I will now proceed to show further what it implies. 1. It implies that neither the Pope, nor Cardinals, nor Luther, nor Calvin, nor Wesley, nor any other man, shall invert or turn the last part of this commission first, and the first last, as they have all done, and thereby made sectarian or Pedobaptist sects and human institutions, instead of the Church of Jesus Christ. As we say, they have put the cart before the horse, instead of the horse before the cart, by putting baptism before either faith or repentance. 2. It implies that they ought to turn this

commission back the way Christ put it, by first teaching, or instructing, or discipling, then baptizing, &c. This turning the commission around has done all the mischief in the religious world; has made all the different parties or Churches. I will show that the Apostles followed this sacred, infallible order in the Acts of Apostles, which is a commentary upon this commission; a history of their preaching from the ascension of Jesus Christ for 30 years afterwards, or till the second imprisonment of Paul in Rome. Acts ii: 37, 38—Brethren, *what shall we do!* And Peter said, Repent and be baptized every one of you, in the name of Jesus, for the remission of sins, and you shall receive the gift of the Holy Ghost. Verse 41—When they, gladly receiving his word, were baptized.—*Wesley's translation.* As was this mother and model Church organized, so were all the Apostolic Churches. As these 3,000 converts were pardoned, saved, regenerated, reconciled, so were all the converts made by the Apostles; unless we are *silly* enough to believe that they had as many plans of salvation as the modern preachers, or as many different Churches. Acts 2nd shows us how the Jews were converted. Acts 8th shows us how the Samaritans and Ethiopians were converted. *When* they believed Philip, preaching the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Philip said to the Ethiopian treasurer, If you believe with all your heart, you may be baptized. He said, I believe that Jesus Christ is God's son. He baptized him. Paul believed in Acts 9. The Gentiles, in Acts 10, believed and were baptized for remission of sins.—See 43 to 48 verses. Lyddia and the jailor, and their families, believed and were baptized.—Acts xvi: 33-40. Acts xviii: 8, 9—Many of the Corinthians hearing, believed and were baptized. The Romans heard, believed and were baptized—Romans 10 and 6; also, 1 and 16—the obedience of faith. Paul said to all the Churches of Galatia, As many of you as have been baptized into Christ have put on Christ.—Galat. 3. To the Ephesians, chap. 4, he said, One Lord, one faith, one baptism. To the Colossians, ii: 12, he said, *Buried* with him in baptism. The old fisherman, Peter, said to all the Christians in the countries of Pontus, Galatia, Cappadocia, Asia, Bythia, The antitype whereof, baptism, now saves us.—I. Peter i: 1, 2, 3, 21. I ask Father Wesley, Does not this commission and all the above passages show, as plainly as language can show, that the Apostles never baptized any

person but *penitent believers*? That they never pardoned, saved, justified, converted, or regenerated a person with baptism? Father Wesley, had you not better save people in the same way that the Apostles did? Are not the Apostles a surer guide than you are? Is not the Christianity of the New Testament better than Methodism? When Christ and the Apostles (Father Wesley) say, He that believes, repents and is baptized shall be pardoned, saved, redeemed—and you say, He that repents and believes shall be pardoned—who are we to believe—you or *Christ*? There is a palpable contradiction between you and him. He puts faith *before* baptism; you put baptism before faith. He makes baptism a part of justification, a link in the chain of justification. If Christ and the Apostles invariably placed faith *before* baptism, why do you sometimes put it before baptism and sometimes after, to suit the sinner's conscience? Why do your preachers sometimes practice believers' baptism to save a member, then turn about and abuse what they have done? Why have your preachers got three baptisms, when Paul had but *one baptism*? Father Wesley, if, as you say in your notes on Acts xxii: 16; baptism administered to real penitents is both a means and seal of pardon, why don't your preachers practice it, and thus seal and pardon their converts as the Apostles did theirs? Father Wesley, if, as you say, God did not ordinarily, in the Primitive Church, bestow this pardon on any, unless through this means, baptism, how did you and all the Methodists get pardoned without baptism? How did you get it by repentance and faith? Has God changed his plan of pardon since the Primitive Church was organized? When did he change his plan of salvation? Did he grant pardon to Primitive Christians through baptism, and grant pardon to modern Christians without it? Who has the best evidence of pardon, the Primitive Christians, who obeyed the Gospel, or the Methodists, who *feel* that they are pardoned in *disobedience*? Father Wesley, which is the "Primitive Church," the one organized in the first century, in the city of Jerusalem, by Jesus Christ and the Apostles, under the guidance of the Holy Spirit, or the Voluntary Society you organized in 1729? Can there be two Churches as different as the Mother Church in Jerusalem and the Methodist Society? Had we not all better return to the Apostolic Mother Church and Gospel? Would not a return to the pattern shown in Mount Zion cure the evils which now afflict our ruined Christendom? I

make a motion, if I can find a second, that we all return to Mother Jerusalem, and leave old Mother Rome.

A NORTHERN PURITAN.

CHURCH GOVERNMENT.

DEAR BRO. BATES—The February number of the *Evangelist* is to hand, containing my letter and your response thereto. The work that I have undertaken is one that I had rather had been committed to more able hands; and nothing but the *character* of the communications which have had place in the *Evangelist*, with a *silent* approbation of its Editors, and the interrogatory answer referred to, ever could have induced me to notice the *fallacious* positions of your correspondent and yourself. Whilst I *solemnly* protest against the system of submitting cases of Discipline to a *mixed* congregation, composed of men, women and youths, I do it because of its inefficiency to accomplish that for which it is designed, and because such a system has never been engrafted into either of the three Dispensations, by the “*Father of all mercies.*”

Do we but cast our eye down the stream of Time, and see *old chaos* floating to and fro, without form, and hear the *fiat* of the great *Jehovah* speaking this universe into existence. Do we view the Garden of Eden, and see man created, then woman in *subjection* to man, we are but admonished that there is a RULER—that there is obedience to *superior* authority. Do we take a glance at the Patriarchal age, we find the heads of families Law-Givers, Rulers. Does God wish to deliver his *chosen* people from the *tyranny* and oppression of an Egyptian King, he sends them a Law-Giver, a Ruler. Does he wish to speak to the congregation, he does it through their Rulers. Does he command the “*Pass-over*” to be killed before the Israelites leave the land of Egypt, the Elders are called up by Moses, not the whole family of each

Elder—each family being bound by its Ruler—the Elder. Does Moses become *tired* and *faint*, in deciding matters of difference between the Israelites—the whole congregation—we find God sending a “Jethro” to tell him, “That which thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people, able men such as *fear* God, men of *truth*, hating *covetousness*; and place *such* over them, to be *Rulers* of thousands and *Rulers* of hundreds, *Rulers* of fifties and *Rulers* of tens. * * * * And Moses chose able men out of all Israel, and made them heads over the people, *Rulers* of thousands, *Rulers* of hundreds, *Rulers* of fifties, and *Rulers* of tens.”—[Exodus xviii: 17, 18, 19, 20, 21 and 25.] Do we take a peep at Mount Sinai, and hear the pealing thunders as they issue from the presence of the great “I AM,” shaking the mountain to its very base, whilst its brow and summit are covered with impenetrable smoke, it is but to learn that God wished to convince that people that He existed, that Moses was their Guide, *Ruler*, and deliverer from Egyptian bondage. Thus we see in those days it was not esteemed a very great wrong to have “*Rulers*.” True, a few were found to cry out against their “*Rulers*,” and to rebel against authority—calling Moses a “*Prince*”—with the same spirit that some are now prompted to call our “*Rulers*”—the Elders—Dictators, Despots, Lords. But they, like those upon whom the Tower of Siloam fell, received for their rebellion and disobedience, a just recompense of reward. Let us, then, be careful how we oppose those who are set to “*Rule*” over us.

Many other instances might be given in the Old Testament, to prove that in no *one* instance did God ever *entrust* the whole congregation with the investigation and determination of matters

of difference in their midst, and that in every instance of rebellion against their "Rulers" His indignation and wrath was visited upon the disobedient.

We shall now pass to the "New Dispensation." Jesus, the Christ, was sent as a Law-Giver, "Ruler" and Redeemer to a lost, ruined and benighted world. "Hear ye Him" was the *imperative* command issued from the "Courts of Heaven," by the *Supreme* "Law-Giver" of the Universe. Just before He mounted the "Chariot of Fire," surrounded by millions of angels, in waiting to escort him to his Father in Heaven, He delegated the "Eleven" to establish His Kingdom on Earth. They in His place and stead were to act as Law-Givers and Rulers. What did they teach upon this subject? Fortunately we have enough left in the writings of *one* of them to forever settle this question, if he meant what he said, and said what he meant. That the same word "Ruler," as used in the Old Testament, is transferred into the New, with the same idea or meaning attached thereto, is quite apparent from the language of Paul. In speaking of the qualifications of an Elder, he says, he must be "one that *ruleth* well his own house, &c. For if a man know not how to *rule* his own house, how shall he take care of (or rule) the Church of God."—[I. Tim. iii: 4, 5.] "Let the Elders that *rule* well be counted worthy of double honor," &c.—[I. Tim. v: 17.] "Remember them which have the *rule* over you, who have *spoken* unto you the 'Word of God,' whose *Faith follow*." * * * "Obey them that have the rule over you, and submit yourselves: for they watch for your souls," &c.—[Heb. xiii: 7, 17.] No question can arise as to whom are the "Rulers." Let the *Elders* that rule well, says Paul, be counted worthy of double honor.

You say you are in favor of the Elders "ruling," but it must be with the *concurrence* of the congregation—a majority, I suppose. I say that in matters of "Discipline," the congregation *must* concur in the decision of the Elders. To be more fully understood, A is arraigned for fornication; the Elders find *the facts* from the evidence, and declare *the Law*, according to the

facts—guilty or not guilty—if guilty they command the congregation to “put the offender away,” &c. ; it then becomes the duty of the congregation to concur in the sentence, and to withdraw their fellowship from the offender.

The difference in point of fact, then, between you and me is this: I hold that the decision of the Elders upon the *facts* is absolute, and the brethren are *bound* to execute it; a refusal to do which would be rebellion and anarchy. You hold, that if the congregation, or a majority present, *concur* in the decision of the Elders, it then becomes *absolute*; but if they think otherwise, (that is, if the congregation, composed of men, women and children, shall decide that these Elders—upright, honest, sober, God-fearing men—whom they have elected to preside over them, and to learn them their duty, have not given, in their opinion, a correct judgment,) then the judgment or decision becomes *null* and *void*. Such a sophism as this can only be found in the minds of those who occupy similar ground, and entertain similar views, to yourself. Can you reconcile it to yourself, that this would be the “Elders” ruling? Can you reconcile it to yourself, that this would be carrying out the Apostolic injunction, “Obey them that have the ‘rule’ over you?” Was an instance ever known or heard of, where an individual was called a “Ruler,” when he only had the power to *instruct*, and no power to enforce *obedience*? Since penning the above, I have been induced to turn to “Webster’s Dictionary,” to see the definition of “Ruler.” He gives it thus: “1. One that *governs*, whether Emperor, King, Pope or Governor: any *one* that exercises *supreme* power over others,” &c. Do you agree in this definition? if so, I opine that our controversy will soon close.

Now, I affirm in the face of the world, that they (the Elders) can not be “Rulers,” unless they have the power to enforce obedience. Nor can they be such whilst their decision is *subject* to the concurrence of the congregation; nor can there be such a thing as *obedience*, unless there be a *superior* power to which a person owes allegiance and submission. To “rule” necessarily carries with it obedience and submission. If not, why did the

Apostle Paul command the brethren to *follow* the *Faith* of the Elders or "Rulers?" or why command them to *obey* them that had the "rule" over them; and to *submit* themselves to them? I say, why such injunctions as these, if he did not mean what he said? Until you change the meaning of these terms, I apprehend that there will not be much danger in convincing your opponents. You oppose Elders "ruling" in a *despotic* manner, so do I; you oppose them departing from the Word of God, in giving instructions, so do I.

You say, "Our brother, if we understand him, admits the *Church* was commanded to put away disorderly members. This is all we contend for." I do, emphatically, admit this, but not in the sense which you view the phrase, "put away," &c. You argue that "put away" means the investigation and decision of guilt, finding the *facts*, declaring the *law*. I contend that it takes place subsequently, and that the command, "put away," can not be made, taking the case at Corinth as a precedent, until the *facts* are found and the *law* declared.

Paul commands the congregation to "put away," &c., not to *try* the offender and put him away after trial. If there was no investigation or trial, then I am correct in stating that they were *passive* in the investigation and judgment of guilt. But you remark, "1. If by the 'investigation' the brother means the fact (that one had his father's wife) the congregation were not *passive*, for it was a thing known to the Church, &c. 2. They were not 'passive' in the judgment of guilt; for they had to decide that he was guilty before they could act upon the precept, 'put away,'" &c.

Your conclusions in both these sections are fatal. You first assume, that because all the members *knew* that the brother was guilty, therefore they were *active* in the investigation. Is this a legitimate conclusion, Because A is *known* to be guilty by all—no investigation, no trial is had by or before the congregation—therefore the congregation is *active*, not *passive*. This is being active "with a vengeance." Just such activity as this will let every disorderly member remain in the Church as long as he pleases.

You assume in the next place that the congregation *tried* the offender, and passed *judgment* of guilt upon him. If this be true, then there were two judgments in full force against him at one and the same time; for the Apostle Paul had most unquestionably "adjudged" him guilty. What says Paul: "For I verily, as absent in body, but present in spirit, have *judged already*, as though I were present, *concerning* him that hath done this deed. In the name," &c., or in other words, Therefore or because I have adjudged him guilty, I command thee, in the name of Jesus Christ, &c., to "deliver over" or "put away" such an one from amongst you. Is not this a *clincher*—truly "the way of the transgressor is hard."

My letter is growing too lengthy, and yet I have not noticed all your remarks. Pardon me, then, whilst I still pass on to notice other points. You remark, "For the Church to act without deciding for herself, and simply at the *dictum* of the Eldership would amount to lordship." Do I understand you to mean by "dictum" that the Eldership acts without law or authority in any given case? or do I understand you to mean that it is a *direction* or *command* given by them, in the transaction of any business which they are *legally* authorized to perform? If the latter, I deny that it is an exercise of *lordship* over the congregation; for no one can "lord" it over the congregation whilst they are acting in the general scope of their instructions or authority. This argument will apply with equal force to your remarks about "Dictators" and "Despots," all of whom will have their portion in the "lake of fire and brimstone," in the great day of the Lord Almighty.

Does an Elder turn dictator and set up his *dictum* for law; does he turn despot and introduce *tyranny* and *oppression* into the congregation, not regarding the law; or does he turn lord and wish to govern the Church in an arbitrary and unbecoming manner; or in a word, does he wish to *lord it* over the Church, he is no longer fit for an Elder, and should be immediately removed.

Let me assure you that no such doctrine as you seem to intimate was ever taught or believed in by me. To teach that the

Elders should "withdraw for the congregation," "worship for the congregation," or excommunicate for the congregation," except in the sense of "putting away" or "delivering over," is as foreign to my mind as your own.

In your note you say, "Bro. Blair's acquaintance with jurisprudence should, we think, have taught him better than to resort to extreme cases to establish a general proposition. We doubt whether a similar case has occurred in the Church since that day." What were my remarks? Scrutinize more closely and see if I resorted to an extreme case. I said, "And the idea that our wives, sisters and daughters should be found engaged in the investigation of such a case as, that at Corinth, or others *nearly* similar, is equally as repugnant and unpalatable." True, we have no sons taking their fathers' wives, but we have members taking other persons' wives; and it is true, also, that *many* cases of fornication and adultery exist still in this day. Could not a case, *then*, arise *nearly* similar to that at Corinth? A hint to the wise is sufficient. Your remarks upon children voting against *hoary* headed fathers, and the pupil voting against his instructor, are equally as inapplicable. Can you find a child of the age of 8 to 12, or an adult in the congregation, whose membership is say six or twelve months, that can act understandingly in matters of Discipline? if so, it is a severe reproof to us who are farther advanced in years and in the knowledge of Christ, and are still at a loss to know what to do, and how to do. As long as the *maxim* exists, "that a spring can not rise higher than its fountain," just so long will it be illogical to contend that the pupil shall rise in judgment upon, or to set aside the decision of his instructor.

Believing that I have fully noticed all your positions, and fully sustained my position, and refuted yours, I shall close, wishing that you may be in the full enjoyment of the richest blessings of our Heavenly Father.

J. G. BLAIR.

Monticello, Mo., Feb. 2d, 1855.

Not wishing to deprive our readers of their usual variety, we shall postpone our response to Brother Blair until another moon. His article, together with the one from "Ancient Order," will

make enough for one month on the same subject; and were it not for the fact that Bro. Blair places us in false positions, we should have let his piece go until the time named, without note or comment. As it is, we must set ourself right, and place the true issue before our readers.

When we do take up the discussion, we have not the remotest design of following the writer throughout his flight. He starts where "old chaos" reigned, takes "a peep" into the Garden of Eden, passes on to the land of Canaan, (of the Patriarchs,) thence into Egypt, then through the desert of Arabia, back again to Palestine, Corinth in Greece, &c., &c., and that, too, for purposes mostly unknown to us. If the *whole* of what he introduces has relevancy to the question at issue, it is, at best, but little. If we were discussing the question of "Woman's Rights," his citation to the case in Eden might be of use; but we are not, nor do we intend lugging in other questions to prolong this controversy. Protracted controversies—let the subject be what it may—invariably become as uninteresting and unprofitable as *modern* Congress speeches, which no one reads or cares any thing about. All that *we* can say on the subject, that will be profitable, may be said in one or two short articles; and to plod over the same course again and again, until the subject is fairly "run into the ground," is what we shall strive to avoid. But to our purpose.

We wish it distinctly understood that we have taken no position that justifies Bro. Blair in placing us—by insinuation—in the same category with those who withstood Moses. Neither have we spoken ill of, or opposed Elders in the exercise of their legitimate duties. Hence his caution, to beware lest we be overtaken with calamity, as those upon whom the Tower fell, is wholly gratuitous. We have simply—by implication—called in question certain powers which we regard as *assumed*.

That the reader may not mistake the point of difference between the brother and ourself, we will state in a few words what gave rise to this controversy.

A querist wished us to say whether the Church (*private* members as well as officers) had the right to exclude [disorderly]

members, or whether it belonged *solely* to the Elders [to perform that duty.] We replied, in substance, that that duty devolved on the *whole* congregation—Elders, Deacons and Private Members, all included. To this Bro. Blair demurs, and contends that the Elders should act *independent* of the congregation. If this is not the true issue, we fail to perceive what is.

The reader will discover at a glance that all *we* contend for is, that the whole congregation should take part in the exclusion of unworthy members;* and with Bro. Blair's admission, that it devolved on the congregation "to put away," &c., we might safely submit the case to the *jury*, and call for a verdict; for in this admission he virtually yields the point in dispute. But as the subject is an important one, our comments may be looked for next month; and if we do not succeed in convincing *Bro. Blair* that his "clincher" is no clincher at all, viz: Paul's command to the Church at Corinth—we shall, we think, convince an overwhelming majority of our readers that it has no bearing—in his favor—on the *real* point of difference between us. This may appear like a big promise, but a dozen or so lines will suffice to redeem it. After disposing of his "clincher," which is his main reliance, we shall show that he stretches the term *Ruler* greatly beyond its proper limits—in short, that he must resort to other proofs to establish his proposition, *if he can find them.*

D. B.

*Such cases as Bro. Blair alludes to, we have no hesitancy in saying that, unless their testimony was needed, the female portion of the congregation should be permitted to retire. Every one's sense of propriety would suggest this.

DIGNIFIED CONDUCT OF A YOUNG LADY.—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, That a man of the world would not be so old fashioned as to regard God and religion. Eliza started—but on recovering herself, said, From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely.

REVIEW OF THE "POWER OF CHRISTIAN BISHOPS.—No. 1.

BRETHREN BATES & HENDERSON—Our worthy and talented brother, J. W. Cox, has written several essays, which have appeared in the *Evangelist*, upon the subject of Church Organization, and the Power of Christian Bishops. They contain sentiments, many of which, as well as the temper and spirit in which they are written, we heartily approve; they present some views, however, from which we are compelled to dissent; but even these seem to have their origin in the better feelings of our nature, and therefore deserve at least respect and leniency in their consideration.

We had hoped that some more able pen would have undertaken a review of these essays; but no one having assumed the task, we have concluded to undertake it ourself, and shall, in the prosecution of our purpose, endeavor to be governed by moderation and Christian courtesy; and if any thing should, at any time, be said that may seem to savor of severity, or a spirit of harshness, we trust that it will be considered as directed against his positions, rather than the brother, as we can assure him in advance that we entertain for him none other than the kindest feelings.

Our good brother's fears and apprehensions are, as we think, unreasonably and unnecessarily excited, and this excitement has betrayed him into a state of anxiety and concern for the protection and security of the rights of the brotherhood, that there is nothing to justify, as we do not think them at all in jeopardy; or that there is any occasion for sounding the note of alarm upon the subject, as has been done by our brother; the grounds for such uneasiness existing, as we opine, only in his own overwrought imagination. His mind seems to be oppressed and disturbed with visions of the past, with fears for the present, and apprehensions for the future. Speaking of the past, he says: "I see dungeons dug, fires kindled, engines of torture applied to

the human body, and scaffolds erected to subdue the sense of individual responsibility," &c. These images seem, in no small degree, to have disquieted the mind, and disturbed the brother's equanimity of feeling. As Hamlet was greatly moved and disquieted by the appearance of the ghost of the murdered king, his father, seeking redress at his hands for the wrongs that he had suffered, so our brother seems to be not a little disquieted, if not at the ghost of a murdered king upon a similar errand, at least by that of some immolated friend, sacrificed upon the altar of prejudice by the hand of arbitrary power. Spectres of evil portent, in the forms of Church organization, and of irresponsible power in the hands of Christian Bishops, threatening the safety of the Church, and endangering the rights of the brotherhood, seem to haunt his imagination and to disquiet his mind; and he has actually brought himself to believe, it would seem, that some unholy and wicked plot has been, or is likely to be, formed for the destruction of some innocent but victimized sufferer, if we may judge from the very graphic and pathetic description which he has given of the organization, and of the tactics of the supposed coalition. He says, "It has long been the custom of ecclesiastic bodies to punish by rendering a man odious, by branding him with the name of heretic or 'factionist,' and by organizing public opinion to destroy the character and influence of public men and religious societies. A large party, skillfully organized, commanded by talent to deceive and misrepresent, can as effectually destroy a man as the inquisition. Only let a few leading men condescend to circulate simultaneously in distant communities, a well gotten up slander, so as to brand a man with ugly names, calculated to move the deep seated prejudices and passions of the people, and he will find that his influence is destroyed, and the ears of the public as completely shut against him as though he were a criminal." "I had rather (continues he) give the outcast my tears, than to mingle in the public festival of triumph over the fallen condition of him who had erred, but for whom there was no mercy. I would rather sympathize even with the wrong doer, than to join in exaggerating his faults, in robbing

him of all friendship, of the means of support, and thus open wider before him the path of ruin, and light it more and more with the fires of hell." While the above sentiments speak well for the brother's heart, they nevertheless betray rather a morbid sensibility; one, too, that might not only lead him readily to sympathize with the weak and the downtrodden, suffering wrongfully, but possibly even with those to whom had been meted out only that measure of justice that their delinquencies and aberrations from the path of duty called for. While the former is a virtue, which can not be too highly commended, the latter is only of evil tendency. It strips the censurer and the disciplinary action of the Church of all proper respect and deference, and encourages a spirit of insubordination resulting in a total disregard of all wholesome restraint; thus robbing the discipline of the Church, however justly exercised, of its intended reformatory influence, divesting the Gospel of an important conservative power, and removing one of its sanctions, ordained by the Great Head of the Church himself, and, as a necessary consequence, introducing heartburning among the brethren and discord between Churches, strife and confusion, and every evil work, and we are assured that these things are not of God; for "He is not the author of confusion, but of peace, as in all the Churches of the Saints." If we could believe in the existence, or even probable formation, of so wicked a combination or plot for the destruction of the character and influence of an innocent man, or even of one that might to some extent deserve censure, as that portrayed by our brother, we should deprecate it as much, and feel as indignant at it, as he possibly can; but we can not think that in this enlightened age, and in a country famed for its morality and virtue, as this is, to say nothing of Christianity, that there could be found such a combination or organization as that supposed. Indeed, as a general thing, such concerted opposition to a good man would be more likely to increase than lessen his standing. And we can not but think when the brother himself comes calmly to review the grounds for believing in the existence of such a combination as that supposed, (if indeed he intends to be understood as affirming

the existence of such,) that he must agree with us, that in this country, at least, none such can likely exist, except in an overheated imagination, and will cease to let such a conception disquiet his mind, or influence his judgment to the least possible extent.

He says that he would prefer to sympathize even with a wrongdoer, for whom there was no mercy, rather than join in exaggerating his faults, in robbing him of all friendship, and the means of support. We can see no necessity for adopting either of the alternatives proposed. The case supposed, to say the least, is one very extraordinary in its character, and must be of rare occurrence indeed, and should such a one present itself, the line of duty would be where truth is generally found—between extremes. In such a case, while with one hand we should endeavor to stay the tide of violence and prejudice, that was pursuing and endeavoring to crush the unfortunate victim who had erred, with the other we should soothe and support him that was thus made to suffer beyond his deserts, and endeavor, if possible, to lead him to repentance and reformation; thus inducing him to make amends for his offences, as far as it was in his power to do so; and that spirit would be cruel and unrelenting indeed that would not be disarmed and turned from its purpose by the adoption of such a course on the part of him who had erred. While we might feel a commiseration for the wrongdoer, particularly for one pursued and hunted down, as in the case supposed, we should show no sympathy for *his wrongs*. For that would be calculated to defeat, altogether, the reformatory influence of the censure to which he had been subjected.

ANCIENT ORDER.

There are some truths, the force and validity of which we readily admit, in all cases except our own; and there are other truths so self-evident that we dare not deny them, but so dreadful that we dare not believe them.

From the New York Crusader.

IMPORTANT ROMISH DOCUMENTS.

Keep them Before the Public.

The following important documents, emanating from the Church of Rome, are, according to our ideas, the best weapons which can be used by Protestants to combat Romanism. Although they have appeared one by one at several intervals in the *N. Y. Crusader*, nevertheless we thought proper to gather and republish them together, as the choicest gems of modern Catholicism. To the Clerical oaths we add the oath of the Irish Ribbonmen, thousands of whom swarm the United States, the oath of Sandfeditis', Holy Faith, a secret society established in Italy, and introduced for the first time in this country by my Lord† Bedini, the skinner; and last of all, we publish also the ROMISH CURSE.

Oath of the Bishop.

"I, G. N., elect of the Church of N., from henceforth will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N. Pope N. and to his successors canonically coming in. *I will neither advise, consent, nor do anything that may lose life or member, or that their persons may be seized or hands anywise laid upon them, or any injuries offered them, under any pretence whatsoever. The Counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any to their prejudice.* I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order against all men. *The legate of the Apostolic See, going and coming I will honorably treat and help in his necessities.* The rights, honors and privileges, and authority of the holy Romish Church, of our lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. *I will not be in any council, action or treaty, in which shall be plotted against our said lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honor, State or power; and if I shall know any such thing to be treated or agitated by any one whomsoever. I will hinder it all I can; and as soon as I can, will signify it to our said lord, or to some other, by whom it may come to his knowledge.* The rules of the Holy Fathers, the Apostolic decrees ordinances, or disposals, reservations, provisions and mandates, I will observe with all my might; and cause by others. HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, OR HIS AFORESAID SUCCESSORS, I WILL TO THE UTMOST OF MY POWER PERSECUTE AND OPPOSE. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person, visit the threshold of the Apostles every three years; and give an account to our lord, and his aforesaid successors, of all my pastoral office, and of all things, anywise belonging to the state of my Church, to the discipline of my Clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner, humbly receive and diligently execute the Apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my Chapter or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a Priest of the diocese; or in default of one of the Clergy, (of the diocese,) by some other

secular or regular Priest of approved integrity and religion, fully instructed in all things above mentioned. *And such impediment I will make out by lawful proofs, to be transmitted by the aforesaid messenger, to the Cardinal proponent of the holy Roman Church in the congregation of the sacred council.* The possessions belonging to my table I will neither sell nor give away, mortgage nor grant a new fee, nor anywise alienate, no, not even with the consent of the Chapter of my Church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain Constitution put forth about this matter.

“So help me God, and these holy Gospels of God.”

Oath of the Priests.

“I, A. B., do acknowledge the ecclesiastical power of His holiness; and the mother Church of Rome, as the Chief, Head and Matron above all pretended Churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states or powers, repugnant the same; and although I, A. B., may follow, in case of persecution or otherwise, to be heretically despised, yet in soul and conscience I shall hold, aid and succor the mother Church of Rome, as the true, ancient, and Apostolic Church. I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets or commands without leave of its supreme power or its authority, under her appointed; and being so permitted, then to act, and further her interests, more than my own earthly good and earthly pleasure, as she and her Head, his Holiness, and his successors have, or ought to have, the supremacy over all kings, princes, estates or powers whatsoever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries or governments, or to set up others in lieu thereof, they dissenting from the mother Church and her commands.”

Oath of the Jesuits.

“I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and all the saints and hosts of Heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his Holiness Pope ——— is Christ's Vicar General, and is the true and only Head of the Catholic or Universal Church throughout the earth; and by virtue of the keys of binding and losing, given to his Holiness by my Savior Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, *all being illegal without his sacred confirmation, and that they may safely be destroyed*; THEREFORE, to the utmost of my power, I shall, and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority, and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. *I do renounce and disown any allegiance as due to Protestants, or obedience to any of their inferior magistrates or officers.* I do further declare the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist or advise all or any of his Holiness' agents, in any place wherever I shall be, in England, Scotland and Ireland or any other Territory or Kingdom I shall come to “and do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the mother Church's interest, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, or circumstances whatever, but to execute all that shall be proposed, given in charge, or discovered unto me,

by you, my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Sacrament, I am now to receive, to perform, and on my part to keep inviolable; and do call all the heavenly and glorious host of Heaven to witness these my real intentions to keep this, my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent this day—An, Dom., etc.”

Oath of the Sanfedisti.

In 1821, the Papal Government established, on its account, and for its services, a secret political religious society, to discover those citizens who professed liberal or heretical opinions. This inquisitorial society was called the *Santa Fedisti*—from Holy Faith—and had secret ramifications in all parts of Italy, and even in foreign countries. The members have the image of the Virgin Mary suspended from their necks, and Apostolic warrants in their pockets; they wear a medal with the head of the Pope stamped upon it, and bear letters of authority from the holy congregation to sanctify their violent deeds. The members know each other by signs, like the Masons and Odd Fellows, and enjoy indulgences, with promises of money and booty. They take an oath on the gospel, which is stamped upon their certificate, and reads as follows:

“I, Son of the Holy Faith, No.—, promise and swear to sustain the altar and the Papal throne, to exterminate heretics, liberals, and all enemies of the Church, *without pity for the cries of children, or of men and women.* So help me God.”

Oath of the Irish Ribbon-Men.

“I, Patrick McKenna, swear by Saints Peter and Paul, and by the blessed Virgin Mary, to be always faithful to the Society (of Ribbon-men); to keep and conceal all its secrets, and its words of order; to be always ready to execute the commands of my superior officers, and, as far as it shall lay in my power, to extirpate all heretics, and ALL THE PROTESTANTS, and walk in their blood to the knee! May the Virgin Mary and all the Saints help me! To-day, the 2nd of July, 1852.

“PAT. MCKENNA, from Tydavnet.”

The following are the curses pronounced by the Papal Church against all who leave it for any Evangelical Church.

The Romish Curse

“By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Savior, and of all Celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubim and Seraphim; and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints together with the Holy Elect of God;—May he—be damned. We excommunicate and anathematize him, from the threshold of the Holy Church of God Almighty. We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord: ‘Depart from us, we desire none of thy ways;’ as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him and make satisfaction. Amen.

“May the Father who creates man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured out in baptism, curse him! May the Holy Cross, which Christ, for our salvation, triumphing over his enemies, ascendant, curse him!

“May the Holy Mary, ever virgin and mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the Angels, Principalities and Powers, and all Heavenly Armies, curse him! May the glorious band of the Patriarchs and Prophets, curse him!

“ May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ’s Apostles together, curse him! And may all the rest of the Disciples and Evangelists, who by their preaching converted the Universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty—may the Holy Choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the Saints from the beginning of the world, to everlasting ages, who are found to be beloved of God, damn him!

“ May he be damned wherever he be, whether in the house, or in the alley, or in the woods, or in the water, or in the Church! May he be cursed in living and dying!

“ May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting and sleeping, in slumbering and in setting, in living, in working, in resting, and * * * and in blood letting!

“ May he be cursed in all the faculties of his body!

“ May he be cursed inwardly and outwardly! May he be cursed in his hair; cursed be he in his brains, and in his vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms and in his fingers!

“ May he be damned in his mouth, in his breast, in his heart and purtenances down to the very stomach!

“ May he be cursed in his reins and his groins; in his thighs, in his genitals, and his hips, and in his knees, his legs, and his feet and toe-nails!

“ May he be cursed in all his joints, and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

“ May the Son of the living God, with all the glory of His Majesty, curse him! And may Heaven with all the powers that move therein, rise up against him, and curse and damn him; unless he repent and make satisfaction! Amen! So be it. Be it so. Amen!”

Can a Bishop or Priest, with these oaths upon their souls, be a true American Citizen? Not without perjury. And if guilty of perjury, the State’s prison should be their canonical residence.

PRESIDENT SHANNON, D. D. D.—ANOTHER D. D. DECLINED.

D. D. D.—We find in the *Gospel Banner*, a Baptist paper published in St. Louis, a letter written by President Shannon to the proper officer of the Georgia University, in which he, a few months since, declined the honor of D. D., conferred upon him by that institution. We suppose then, that another D. must be added to his title—“ Doctor of Divinity, Declined.” His reasons, however, for declining seem to be good and applicable to all State Institutions, which can not, of course, have a Theological character, and we give the letter a place in our columns.—*Dollar Journal*.

While conversing with President Shannon, in his study, the other day, about the rage for titles, we were informed of the facts set forth in the accompanying letter, which contains so much good, sound

sense that we requested it for publication. The time has come, or is fast coming, when men will be content to let their actions speak, rather than high sounding titles; when deeds will form the fitting monument to character, and the goodly record kept above will be the pass-ticket to enduring favors. We think Bro. Shannon worthy of the honor conferred, and would be glad to know that Georgia University has given him the title of LL. D., which he so eminently deserves.

UNIVERSITY OF THE STATE OF MISSOURI. }
Columbia, Boone co., Jan., 10th, 1854. }

HON. ASBURY HULL—Dear Sir—I owe you an apology for not having answered, at an earlier day, a letter received last August from yourself, as Secretary of the Board of Trustees of Georgia University. My apology is this: Your letter was received during my absence from home, which occupied nearly the whole of our vacation—extending from the fourth day of July to the third Monday in September.

After my return home, in the latter part of September, your letter was mislaid; and the hope, that ere long it would “turn up,” and the pressure of absorbing official and private duties have hitherto delayed, perhaps improperly, the reply, which you had a right to expect at my earliest convenience.

After commencing a reply from memory, I have just found your letter. It is dated August 5th, 1853, and remarks thus: “At a recent meeting of the Board of Trustees of this Institution, in consideration of your eminent attainments, the degree of Doctor of Divinity was conferred upon you. So soon as prepared, a parchment shall be forwarded to you.”

When I reflect on the character, and high standing—literary, political, social and moral—of the members of that Board, second, perhaps, to none in the Union, and also on the fact, that I served them for six years in the chair of Ancient Languages, during which time they had ample opportunities of becoming acquainted with my attainments, and true character, it would appear unpardonable in me not to regard such an honor, voluntarily tendered by such a body, and in such circumstances, as being in the highest degree complimentary.

I do unquestionably so regard it. And I beg you to present to the Board, at their next meeting, my unfeigned thanks for the honor, which they intended to confer, and my high appreciation of the estimate, which they have thus set upon my character.

Nevertheless, my views of propriety compel me to decline the honor aforesaid; and in this attitude, self-respect, as well as a proper regard for your honorable body, requires, that I should assign my reasons for so doing. This I will try to do very briefly.

It has long been *my opinion*, that the spirit of Christianity—the teaching of Christ and his Apostles—prohibits Christians from giving, or receiving *religious titles*, which are designed to be worn simply as badges of honor, and thereby to create in the Church a titled class; distinguished from, and exalted above their brethren.

Besides, even admitting, that such titles are by no means objectionable, it seems to me, that Theological Institutions alone should confer Theological Degrees. In the United States, every *citizen*, without any regard to his religious standing—whether he be Jew or Gentile, Christian, Mahometan or Pagan—has an equal right with every other citizen to a seat in the Board of Trustees or in the Faculty of a State University. The members of those bodies might, in short, all be Jews, or all Infidels. In such a case, the incongruity of religious titles, conferred by the enemies of that religion to which they pertained, would be apparent to all. And, as all our State Institutions are constantly liable to be placed, at any moment, in this category, to me, at least, there would seem to be a manifest incongruity in the idea of a body not necessarily religious, either in whole or in part, conferring religious honors, *alias*, Theological Degrees.

Accordingly, no College or University over which I have had the honor to preside for more than eighteen years, has ever, under my administration, conferred the title of D. D.

It will be obvious that the foregoing objections lie exclusively against *Theological Degrees*, and have nothing to do with such as are purely literary or scientific. Hence, Bacon College, Kentucky, under my Presidency, and at my suggestion, conferred the title of LL. D. on the late Alexander Carson, of Tubbermore, Ireland.

These reflections are presented for the sole purpose of showing, that I have reasons which, by myself, at least, are deemed satisfactory for declining the honor aforesaid.

With all due respect for your honorable Board, and gratitude for this flattering mark of their esteem, I have the honor to be,

Your much obliged and sincere friend,

JAMES SHANNON.

Some two years since, by the well-meant advice of others, we permitted an account of a serious difficulty to find its way into the *Evangelist*; and *justice* now requires of us to report the final disposal of the case. (The papers only reached us in time for this month.) We, therefore, lay before our readers the following:

CASE OF DISCIPLINE.

At a called meeting of the delegates and brethren composing the State Convention of the State of Iowa, held in Marion, Linn county, Iowa, on Thursday, June 2nd, 1853, which was convened at 9 o'clock on Monday, June 6th, by calling Bro. S. H. Bonham to the Chair, and Bro. C. P. Gilkison, Secretary. After which the following preamble and resolution were offered by Bro. A. Miller:

WHEREAS, There has been for some time an unsettled difficulty existing between Brethren M. Mobley and Chas. Levan, of the city of Dubuque: and, *whereas*, these brethren agree that the settlement of said difficulty shall be left to a committee appointed by the delegates and brethren from the different Districts and Churches in the State of Iowa, in a voluntary assemblage in Marion, Iowa, therefore,

Be it resolved, That we the delegates and brethren whose names are hereto annexed, do, in obedience to said agreement, resolve ourselves into a voluntary assemblage, for the purpose of appointing a committee of five, whose duty it shall be to repair to the city of Dubuque, at such time as this meeting may appoint, for the purpose of settling the above difficulty; whose decision and settlement shall be final.

The above preamble and resolution was adopted by a unanimous vote.

On motion, the following brethren were unanimously appointed said committee: S. H. Bonham, A. Miller, A. S. Kellogg, J. Martindale and Jos. Ingram.

On motion of Bro. Kellogg, the committee are to meet in the city of Dubuque, on Thursday, the 7th day of July next, at 2 o'clock.

On motion of Bro. Martindale, it was,

Resolved, That the committee have power to fill all vacancies that may occur in their body.

S. H. Bonham,	A. Miller,	Jas. Brown,	
A. S. Kellogg,	Thos. Sullivan,	Joshua Bennest,	
N. A. McConnell,	Jos. Ingram,	Wm. Warrington,	
C. H. Mershon,	Lewis Ingram,	Wm. Combs,	
J. M. Berry,	H. Steward,	D. S. Brown,	C. P. Gilkison.

On mon motion of Bro. A. Miller, the meeting adjourned *sine die*.
S. H. BONHAM, Chairman.

C. P. GILKISON, Secretary,

DUBUQUE, IOWA, July 11, 1853.

The committee appointed by the delegates and brethren composing the late State Meeting, held at Marion, Linn county, Iowa, in *voluntary* assemblage on the 6th day of June, 1853, met at Dubuque, Iowa, on the 7th inst., and proceeded, in accordance with their instructions, to investigate the matters in dispute between Brethren M. Mobley and Charles Levan. The said Levan laid before the committee, in writing, the following preamble and charges:

DUBUQUE, December 1, 1852.

Charges against M. Mobley, now acting as Bishop of the Church meeting at Dubuque.

1. Not having qualifications as required by Paul.—I. Tim. 5 chap.
2. For presiding and deciding in a case of discipline, when he himself was interested.—Tim. v: 21.
3. For receiving charges against an Elder, and arraigning him before the Church, without first enquiring whether legal or illegal.—Tim. v: 19.
4. Excommunicating a member from the Church, and afterwards made to appear that he was innocent, but still retaining the guilty one, and the innocent one is still the sufferer.
5. Showing partiality in discipline—turning out some and retaining others, who are guilty of the same sin.
6. For granting a letter to the enemies of a brother, he being aware at the same time that the letter was designed for the purpose of injuring said brother.
7. For dismissing members from the Church by letter, when, at the same time, he knew they did not design to join elsewhere.
8. A general neglect of doing his duty in a number of cases of discipline, which came to his ear, and in consequence of which the Church has become polluted, and good members been deprived of worship.

The above charges are respectfully submitted, and the accuser will attempt to prove them before three disinterested persons of the accused's own choosing, from other Church or Churches.

In consequence of the above, others with myself, can not worship with the Dubuque Church; but as soon as the causes are removed we shall be pleased to worship with you—so I am requested to say.

(Signed)

C. LEVAN.

After a full investigation of said charges, the committee find and decide that charges 1, 2, 3, 4, 5 and 6 are not proved by the testimony offered. The committee further find, that the dismissal referred to in the 7th charge, was granted under the peculiar circumstances of the case, after all objections on the part of the congregation had been withdrawn—therefore, the opinion of the committee is, that the granting of said letter was not an act of maladministration.

On examination of the testimony offered in proof of the 8th charge, that Eld. Mobley neglected a case which the committee conceive to be one requiring the discipline of the congregation—the facts in relation to which are as follows: A member advocating the practice of dancing; avowing his determination, before the congregation and its Elder, to indulge in said practice himself and encourage his children to do the same; the committee are of opinion that, although Elder Mobley admonished the individual, his acknowledgments are, nevertheless, due to the congregation for neglecting to lay the case promptly and formally before it.

M. Mobley files sundry charges against C. Levan, the further consideration of which is postponed, on application of said Levan; but the following were taken up and acted upon:

I charge Charles Levan, with uttering, at different times, slanderous statements against myself and against the Church, tending to prevent the growth of the Church and prosperity of the cause—and using his influence to induce members to leave the Church.

(Signed)

M. MOBLEY.

The evidence, *pro* and *con*, in relation to the above charges, having been examined, the committee find and decide that the evidence establishes the 2nd specification in said charge—“uttering slanderous statements against the Church.” In relation to the last specification—“using his influence to induce members to leave the Church”—the committee find it in evidence that the said Levan charged a member with being guilty of continuing his membership in a corrupt Church; thus, in the opinion of the committee, using

his influence as charged. It also appears in evidence that said Levan used his influence to prevent members from leaving the Church who were inclined to do so.

The committee are of opinion that the above established facts are contrary to the Christian character, and that the acknowledgments of the said Levan are due to the congregation at Dubuque.

Adjourned to meet at Marion, Iowa, at a time hereafter to be agreed upon.

S. H. BONHAM,	} Committee.
J. MARTINDALE,	
J. INGRAM,	
A. S. KELLOGG,	

At the instance of unoffending persons, whose names were used at the second meeting of the committee, held at Dubuque in October last, in the investigation of a charge or charges above alluded to, "the further consideration of which were postponed on application of [Elder] Levan," the *final* report of the committee is withheld. The *papers* in the case will be safely kept, and forthcoming whenever called for by the proper person.

D. B.

BIBLE UNION MEETING AT CHICAGO.

A Semi-Annual Meeting of the *American Bible Union* will be held at Chicago, on the 9th and 10th of May next. Among the speakers engaged, are

- Rev. SPENCER H. CONE, D. D.,
- " JAMES SHANNON, L. L. D., President Missouri University,
- " GEORGE W. EATON, D. D.,
- " THOMAS ARMITAGE, D. D.,
- " D. E. THOMAS,
- " CHAMP. C. CONNER,
- " W. W. EVERTS, D. D.

* * * * *

A very special invitation is hereby sent to every person who reads this number of the *Reporter*, to attend that meeting, and assist to promote its usefulness.—*Bible Union Reporter*.

We will just add, that Railroads are now in operation from Burlington and Rock Island to Chicago.

D. B.

CAMPBELLISM EXAMINED BY J. B. JETER, OF RICHMOND, VA.—No. 1.

BRO. BATES—1. A few days ago I saw the first notice of the existence of the above named production, in the *N. Y. Chronicle*, a paper sustained by some of our people as a Revisionist paper, and not as a vehicle to advertise and endorse the stale and threadbare slanders of our enemies. I have not seen this work of J. B. Jeter, D. D.; consequently I do not know what is in it. I must be governed by its caption, "Campbellism Examined," in the notice which I now take of it. It is said to be highly lauded by twenty reviews and presses, among which the *Chronicle* enumerates the following: *The Bath True Union, Baptist Register, N. Y. Recorder, Christian Chronicle, Christian Times, and Christian Observer.*

2. On account of the Revision movement I regret that Mr. Jeter threw down this bone, just at this time; and I regret that the *Chronicle* picked it up and ran off with it, as it may cause others to follow after the bone, and fight over it, without getting any meat after the fight. If Jeter is a Revisionist it is an unfortunate step in him to throw down this bone. If he is an enemy of Revision the Baptists will lose more over the fight of the bone than we shall, for the reason that our people are all in favor of Revision, and this bone will not prejudice them against it. A Baptist Preacher said to me not long since, Your people are 30 years ahead of ours on the subject of Revision. The Baptists are constantly coming over to the Revision movement; they have many converts to make among their own people, we have none to make. As far as Jeter's bone may prejudice the Baptists against us and Revision, the Baptists will be losers by this movement of his. We will make capital out of this apple of discord, as we have out of all other similar efforts. Our officers and regulars have been too long accustomed to the roar of cannon, the smell

of gunpowder, the clash of arms and the cold steel to be frightened now by the popgun of a sickly doctor.

3. The number of doctors seems to be augmenting among the Baptists and others; their religion must be growing more *sickly*, and must need more nursing, as a demand for more doctors is an unfavorable indication of health. I for one would say that the doctor's examination of Campbellism is too late in the day. Your predecessors in this work of defamation have left you no gleanings. I predict that with all the aid of all your twelve doctors, your child was still-born, or that it will die of the croup, or whoopingcough, or some other infantile disease before it attains to the age of twenty-one years. If this is your only child, doctor, you had better nurse it closely, as you may be left without any one to transmit your name to posterity.

4. Phillips, the Methodist Preacher, tried his hand at doggerel verse, and at the end of every stanza he had these lines:

"Ho, every mother's son and daughter,
Here's the Gospel in the water."

He or the sects of Kentucky employed a blind man to go along the streets of Lexington with a wallet full of this sublime poetry on his shoulder, and every few steps that he made, feeling his way with his stick, he would stop and cry at the top of his voice, "Ho, every mother's son and daughter, here's the Gospel in the water." The writer of this essay asked him if he had ever found the Gospel? He said yes. I asked him where he found it? He said he did not find it in the water. I asked him, *Where* did you find it, then? He replied, he did not find it in the water. I asked him again, Where did you find the Gospel? He replied, as before, he did not find it in the water. I replied to him, that I did not believe he had ever found it, and if he had ever found it, he either found it in the *air* or in the water, and that I did not see why we might not as well find the Gospel in the *water* as in the atmospheric air, especially as all the Apostolic converts are reported by Doctor Luke to have found it in the *water*, and not in the *air*. This conversation was in 1830.

5. Elder John Taylor, one of the oldest Baptist Preachers in

Kentucky, and one of the most influential, exposed Campbellism in a pamphlet which I have bound in my library, and in which my uncle, and Brethren John Smith and Wm. Morton, and myself, shared largely in his burlesque, wit, ridicule and malignity. Campbellism survived all that. Elder Jameson, another Methodist Preacher, then tried his criticisms and slanders. Next Dr. Noel predicted many times that Campbellism would die in six months. But Campbellism is not dead yet, it seems. With all these weights upon him, the young steed of Campbellism is the swiftest on the track. He wins more prizes than any three colts besides, or than all of them together. They will all start at the same time, and he with all these heavy weights will distance them, and when he gets across the plain he will turn around and look to see how far the others are behind him. He is as strong as a giant refreshed by wine, and as swift as a dromedary.

6. It is amusing to see how much doctors are alike in every age, and how similar their course. The doctors of Wickliffe's day and of Luther's time, had as much to say against Wickliffe's heresies and Luther's errors, and their contradictions, as the doctors of this age have to say against Campbellism. The enemies of these two illustrious men pursued exactly the same course towards them which Bro. Campbell's enemies are now pursuing towards him. There is as great a necessity* for this Reformation as there was for theirs. This Reformation has accomplished as much in thirty years as theirs did in the same length of time. This Reformation has elicited as much opposition as did theirs. The weapons used against us are the same as those used against Wickliffe and Luther. Their Reformations and translations went hand in hand, so do they now go hand in hand.

7. I wonder if Dr. Jeter has attempted to define Campbellism? It is a very undefinable something. An old sister once asked one of the exposers of Campbellism what it was. He said it was denying experience. Being asked again, he said it was baptizing *into*, instead of *in*. Again, he said it was denying the Association. I should feel indebted to some doctor, who would define, 1st. What was Wickliffeism? 2nd. What was Lutherism?

3rd. *What is Campbellism?* Will Dr. Jeter define these three terrible isms? It is said that Wickliffeism became so popular in England that if you met two men on the road you might be certain that one of them was a Wickliffeite. If the doctors continue to pursue the course they have done, Campbellism will be equally as popular in America in one or two generations more, as wickliffeism was in England.

JACOB CREATH.

EXTRACT OF A CIRCULAR.

BIBLE REVISION ROOMS, }
 Louisville, Ky., Jan. 5th, 1855. }

To the Friends of a Pure Bible, and especially to the Subscribers to the Revision Association.

* * * * * I enclose many of these Circulars in copies of the Annual Report of 1853. Any who have received that Report before may aid us by handing it to some one who has not read it. In this way, the truth and argument it contains will continue to do good. This Circular and the Annual Report of 1853, will be sent to every subscriber to a life membership or life directorship. Any who do not receive it, will confer a favor by informing me of his present post office address, that I may have every subscriber's name and post office address right on the books, and thus be enabled, by mail, to send our publications promptly to every one.

The resignation of the late Secretary, the death of the lamented Waller, who had taken his place, and the vacancy which succeeded, have necessarily thrown the affairs of this office into some confusion. If we can have the indulgence and aid of the subscribers and friends, we shall hope to put everything in order. Do us the favor, in remitting moneys, to state on what installment they are to be applied; also, when and to whom the previous instalments, were paid. The Annual Report is no doubt imperfect, on account of the changes in the Secretaryship. Any one noticing errors, will oblige us by sending the corrections to this office. Subscribers who have changed their post office address, will please inform us.

Brethren, remember, the great want of three hundred years may be supplied to the millions upon millions who speak English, in a faithful and most reliable translation of the Book of Books, by God's blessing upon a few years of diligent, persevering labor.

JAMES EDMUNDS,
Cor. Secretary of the Bible Revision Association.

A USEFUL LABORER RETIRED.

DEAR BROTHER BATES—Grace and peace to you and yours, through the knowledge of God and our Savior, Jesus Christ.

* * * * * I am so much entangled with the affairs of this life, and it requires so much of my time to attend to them, that I can not work the agency you gave me to any advantage. I have a family of seven children, the oldest of whom is in his 16th year. I have spent the cream of my life in public service, and now at the age of forty-five, I find myself penniless, and have to turn out and work my way through this cold-hearted, selfish world as best I may. I expect to go on a farm in the spring, and try, by honest labor, to get a subsistence for myself and family.

I know of no class of public men who are so *shamefully* treated as the Ministers of the Gospel. Our brethren will, I verily believe, drive every Preacher from the field, by their want of system and arrangement to support them. There is no provision made for any man when he becomes superannuated; and hence he can promise himself nothing but *want* in his old age, unless he should be more fortunate than many of us are. But enough of these doleful things. * * * * *

Yours as ever, _____.

The letter from which we extract the above, was not sent us for publication; we therefore withhold the name of the writer.

We became acquainted with the writer some five years since, and found him to be, as Elder A. Campbell said of another man, one of nature's noblemen—one whose memory is cherished with delight. His name is frequently mentioned by our brethren of the *press*, and all with one accord speak of him in the highest terms. In short, his "praise is in all the Churches" of his acquaintance; and we have yet to hear the first word spoken against him.

Brethren and friends, the matter presented in the above extract demands serious consideration; and this is not an isolated case. There are others that might be reported. And the question is, Shall things be suffered to continue so? or shall we devise and execute some plan to remedy the evil? But one response, from those who desire the success of the cause, can be given. Then let us act, and act promptly.

Now we know that the brethren, generally, contribute liberally of their substance to religious enterprises of various kinds; but the misfortune is, too great a portion of their contributions go to those which are, at best, of doubtful utility, while others of paramount importance are, thereby, measurably neglected. This should not be so.

We would not presume to *dictate*, but we would respectfully suggest to all the congregations the importance of taking early steps to remedy this defect in our missionary system—giving to the HOME MISSIONARY effort our *first* and most *earnest* support. Let us “begin in the center and work outwards,” if we would promise ourselves the accomplishment of any permanent good. Let us expend our means on enterprises that promise the greatest benefits. By so doing, we shall be enabled ere long to extend our field of operations. But so long as we neglect to provide well for home missionary operations, just so long will we remain in a feeble, cramped condition, unable to prevent the cause from languishing in our midst, or provide for faithful public laborers, who, after long years of unrequited toil, are forced to leave the field, and resort to other occupations to support themselves and families. In a word, let us embark in no *utopian* enterprise—thereby exhausting our means—until we have amply provided for such as are of unquestionable utility. D. B.

P. S. The caption to the above letter is our own—not the writer's.

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

ASKING TOO MUCH.

Scarcely a month passes but we are requested to insert prospectuses or notices of papers *gratis*, which, if charged for, would come to from 2 to \$5 for each insertion. Now, we are willing to be *accommodating*, but this, *we* think, is asking too much. Besides, our readers would not be pleased to find so much of the *Evangelist* taken up with such things, to the exclusion of more interesting matter, and we can not insert them on the cover, for that is filled with advertisements, for which we are, or shall be, paid. Time has been when we would have been glad to exchange favors of the kind, but there were few then to help us along, or that cared about a notice from us. But since

“No pent up Utica contracts our powers,
But the whole boundless Continent is ours—”

as a field of operation, a lift from us is quite desirable; hence, the frequent applications. But as we are commanded to return good for evil, we frequently give some of these papers a friendly notice. It will be proper, however, to remark, that in the days of *darkness* that overshadowed us—when we were almost too feeble to stand alone, some few editors kindly took us by the hand, and tried to *steady* us in our attempts to walk. Among this number was Bro. J. M. Mathes of the *Record*, and Bro. C. Kendrick of the *Philanthropist*, (both able editors.) These will never be forgotten by us, let our days become as *sunny* as they may. “May *their* shadows never grow less.”

D. B.

STATE MEETING IN IOWA.

Important business demands that the State Meeting in Iowa be held at Mount Pleasant on Friday before the 1st Lord's day in June, instead of next fall, as appointed. A general attendance is earnestly requested.

J. H. BACON.

March 16, 1855.

CORRESPONDENCE.

BRETHREN BATES & HENDERSON—I now sit down to give you an outline of religious affairs in this country.

The Methodist are the most numerous. They have from 75 to 100 Preachers, including "Northern" and "Southern." They have built Meeting Houses in all the principal towns and settlements throughout the whole country. They have manifested a zeal worthy of a better cause than that which they plead, although, not "according to knowledge." The Baptist is probably the next strongest denomination. The Presbyterians, Episcopalians and other sects have a pretty fair start, being well supplied with preachers; while we have done but little.

Last year I travelled over 1000 miles, and was at the organization of four Churches—one of these being at St. John. Bro. Higgins, who is their Preacher, was with me at this organization. Brother McCorkle was with me at the organization at Santa Rosa. He is quite an efficient proclaimer, and will spend all the time he can this year as an evangelist. He is a member of the Church at Napa Valley, which numbers about 40 or 50 members. Bro. John White, of Boone county, Missouri, was with me at Diamond Springs, where we organized a Church of some 20 members. He is their Elder and will preach all he can. This organization took place in Nov., last. The Church at Cash Creek was organized in December, with 29 members, Brother Lawson is their Preacher. The Church at Stockton was organized by me in 1851, with 15 or 20 members. Brother Stevenson was their Elder until last year; he then left us, in consequence of a difficulty with some of the brethren,* and joined the Baptists. That Church has some 50 or 60 members. The one at Santa Clara about the same number. There is a small Church at San Francisco, of 10 or 15 members, and another some fifteen or twenty miles from Stockton, of 15 or 20 members. I suppose there

* We suppose this is the case that was *heralded* with such exultation, throughout the States, and the impression left on the mind of the reader that the change was on account of the *doctrine*. However, as it suited him to make a change we have not a word to say against it.

are about 300 members in the above named Churches, which are all that are known to me in California; but I have no doubt as many more might be gathered together if we had some efficient Preachers to hunt them up. Brethren, do try and influence some good Preachers to come to our aid. * * * * * I will send you a California paper containing a badly perverted account of an occurrence that took place at Placerville, and my notice of the same; and if you think it worth a place in the *Evangelist* you may publish it, as I have many old acquaintances in Missouri, who read the *Evangelist*. * * *

Yours in the Good Hope,

THOMAS THOMPSON.

Santa Clara, California, Jan. 26, 2855.

BRO. BATES—Brother Elliot, an acquaintance and warm friend of yours, has been lecturing in our midst, as Agent and in favor of "Revision." The cause has many friends here, and was much forwarded by the lucid lectures of this aged veteran. I am told that a slight gale of opposition *chopped up* in Columbus, Mississippi, perhaps through the influence of a Mr. Buck. I am told that he *is*, and is not—but would be, if it were not for a few considerations, in favor of Revision!

As easily could Mr. Buck convert a sun beam into an *icicle*, and with *it*, melt the Alpine Mountains, as to even impede the progress of this Heaven originated cause. We have a large family of milk and cider men, and God knows they look lonesome. The age has *parsed* them in the neuter gender—put them in the "*obsolete case*," and nailed them to the counter!

Brother Elliot struck a chill through the whole sectarian *firm*; plead for one Lord, one faith and one baptism; and one family, with a pure translation to lamp the feet of Zion's children. He expressed a most contemptuous opinion for those *little* minds, who are ever and anon, throwing firebrands into the magazine of Zion's peace! and seeking to keep up party division, by advocating party tenets.

The *funny* part of it is, that though the question of Revision is purely a literary one, yet, the *Catechumen* is its bitterest opponent. That is, the testimony of the witness, who is as ignorant of the facts, as Balaam's Ass was of Geometry, is to settle this question! No, gentlemen, the court will instruct you to stand aside! You must be acquainted with all the facts involved in the issue, ere you can tes-

tify! This question will be propounded to the witnesses in suit: Gentlemen, do you know the parties to this suit? Ans. We do not know the Greek, one of the parties, and consequently can not testify of the testimony given by him, only as reported in the testimony of an English witness, called King James' translation, and the learned say, that this witness is not always reliable. Then, gentlemen, you can stand aside. *Exit.*

Brother B., there are some old anties, who predict, that, the day the Revision is consummated, the proud Eagle of American Liberty, will not only *whet*, but *cover* and fatten on the spoils of a dilapidated government!

J. A. BUTLER.

Okolona, Mississippi, February, 1855.

CHURCH NEWS.

DEAR BRO. BATES—* * * * I do not know of a Church of our order in this part of California. We have nothing here but Methodists and "Old side Baptists." While our brethren in the old States are sending Missionaries to foreign countries, we would be happy to have them remember us.

Yours truly,

W. Y. MASSIE.

San Juan, California, Dec, 14, 1854.

BRO. BATES—We have lately constituted a small Church in this vicinity, of 31 members, 3 of whom had been Methodists, 2 Lutherans and 1 Baptist who demanded rebaptism, in the name of the Lord Jesus, for the remission of sins. The laborers on the occasion were Solomon McKinney, assisted by Eld. Wright. We have appointed Elders and Deacons, but they are not yet ordained. Our place of meeting is Martindale's School House, Keokuk township, Wapello county. We desire traveling Preachers to give us a call, in passing this way.

Yours in the Lord,

W. H. ROBBINS.

Wapello county, Iowa, Jan. 29, 1855.

DEAR BRO. BATES—The good cause is still onward in this section. There have been 3 additions to our little congregation since Bro. D. Wright's communication which appeared in the December number of the *Evangelist*. Bro. D. Wright preaches for us on the 4th Lord's day each month, when health and the weather admits. He lives

about ten miles from where we hold our meetings. Bro. Wm. Reed preaches for us the 2nd Lord's day each month, when health and weather permits. He lives twenty miles from us.

Your brother in Christ, MARTIN PETERSON.
Sullivan county, Missouri, Feb. 9, 1855.

BRO. BATES—We had another addition last Lord's day evening. We now number 38—all noble soldiers of King Emanuel.

Yours in the Hope, H. REAM.
Abingdon, Iowa, February 13, 1855.

BRO. BATES—The good cause is prospering within the bounds of this neighborhood. Many added by baptism and commendation. We would be glad to have the preaching brethren call on us. Call on the undersigned, four miles West of Woodville.

Yours in love, JAMES LEE.
Adams county, Illinois, February 14, 1855.

BRETHREN BATES & HENDERSON—I have located at St. John, Missouri. We have a congregation here numbering 25 members, and preaching the 1st Lord's day in each month—meet every Lord's day to break the loaf. We encounter but little opposition here. Will not some one or more of our Proclaimers, who are unsettled, move out and settle among us? There is plenty of good land yet vacant, and too many *minds* uncultivated. Will traveling brethren call on us? We need help, and they will find us on every Lord's day at Bro. F. Clark's, five miles from this place; they will also find a home at my house, Bro. J. T. Hicklin's or Bro. E. Davis', as long as they remain.

Yours in Christian bonds,
G. GHOLSON.

St. John, Missouri, Feb. 19, 1855.

BRO. BATES—I visited the congregation at Brighton, the 1st Lord's day of this month. We had a pleasant meeting truly. 7 became "obedient to the faith" and were added to the congregation.

A. CHATTERTON.

Oskaloosa, Iowa, February 21, 1855.

BROS. BATES & HENDERSON—I have just returned from the city of Louisiana in this county—I spent nearly the entire month of February with the brethren there, in endeavors to promote the cause of our Redeemer. Bro. Hopson was with us several days. The result was 90 additions. To the Lord be the praise.

In the bonds of the Gospel, your brother,
J. J. ERRETT.

Clarksville, Pike county, Mo., Feb. 27, 1855.

BRO. BATES—There have been 9 additions, by baptism, to the Church here, since I wrote you last. They were all young men and young women. Bless the Lord for his goodness.

Yours in the hope, J. V. BLACK.
Iowaville, Iowa, February 26, 1855.

BRO. BATES—There are a few of the Christian brethren here, but no Church nor Preacher, and these few are at a loss for some one to instruct them. My husband is a believer in the doctrine taught by them, and I wish you, if you can, to send a minister here, and let a Church be constituted. I can not think of raising my child without her father's prayers and instruction in the ways of Righteousness. I am a member of the Methodist Episcopal Church, but for the sake of having my husband join with me in religious duties I feel resigned to join the Church of his choice, and walk hand and heart together. We live 3 miles West of La Harpe, on the Pontoosuc road.

Yours with respect, MARY A. WINANS.
Hancock county, Illinois, March 6, 1855.

DEAR BRO. BATES—On Saturday preceding Christmas, Brethren Matlock and J. N. Wright, began a meeting in this village. Bro. Matlock being constrained, from necessity, to leave on the following Tuesday, Bro. Wright was left solely to conduct the meeting, which lasted until New Year's day. Notwithstanding the lamented loss of Elder Matlock's services, yet by a forcible and demonstrative presentation of the Word of God, of which Bro. Wright is so peculiarly capable, an accession of — members was made, of whom 18 were immersed; 2 were worthy members of the Baptist Church, the remainder by letter. Yours fraternally, J. B. BIBB.

Winchester, Clarke county, Mo., March 10, 1855.

PROGRESS OF REVISION.

The second Epistle of Peter, the three Epistles of John, the Epistle of Judas, ("Jude,") and the "Revelation," have been printed and extensively circulated. The Gospel of John, the Gospel of Matthew, the Epistle to the Ephesians, and the first part of the Book Job, will soon be ready for circulation. Some *unavoidable* detentions have been met with; but the *Bible Union Reporter* says: "From different Revisers we receive cheering accounts of the progress of the work. Several [other] parts will probably be ready for the press soon."

D. B.

EDITORS' TABLE.

☞ Poetry appended to *obituaries* is inadmissible. We were compelled to adopt this rule some years ago, from the fact that some writers of obituaries copied *hymns* of from 4 or 5 to 12 verses, and requested us to insert them. We should not have objected to one or two appropriate verses—either original or selected—but we were forced to publish all or decline all, or else subject ourself to the charge of favoritism. We dislike refusing to insert words of affection; but from the extensive scope of country in which our paper circulates, we get many obituaries, and it is therefore necessary to make them short.

☞ The rise on printing paper and labor, has caused the suspension of many papers within 4 or 5 months past. Many others are either greatly reduced in size, or increased in price. Others again are printed on an inferior article of paper—a very common article of *news* being used for pamphlets. Unless the price of labor and paper is reduced, we should not be surprised if there are many more suspensions. Publishing, at a time when the country is *flooded* with publications, is rather a precarious business, and requires great sacrifices to get a paper established, even though it should be one of merit. While we are speaking of using inferior paper, we will say, that ours this month and last was not as good as formerly, but that was not our fault. We ordered the same quality, but it happened to prove somewhat inferior to what we intended. We'll try to prevent a similar occurrence.

☞ It appears that a few gold dollars mailed us in letters, were lost on the way. Where they are put in letters *loose* they are very apt to work out; or if stuck on a wafer they break loose when the wafer dries. The safest plan is to fold them in a piece of paper, and *paste* or *sew* the edges together; or else put them in a piece of *card-board*, and put the same inside of the letter.

☞ It seems that our three last issues did not reach our patrons generally as early as usual, and that some packages failed altogether. We mailed, as usual, in good time, but the state of the roads prevented them from reaching their destination as early as common. This was the case with our exchanges and letters—they were all greatly behind their usual time.

☞ We have read *one* "Congress speech" lately, viz: Mr. Smith's, of Ala., and intend to lay such portions of it as relate to the assumptions and progress of Rome, before our readers. Mr. S. appears to have studied the history of Popery with care, and the revelations he makes are truly startling. Our readers may look for a portion of the speech next month.

☞ We concluded to withhold for the present, our "Chapters on Baptist Usage." Although they contain nothing but facts, yet we should be charged with getting them up through malice, and for the sake of such Baptists as Spen-

cer H. Cone, and many others, we wish to cultivate friendly relations with them. Were all of them like J. R. Graves and a few others we could name, we should not hesitate to publish our chapters forthwith.

☞ Agents sometimes report the collection of a few dollars, and request us to credit so and so, saying that they will remit as soon as they collect as much as 5 or \$10. We are not afraid to trust any agent we have, but to comply with such requests would compel us to keep a separate Book, for that purpose, and we have work enough already, without adding to it unnecessarily. Will our agents in remitting, please give the Postoffice, County and State of each one they remit for? and say whether new or old subscribers?

☞ Our patrons will please send us *current* money. To return *uncurrent* bills is troublesome and expensive, and to discount them at from 10 to 60 per cent. is more than we can afford. We shall, in future, be compelled to adopt the plan of crediting the senders with the *actual* value of the bills sent—not what they call for. We take whatever is current at New York, Cincinnati, St. Louis or Chicago. We returned some worthless bills two or three months since, and have heard nothing more from them.

☞ In our remarks accompanying the "Case of Discipline," we neglected to say, that a member of the committee informs us, by letter, that the "acknowledgment" required of Elder Mobley, to the congregation, (see Case of Discipline, p. 180,) was promptly made.

☞ "Iowa University," located at Iowa City, went into operation a few weeks since. The Seat of Government having been removed to Fort Des Moines, the State House is appropriated to the use of the University. The University is amply endowed. The Faculty is not yet complete, but the School has been opened under the management of Alexr. Johnson, Professor of Mathematics.

☞ We present our readers with a choice variety again this month. "A Moravian," "A Northern Puritan," and others, write in their usual fearless, pointed style. "Grotius," on "Evilspeaking," is equal to a two-edged sword—not 'oo severe, however, but just what is needed. "Ancient Order" is a new contributor. He is a fluent writer, and appears to be of amiable temper. Our "Correspondence" is not so lengthy this month, but interesting. The Catholic documents are *rich*.

☞ Much matter on hand must lie over, among which is "Our Country," No. 2, "St. Austin the African Oracle," "Envy," "Evilspeaking," No. 2, 3 and 4, "Campbellism Examined by Jeter," No. 2, "Adorning with Costly Raiments," &c., by "An Old Methodist," "Criticism" from Kentucky, &c., &c.—all of which will be attended to as soon as possible. The subject of the Bishop's power seems likely to be thoroughly discussed; and we trust that all the disputants will let truth rather than victory be their aim. The article of "Ancient Order" would not have been divided this month, but other matter came in that required prompt attention.

☞ Persons who find fault with the orthography of their names, as written or printed by us, should not make us responsible for the error. We follow *copy*, unless acquainted with their manner of spelling their names; consequently, the mistake is made by those sending the names. We wish every one would have

his name written *plainly* and *in full*—giving initials of the middle name, also, if any.

☞ A few typographical errors are to be found in this number, but nothing serious.

☞ Patrons who wish to send vol. 6 of the *Evangelist* to their friends as a present, can have it at 75 cts. in advance.

☞ Some new exchanges received since our last, and some pamphlets sent for notice, all of which will be attended to ere long. Our friends among the Eclectic Physicians should take the *Eclectic Medical Journal*, Cincinnati; the Water Cure advocates, the *Water Cure Journal*, New York, and every body who wants to be posted up in regard to Popery, should take the *New York Crusader*.

☞ The address of Elder J. R. Ross, M. D., is Plymouth, Hancock county, Illinois. He is employed by the brethren of that place to preach for them, yet he will continue the practice of Medicine also. D. B.

• OBITUARY.

BROTHER BATES—I will inform you that we have lost a favorite child—our youngest daughter—aged 7 months. She died Oct. 4th, 1854, of congestion of the brain. Yours in the hope of a resurrection, J. B. VAUGHN.

Linton, Iowa.

STATE MEETING IN MO.—PROPOSED CHANGE OF TIME.

BROS. BATES & HENDERSON—I have just received the February number of the *Evangelist*, in which I notice a request, by Bro. Hopson and others, to change the time of Holding our next State Meeting to the Thursday before the 4th Lord's day in August. It will be exceedingly difficult to appoint a time to suit every body, and therefore such a time should be selected as will suit the convenience of the greater number, and insure the largest attendance. I therefore, for one, will give my voice for the proposed change, hoping that thereby a greater number of brethren will be brought together than on any previous occasion, and the interests of the good cause we advocate be thus promoted.

In the bonds of the Gospel, your brother,

J. J. ERRETT.

Clarksville, Pike county, Mo., Feb. 27, 1855.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, MAY, 1855.

NO. 5.

EVIL SPEAKING.—No. 2.

A great part of modern preaching is too general in its nature. It falls among the crowd, and does not touch the consciences of particular persons in so sensible a manner as when we treat of particular sins and duties. This sort of preaching resembles a physician who, instead of applying particular remedies to the disease of his patient, entertains him with a long dissertation on diseases generally, and the advantages of health; and earnestly persuades him to be well!

If we would reform men effectually, we must attack the great and common disorders of their lives, and represent their faults to them in such a manner as may convince them of their evil and dangerous tendency, and put them upon an endeavor to effect a cure. For this purpose, I have pitched upon one of the common and reigning vices of the age, calumny, defamation—"evil speaking"—by which men contract a great deal of guilt to themselves, and create trouble to others: and from which, it is to be feared, none are wholly exempt—"For," says the son of Sirach,

“who is he that hath not offended with his tongue?” The Apostle James says, In many things we all offend: and if any man offend not in word, the same is a perfect man.—James iii: 2. But how few have attained to this perfection? And yet, unless we endeavor to attain to some good measure of it, our religion is vain.—James i: 26.

I will first consider the nature of this vice, and show in what it consists.

Medena Blasphemine, means not to defame, not to slander, not to hurt the reputation of any person, as the etymology of the word imports.

This vice consists in saying things of others which tend to their reproach and disparagement—the lessening of their reputation and good name, whether the things said be true or false. If they be false, and we know it, they are downright calumny; and if we do not know it, but take it upon the report of others, it is slander; and so much the more injurious, because groundless and undeserving. If the thing be true, and we know it to be so, it is still defamation, and tends to the prejudice of our neighbor's reputation: and it is a fault to say evil of others which is true, unless there be some good reason for it. Besides, it is contrary to that love and goodness which Christianity requires, to divulge the faults of others, though they be really guilty of them, without some very good reason for it.

Whether we speak evil of a person to his face or behind his back—though the former is the most generous—still it is a great fault, and is what is called reviling: the latter is more mean and base, and is what we call backbiting—*biting his back*. Whether it be done directly and in express terms, or by way of insinuation; whether by downright reproach, or with some crafty preface of condemnation; so it have the effect to defame, the manner of address does not much alter the case: the one may be more dexterous, but it is not the less faulty. For many times the deepest wounds are given by these smoother and more artificial ways of slander—by asking the question, Have you not heard so and so of such a person? [I say no more—I only ask

the question: or by general insinuations, that they are unwilling to say what they have heard of such an one; that they are very sorry for it, and do not all believe it, if you believe what they say; and this is done without telling you what it is, but leaving you in the dark to suspect the worst.

These and such like arts, though they may seem to be tenderer and gentler ways of using mens' reputations, yet, in truth, they are the worst, the most malicious and effectual methods of slander; because they insinuate something much worse than was said, and yet are very apt to create in unwary persons a strong belief of something that is very bad, though they know not what it is. So it matters not in what manner a slander is dressed up; if it tend to defame a person and to diminish his reputation, the sin is all the same.

Let us consider the limitation of prohibition not to speak evil of others. It does not forbid us absolutely to say nothing that is bad of others. This, in some cases, may be necessary, and our duty—it may be fit and reasonable. The question is, In what cases, by the general rules of Scripture and right reason, are we warranted to say evil of others that is true? In the first place, we are not to do this without good reason and necessity—such as the prevention of some great evil, or the procuring of some considerable good to ourselves or others. And I take this to be the meaning of the son of Sirach, when he says. "*Whether it be to a friend or foe, talk not of other peoples' lives; and if thou canst, without offense, reveal them not—if without hurt to any person you can conceal them, don't divulge them.*" It may be lawful and even commendable to speak evil of others; and many times it is our duty to do so, when it may probably reform a person. In such a case we may tell the person his faults privately; or where it may not be fitting for us to use that boldness and freedom, we may reveal his faults to one who is most fit and proper to reprove him, and who will make no other use of the discovery but in order to his amendment. This course is one of the best testimonies of your love to the person. It may be that the party is not guilty of what he is charged with, and then it is

a kindness to give him an opportunity of vindicating himself: or if guilty, by being privately and prudently told of it, he may reform. In this case, the son of Sirach advises to reveal men's faults.

“Admonish a friend,” says he; “it may be that he has not done it; and if he have, that he will do it no more: admonish a friend, it may be he hath not said it; and if he have, that he speak it not again: admonish a friend, for many times it is a slander; and believe not every idle tale.”

But then we must be careful that all this be done in *kindness*; and that through the pretence of reproofing men for their faults, we do not reproach them, and tell them of them in such a manner as if we did it to show our *authority*, rather than our *love* for them. It requires much address and gentle application to manage the business of reproof, so as not to irritate and exasperate him whom we reprove, instead of curing him.

It is lawful, and it is our duty to speak evil of a person when legally called upon to bear witness concerning his faults and crimes. And then, the plain reason of the thing will sufficiently justify the accusation. On such occasions, it would be an unpardonable fault in one to conceal the truth, or any part of it. It is lawful to publish the faults of others in our own defense and vindication. When a man can not conceal the faults of others without jeopardizing his own innocence, no law requires him to suffer himself to be defamed to save the reputation of another. It is lawful to reveal the faults of another to a third person, who is in danger of being infected by his example, or who may repose too much confidence in him; having no knowledge or suspicion of the bad qualities of him in whom he confides. But this should be spread no further than is necessary to the end we have in view. In ordinary conversation, if we mention such faults of others as are already public, we must be careful that we neither feel nor exhibit delight in so doing. We must not *feed* upon ill reports.

Let us notice the *causes* and the *consequences* of evil speaking.

One of the deepest and most common causes of defamation, is illnature and cruelty of disposition; and by general mistake ill-

nature passes for wit, as cunning does for wisdom; but these are as different as vice and virtue. There is no greater evidence of the bad disposition of mankind, than the proneness to this vice. Our Savior says, "Out of the abundance of the heart the mouth speaks." Men commonly incline to the censorious and uncharitable side: which shows human nature to be strangely distorted from its original rectitude and innocency. When men commend others, it often comes *hardly* from them—comes as if by *force* or *straining*; and when others praise, they do not relish it as they do invective and defamation. Most persons are glad to hear others abused, not recollecting how soon it may come to their turn to lie down and make sport for others.

Evil speaking has become the almost general entertainment of all companies, and the great and serious business of most meetings and visits. After the usual compliments are over, they sit down and *backbite* all others! 'Tis the *soul* and *spice* of conversation! All conversation, which has not something of piquancy and sharpness against somebody in it, is counted dull and flat. Men generally rather hear evil of others than good. They are secretly pleased with ill reports of others. They drink them in greedily and with delight; but at the same time they have so much justice as to hate the propagators of them, and they conclude that these same persons will do the same for them in another place and company. In religion, all parties seem agreed that they do God service in blasting the reputation of those who disagree with them in sentiment; and though they all pretend to be Christians, and disciples of Him who taught nothing but kindness, meekness and love, yet, strange to tell, they manifest a savage and murderous disposition; they will fly at each other's reputation, and tear it to pieces like hungry wolves would a fat sheep; and whatever scruples they may have, in other respects, they make none in bespattering one another in the most bitter and malignant manner. But if they know any good of their adversaries, they tell it as cautiously as a rat would enter a trap. How many objections do they raise against it? "It is very well," say they, "if it be true. I shall be glad to hear it confirmed; I never

heard as much good of him before. You are a good man, yourself, but take care them people don't deceive you." It is very well if, to balance matters, and set things even, they do not clap some infirmity and fault in the other scale, so that the enemy may not go off with flying colors.

The zealots of all parties seem given to the scurvy trick of *lying* for the truth. Most people resemble a man with a wallet on his shoulder, in which his own faults and those of his neighbors are put. He puts his own in the part behind his back, and his neighbors' in the fore part, where he can get at them easily and show them. He always has something of theirs for show.

GROTIUS.

WEARING JEWELRY AND COSTLY RAIMENT.

I shall, in this communication, call the attention of my Methodist Sisterhood to a passage or two in the writings of Paul and Peter.

"Likewise that women adorn themselves in decent apparel, with modesty and sobriety, not with curled hair, or gold or pearls, or costly raiment. But which becomes women professing Godliness (or Christianity) with good works. Let a woman learn in silence with all subjection: For I suffer not a woman to teach or usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, transgressed."—*Wesley's Translation*, I. Timothy ii: 9-15.

I ask you, my sisters, Do you profess to be Christians? If so, read over carefully the above list of jewelry or ornaments. This list is substituted for the whole of your jewelry—a part is put for the whole. Do you wear curled hair? No art of man can reconcile the constant, willful violation of such a plain, express command of the Holy Spirit with the Christian profession. Either these are not the commands of the Holy Spirit, or else you are not Christians if you wear rings on your fingers, breast-

pins, crosses, lockets and other finery. Christ says, You are my friends *if you do what I command*. He says, Not every one that says Lord, Lord, shall go to Heaven, but he that *does* the will of my Father in Heaven. He says again, My mother and sisters are those *who do the will of God*.

You must not get angry with me, sisters, for citing these Scriptures. I did not put them in the book.

James says, He that is guilty in one point, is guilty of all—James ii: 10. If we daily and habitually trample one of the Divine precepts under our feet—when it crosses our inclinations—we will trample all of them under them when they cross our passions. You know, sisters, how we have come down upon other denominations, about their false doctrines and practices, and their sins and scandalous lives; and we have attempted to pull *notes* out of *their* eyes, when we had *beams* in *our own*. You say you came honestly by the jewelry; that you wear it to remember a mother, a sister, a father, a brother, a husband or a lover; all this, my sisters, does not excuse you. There is no proviso for all these reasons in the above precepts. If you love any being more than you do your Savior, you are none of his. If you love the commands of any being more than you do His Word, He will say to you, “Depart from me you hypocrites; I never knew you for my disciples. You were the disciples of fashion; of the world.” You say, “I worked hard for them.” I did not intimate, my sisters, that you came by your jewelry dishonestly. I only called your attention to what our Master has said, that you may not plead ignorance as an excuse, and say that we, your old teachers, never taught you it was sinful to wear jewelry. I have done my duty. If you *will* wear it, and risk the displeasure of the Savior and the loss of your souls hereafter, be it so. You will sell your soul for less than a mess of pottage, which was Esau’s price.

In the early history of our denomination, we paid much more attention to these precepts than we do now, since we have become orthodox and popular. Some of our societies are now called “the most fashionable Churches in town.” As “fashion” and

dress come into a congregation, *piety* generally slips out at the back door. At first, we had no Meeting Houses, few members and few Preachers, and were a by-word and a reproach. But things have changed; and now when you talk to other people about their errors of Calvinism, &c., if they should point you to these precepts, what would you say to them? Sisters, read the third chapter I. Peter from the first to the eighth verse. He says to the ancient sisters, "whose adorning let it not be the outward adorning of curling the hair, and of wearing gold, or of putting on of apparel; but the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which is, in the sight of God, of great price. For thus the holy women also of old time, who trusted in God, adorned themselves, being in subjection to their husbands; as Sarah obeyed Abraham, calling him lord; whose daughters you are while you do well, and are not afraid with any amazement." Three things are expressly forbidden in these passages—curling (or broidering) the hair, wearing gold by way of ornament, and putting on costly or gay apparel. These therefore, ought never to be *allowed* by Christians, much less *defended* by them. Where are your gold watches, sisters? Fine dressing and *superfluity* of dress contributes more to pride and anger than is generally supposed. The Apostle seems to have had his eye on this, by substituting meekness and quietness in the room of the ornaments he forbids.

It is said by those whose hearts are most filled with these things, "*I do not regard them.*" Then give them up without a murmur.

Brethren, where are *your* gold watches, gold chains, breast-pins, lockets, &c.

"Well," says one, "if I had known the Methodists were so strict with their members, I never would have joined them. I would have joined the Presbyterian or some other Church." Why not say, you would have continued in the *world*, where you once were? You are mistaken: It is not the Methodists that are so strict; it is the Holy Spirit of God speaking through Paul and Peter; not the Methodists.

Some only dress "elegantly" that they may be looked on;

that is, they squander their Lord's money to gain admiration; thus making one sin beget another, and then plead it in excuse for the other.

Fine dress has a bad effect on others, as well as those who wear it. When the rich and those who can afford to dress gorgeously do so, it stimulates those in more indigent circumstances—who can not afford it—to do likewise; therefore, the rich should set an example of simplicity in dress, as we are all imitative creatures. It is said that in England the nobles and lords dress more plainly than others; and therefore, the temptation to dress fine is taken away from the poorer classes.

I do not say that all persons should dress alike; that rich people should dress like poor people. But Christians are the light of the world, and the salt of the earth. Let them set an example to others in dress. If these matters are not unworthy of the Holy Spirit of God, they are not unworthy of me, I am sure.

In the early history of our society, and that of the Baptists and Quakers, we were all remarkable for the modesty and plainness of our garments. But where are we now? In conclusion, I will say, that garments are an index to the *mind*, as well as for distinction and comfort.

AN OLD METHODIST.

RESISTANCE TO RIDICULE.—Learn from the earliest days to insure your principles against the perils of ridicule. You can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly—as a man who wears a soul of his own in his bosom, and does not wait till it is breathed into him by the breath of fashion.—*Sydney Smith.*

"CAMPBELLISM EXAMINED," BY J. B. JETER, OF RICHMOND, VA.—No. 2.

At one time *Puritanism* was the popular term of reproach in England, for all those who had more Scriptural intelligence, piety, devotion, zeal and Godliness than their neighbors. At another time, *Methodism* was the pack-horse or scape-goat to bear away all the popular sins of the nation. Now "Campbellism" has to take its turn. Campbellism is worse than any of these once dreadful isms. It is a good deal like the sin against the Holy Ghost—it has no forgiveness in this world, nor none in the world to come. But as I have seen no definition of the thing contumeliously called "Campbellism," I will undertake to give one.

Article 1. The rejection of all the traditions of the Latin and Greek communities, and of the Protestant fry, orthodox and heterodox; and an attempt to carry out practically—the Bible alone is the religion of Protestants.

Art. 2. To ascertain the "exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written," and then believed and practiced every word of it. If this "principle is divine" in the Bible Revision movement, it is equally divine in the Reformation. If it will sustain the Bible Union, *it will, it has sustained* this Reformation.

Art. 3. The Bible union, or the union of all Christians on the Bible.

Art. 4. Faith is from the hearing of the ear; and the hearing of the ear is from the Word of God.—Syriac Translation, Rom. 10.

I can not say what is New York, or Yankee Baptist theology, having never been in those states, but I have some right to say, what was Virginia, Kentucky, North and South Carolina Baptist theology. I was born in Virginia, and lived there until I was 21

years old. I was immersed in that State; I was licensed in that State to preach. My father was a prominent Baptist minister. I heard the conversations of Baptist ministers from North to South, who visited my father's house. I preached with some of their most distinguished preachers, such as Robert B. Semple. Abner W. Clopton was my preceptor, and I lived, went to school, and was ordained in North Carolina; and I aver, to the best of my recollection, during the whole time I was among the Baptists, I never heard one of their preachers preach or say, that faith came before repentance. In 1822, I was at a meeting at one of Bishop Semple's meeting houses, and I preached there, that faith preceded repentance. Bro. Semple talked to me afterwards about it, and told me that that was not the faith of Baptists. This was before I ever heard of "Campbellism." On the 11th of last January, (1855,) I went to hear a Baptist preacher; his whole effort was to prove that repentance *preceded* faith; he spoke of the evidences of the Jailor's faith. This I can prove by the whole congregation. I was informed by a person who heard him a night or two before that, that he said, "those who did not believe that repentance came before faith, were *fools and liars.*"

Up to this time—so far as known to me—repentance before faith was as much an article of Baptist theology, in the West generally, as the "subject and mode of baptism." The community will sustain me in this declaration. Indeed, this has been one of the contested points between us and the Baptists, in the West, for the last 30 years.

If the Baptists in the East never taught this sentiment, then they and we have always been together on it, and Eastern and Western Baptists are divided on it. Besides, it will prove that Baptist theology is not invariably the same in all countries and at all times. Theology is like orthodoxy, and is often chameleon-like—it changes to suit times, places and the intelligence of the people.

Art. 5. In all the recorded conversions in the Acts of the Apostles, the converts heard the Gospel, they believed it to be true, they repented, they were immersed, and then received the

Holy Spirit.—Acts ii: 38—v: 32—viii: 17, 18—xviii: 8—xiv: 1—7. Cornelius' case is the only exception, and the Holy Spirit came upon him and the others and they spake with tongues. It was given, on that occasion, to convince the Jews that the Gentiles should hear the word of the Gospel and be saved, as they had been on Pentecost.—(See Peter's explanation of the matter in Acts 11th and 15th chapters.) This article of the Acts of the Apostles and baptism for the remission of sins, are the most odious articles in the whole system, at least to the enemies of "Campbellism." If the Commission only read, "He that believes is pardoned, saved, redeemed, adopted, reconciled and regenerated"—then it and Protestantism, Calvinism, and even Baptistism could shake hands—they could then give each other the "right-hand-of-fellowship." There would then be an "evangelical alliance." Then, in that case, a man would be as safe without baptism as with it; he might be baptized, or he might not. We, then, might unite with the enemies of "Campbellism," and say, baptism is a "mere bodily act," "an outward ceremony," "a non-essential," "it has some sort of connection with pardon"—and all such orthodox views as these. But the author of this great salvation has joined faith, baptism and salvation together, and we must not separate them, for if we do, *it will be at the peril of our salvation.* This is the worst feature of "Campbellism." Were it not for this most "ruinous heresy," we and the Baptists might possibly become one people. We love the Baptists, and we mean to love them; we believe they are God's people, and nothing that they have done to us or can do, shall hinder us from loving them well enough to point out their errors as freely and as often as they have done to us, until we both will be free enough from them to found a Bible Union, as well as a Bible Revision movement.

Salvation and remission of sins are in the commission, as recorded by Mark, xvi, Luke xxiv, and John xx and xxiii. Christ said, If you shall remit sins to any one, they will be remitted to him; and if you shall retain (those) of any one, they will be retained—Syriac translation. What the Apostles bound on earth,

He said shall be bound in Heaven, Matthew 16 and 18th chapters. Be baptized for the remission of sins, said they, in opening and expounding this commission; arise and be baptized and wash away your sins. Now, if all the above Scriptures do not mean that baptism is for the pardon of sins, will the Baptists *tell us what they do mean?* John the immerser, who is a great man with the Baptists, preached the baptism of repentance for the *remission of sins*. Surely all this and much more that can be adduced, can not be *brushed* away with the mad-dog cry "Campbellism." Our Baptist brethren should not be angry with us for preaching these Scriptures. *When* did the Baptists become orthodox? In what age or country were they orthodox, before they began to oppose us? Is immersion orthodox? Is a separation of the Church and the world orthodox?

The discovery and establishment of a few facts in science, such as Gun-powder, the art of Printing, the Mariners Compass, the inductive system of Philosophy, Steam, and the Telegraph or Whispering Gallery, has produced marvelous revolutions in the history of our race. So the discovery, or publication of the above named principles—now falsely called Cambellism—wrought marvels in the first century of the Christian Era in the Roman Empire. They shook the Papacy to its base in England, in the 14th century; they produced a moral earthquake under Luther's administration; they are now *received* and *republished* by this Reformation, and are producing as great and magnificent results now as they did formerly. What party in Christendom, at the commencement of the 19th century, publicly and boldly attempted to carry out *practically*, and into full and fair operation, the principles now called "Campbellism." They had the Bible, both Papists and Protestants; so had the Pharisees the Old Testament, when our Savior and the Apostles were on earth, but they had made it of none effect by their traditions. The Papists had the Bible in Wickliffe's and Luther's time, but a gross moral darkness covered the earth, and many knew not much more about it than if there had been no Bible. DOCTORS OF DIVINITY in the dark ages, had never read the New Testament

through one time. They could not write their names, and had to make the sign of the cross, which gave rise to the modern practice of persons making their mark when they can not write their names.

If the men of the 19th century knew these principles, why did they not publish and practice them? If these principles were known forty years ago, why did they not elicit the same opposition then, as they have done within the last thirty years? Who now has in his possession a full, clear and Scriptural distinction between the Old and the New Testaments—the Law and the Gospel—published in this century, before the *Christian Baptist* made its appearance? If all the principles now called Campbellism, are old familiar facts, to the men of this generation, why did they create so much alarm and opposition when we advocated them? Why do *doctors* who have been born, and commenced preaching long since “Campbellism” was born, (taking our opponents view of its rise,) now know more of the Scriptures, and are better instructed in the great principles above stated, than their most hoary and venerable doctors were before the days of the *Christian Baptist*? If they knew all these things before the *Christian Baptist* appeared, they did not let it be known. The doctors of Luther’s day and since—I mean the Papistical doctors—said there was nothing new in his heresy—that it was only a revivification of Wickliffe’s heresies; and Wickliffeism, they said, was only Waldensianism revamped.

All the “examiners” of “Campbellism,” have attempted to prove that it is only an embodiment of all heresies, ancient and modern—such as Pelagianism, Armeniauism, Arianism, Unitarianism, Sandemanianism, Deism and Atheism. If our enemies are to be believed, we have denied the Father, the Son, and the Holy Spirit, and are infidels in disguise. J. CREATH.

Envy, if surrounded on all sides by the brightness of another’s prosperity, like the scorpion, confined within a circle of fire, will sting itself to death.

REVIEW OF THE "POWER OF CHRISTIAN BISHOPS."—No. 2.

The brother says further, "In Christianity I see a supernatural and Divine system, whose end is to elevate the individual to think and act for himself, to make him superior to the great masses of his race; to liberate his mind from the bondage of outward conditions, from political restraints, from the force of habit and public opinion, to take him out of the hands of society and place him in his own hands, to be guided by his own best reason and his own conscientious perceptions of truth and duty."

We are at some loss as to how we should understand the above paragraph. It is preceded by a declaration of the sentiment, that man is not a *means*, but an *end*; and reference is also made to the wrongs that he has suffered in past ages, at the hands of kings and priests; as having been held in bondage, robbed of selfcontrol, debased in his own eyes, made a tool in the hand of tyrants, and forced to minister to others at the sacrifice of his own purity and virtue. We do not approve of the sentiment altogether, that man is to be considered as an end only. It is true, that the remedial system, so far as man is concerned, has for its object the salvation of every individual of the race; but while this is the case, he is himself to bear a very important part in the salvation of his fellows; he must not look exclusively upon his own things, but also upon the things of others: so far as he may be an instrument, in the hands of God, of doing good to others, he is a means. And besides, Christians are to glorify God in their bodies and spirits, which are His; and in this respect, also, the Christian is a *means* to a great and glorious end.

But what does the brother mean, when in an address to the brotherhood generally, upon the subject of the "Requirements of Christianity personally," (in this age and country, where the greatest amount of liberty, both civil and religious, compatible with wholesome government, is enjoyed; and when we, as a people, in our Church polity, impose no shackles on the conscience, or on freedom of thought and action, but the Word of God itself,) in his remarks about liberating the mind from the bondage of outward conditions,

and of taking the individual out of the hands of society and placing him in his own hands, to be guided by his own best reason, and his own conscientious perceptions of truth and duty? Would the brother be understood as intimating that there is danger among us, that persons may be called upon to violate these sacred principles by outward conditions or circumstances, that may be brought to bear upon them, or that they might be subjected to abuses analogous to those referred to by him? If not, why allude to these abuses in a treatise upon the subject on which he was writing?

We can see no reason for such a course, except to warn the brotherhood against impending, or at least, apprehended danger. We can not suppose that he would have sketched these things merely as reminiscences of the past, for the entertainment of his readers simply, without any reference to the present or the future. We would enquire, then, what are we to understand by the terms, "outward conditions," and the phrase, "taking a man out of the hands of society?" &c., (both civil and religious, as we suppose; but more particularly the latter, or at least its ecclesiastical associations and forms of Church polity; as it is not political, but religious liberty and religious abuses that are in question.) To what, then, are we to understand these terms as referring, in the connection in which they appear? If they do not refer directly and exclusively to, are they not intended, at least to, chiding the disciplinary action of the Church; from the bondage of which the individual that may at any time have been the subject of the same, is to be liberated, when it may not accord with *his* reason, but impinges upon *his* conscientious perceptions of truth and duty. The discipline of the Church, in the way of censure and exclusion, is the only penalty that can be inflicted upon offenders under our happy form of government, and is all that is proposed under our Church polity, in any case. To what, then, can the brother allude, but the discipline of the Church, in the remarks alluded to, if they are intended to refer to any thing that has or would be likely to occur amongst us? and if they were designed to have no such application, why, we would again ask, were they incorporated in a treatise, or essay, such as that written by the brother, defining the requirements of Christianity, or individuals personally, and their consequent obligation under that system? Though we should be as far from violating the principles of right

reason, or trenching upon the dictates of an enlightened conscience, moulded according to the Word of God, as the brother, or any one else; yet in the exercise of the largest liberty, we should never forget that we are "not without law to God, but under law to Christ," and that unrestrained liberty is licentiousness. Our brother's notions about taking a man out of the hands of society and placing him in his own hands, would have better suited that period in the Jewish history, of which it is said, "In those days there was no King in Israel, but every man did that which was right in his own eyes;" or those ages long gone by, when men were wont to isolate themselves, and withdraw from society, living in retirement and solitude, becoming ascetics and monks, in order to avoid all contact or intercourse with society, and possibly its persecutions; and for the purpose of consecrating themselves more fully to the service of God, supposing that they could in that way devote themselves more exclusively and unreservedly to His will; forgetting that Christianity in its very nature is highly social, and that no one can enjoy its comforts, or discharge his duty to the Church or to the world, in an isolated position, dissociated with his brethren. These views in former ages were wide-spread and pervading, and exerted a controlling influence over many excellent spirits. We do not suppose, however, that one who discourses so beautifully and feelingly of the social nature of the system of Christianity, would be willing, knowingly, to take a single step in that direction. "No one," says our brother, "can lock up any strong feeling in his bosom. And least of all can the religious feeling be separated from society. It will seek expression; it will go forth in joyous sympathy and attach itself to others. In this way it gains strength, acquires confidence, and rises into absolute sovereignty over the life. By this means it sways others into harmony with itself, and helps to carry them forward in the truth and love of the Gospel." These sentiments are very just, and are but the breathings of the pious heart consecrated to God; but we must confess, that to our mind, at least, the brother speaks most inconsistently and incoherently, when he talks of taking a man out of the hands of society, either civil or religious, and putting him into his own hands, and still to expect him to continue a member either of the social compact, or of a Church organization, exerting on those around him that wholesome influence contemplated by the brother, both receiving and imparting happiness

to those with whom he may stand associated. A man can not be isolated and independent, and at the same time be a member of an organized association, either religious or political: the idea involves an absurdity. The two positions are inconsistent. Our brother says further, "It is not by earthly Church books that God knoweth the members of Christ's body. It is by what is in a man, by his thoughts, and spirit, and deeds."

It is doubtless true, that there have been instances (though in this day of very rare occurrence) in which the names of good men have been stricken from the register of a Church recognized as Christian, but it may be a question of grave import whether such a body can longer be esteemed a Church of Christ, if she persist in refusing to correct such an error or oversight on her part. It is very certain, however, that a name and a place in the Church of Christ (visible, if you please,) are not to be lightly esteemed, nor are her acts of exclusion to be despised, or treated as light or trivial matters, for our Savior says, in reference to this very subject, "Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven."—Matt. xviii: 18. If, therefore, the action of the Church be in consistency with the Word of the Lord, and justified by the facts of the case, in excluding a member, that act shall be bound upon the individual in Heaven, whether it be regarded by men on earth or not; and in that case the register of the Church would agree with the Book of Life. And as we can not scan the latter, at least in time, we should be very cautious how we disregard the former, lest we should be found acting in violation of the injunction, to treat him that neglects to hear the Church "as an heathen man and a publican," and thus render ourselves obnoxious to the Divine displeasure in disregarding a positive command of the Lord, which none may do with impunity.

But what is the decision of the Church in any given case of discipline, however right and just in itself, and Scriptural in its administration, from its inception to its consummation, in the estimation of one such recusant spirit, (who feels that he is no longer in the hands of society, bound by its shackles, or of the Church either, but in his own hands, standing on a proud "eminence," having repudiated all the social maxims, however venerable—be they sanctioned ever so much by wisdom and experience—that may not accord with his

views of the standard of right, and who has adopted as a principle of action, the sentiment, "never to consent to dislodge from his fraternal regard any brother, till he is rationally satisfied of his guilt and impenitence,") if such decision should not happen to meet his approbation? He will take nothing on trust, will neither defer to, nor acquiesce in, the judgment of his brethren; but must himself in every case be rationally convinced by being made personally acquainted with all the facts, otherwise he will maintain his own views and opinions, and act in conformity to them, however erroneous they may in point of fact be, or however small the minority in which he may stand; such a course of isolated and independent action, or more properly dogmatism, is incompatible with any thing short of absolute infallibility.

The views in question strike at the very root of all social intercourse and associated action, and are not only anti-social, but insubordinate and disorganizing in their tendency; standing opposed to all official authority, both civil and ecclesiastic.

He who would attempt to carry out such views to their legitimate extent, would, under the former, most likely, sooner or later, find himself in the hands of the law; and under the latter, would be apt speedily to be placed under the ban of the Church, surrounded, it may be, by the insubordinate and factious, who, despising government, hesitate not to condemn all authority.

Such views are unsuited to social life, either civil or religious, and he that would act upon them must necessarily become a recluse or a hermit, or be forever out on the ocean of strife and confusion, driven by contrary winds, constantly liable to be wrecked or stranded on some unknown coast.

We would not knowingly do the brother injustice, but if we interpret him correctly, if these are not the necessary and legitimate results of the views put forth by him, when carried out practically to their fullest extent, we confess our inability to reason from causes to their necessary effects.

We will here stop for the present, hoping that the brother may be induced calmly to review the grounds that he has assumed, and be led to adopt more just and conservative views.

ANCIENT ORDER.

CHURCH GOVERNMENT—REPLY TO J. G. B.

In accordance with our promise last month, we now proceed to the examination of Bro. Blair's position in regard to the power of Christian Bishops; and to supercede the necessity of recapitulation, we ask the reader to turn back and examine our respective articles published heretofore. In so doing, he will perceive that the point of difference between us is, Brother Blair contends that it belongs to the Elders *alone* to investigate charges and exclude unworthy members; while *we* contend that that duty devolves on the *whole* congregation, private members and officers included. In support of his position he relies mainly on the 5th chapter, I. Corinthians; and next thereto, on the term *Ruler*.

Before he can press the 5th chapter I. Corinthians into his service, in this discussion—make it a PRECEDENT for Elders—it devolves on him to prove that *Paul was an Elder*, and the only Elder, in the Church at Corinth, and, as such, “adjudged” the case and gave the “command,” &c. But will he undertake to prove this? Never—no, never. Then, he is egregiously mistaken about finding “a clincher” in this Scripture; the witness is *credible*, but he don't testify to the case under consideration.

We will now enquire,

1. What was Paul's office? and,
2. In writing to the Church at Corinth, whom did he address?

In answer to the first, we would say, His office, in part, was that of *Law Giver* under Jesus Christ. And to the second, we reply, He addressed the whole congregation,* Elders (for Elders had been ordained previously “in every Church,”†) and private members also; and his letter was, in fact, part and parcel of the *law* promulged by Divine authority for the government of Chrst's Church.

Now we take it as granted that every brother, even Bro. Blair

*I. Corinthians vi: 4.

† Acts xiv: 23.

himself, will cordially assent to the above; but then, forsooth, because an inspired Apostle, a *Law Giver* under Jesus Christ, adjudged a case and gave a command, he contends that every uninspired man filling the office of Elder, in the 19th century, is authorized to do the same!! If this is not laying claim to the Apostle's *shoes*, we are at a loss to know what is. And if Elders are justifiable in assuming the prerogative of an Apostle in one case, may they not with equal propriety in others, even to framing additional laws for the government of the Church? Verily, it would appear from this, that the claim of "successorship" is not such a heresy after all; and we strongly suspect that our brother in taking the *balloon* flight he did in his last, was wafted by the *under current* in sight of Rome, which he mistook for Jerusalem.

Our brother has drawn an argument from the Jewish economy—a politico ecclesiastic institution—to prove something in regard to the government of the Church of Jesus Christ. We have no *relish* for such arguments. They have laid the foundation for the union of Church and State, infant baptism, many forms of lordship in the Church, and a thousand things that pertain to the flesh rather than the spirit. Such arguments can have no weight with us.

But the brother says, "If he (the Elder) attempts to set up his dictum for law, or lord it over the Church, he should be immediately removed."

Bro. Blair's astuteness (being a Lawyer) may enable him to see through intricate questions that we can not; for we frankly confess that, with *his* view of the power of Elders, our optics are not keen enough to see how the removal could be effected, provided the Elder was disposed to retain his office! By what power *could* he be removed? The private members could not remove him, for, according to his views, they have no voice in cases of discipline. Nor could he be removed by *limitation*, for the Book fixes no limits to the term of the Elder's office. Nor yet could District or State meetings remove him, for the New Testament knows no higher Ecclesiastical Court than the indi-

vidual Church, and in that, the power of Elders is "*supreme.*" He would, we suppose, have to "adjudge" his own case; and in that event he would be very likely to get justice, wouldn't he?

The Brother in escaping a scylla which has no existence only in his too fertile imagination, has plunged into an *actual* Charybdis—involved himself in an inextricable difficulty. Just such "passiveness" on the part of the private members as he contends for would let every Elder remain in the Church, as such, and lord over the brethren as long as he pleased.

Before proceeding further, let us see how far we are agreed. We both believe that it is the duty of the Elders to preside, teach, and rule. We both believe that it is the duty of the whole assembled Church to exclude or put away. But the brother says, "I hold that the decision of the Elders upon the facts (and we suppose he means the law, too; if not, there is not so much difference between us after all) is absolute, and the brethren are bound to execute it." From this we dissent; and maintain that the Church is bound to put away, not because the *Eldership commands*, but because the *Book enjoins*; and we can not conceive of anything more slavish in an ecclesiastical sense, than a body of intelligent, rational beings looking to no higher source for authority in matters the most important in the regulation of the Church of God, than to those possessed of as little inspiration as themselves.

Bro. Blair makes a great display of logic (?) on the words "Rule" and "Ruler;" and contends that the Elders have absolute power. He quotes a *part* of Webster's definition of Ruler, thus: "One that *governs*, whether Emperor, King, Pope or Governor: any one that exercises *supreme* power;" and asks, whether we agree to this definition. Yes, we agree that one exercising supreme power, as the Pope, is a "ruler;" and we likewise agree with Webster and the rest of mankind, that a person may be a "ruler" and have very limited power. The Speaker of the House of Representatives and the President of the Senate are both rulers in those houses, but neither of them

can exercise "supreme" authority. The Judge of a Court is a ruler, yet he can not bring in the verdict—"guilty."

Why did not our brother quote *all* of Webster's definition? Webster calls *Magistrates* "rulers." Have Magistrates *supreme* authority?

It is said that "we live and learn," and such appears to be the case; for we had always believed that "supreme power" over the Church was vested only in God's dear Son; but if it belongs to uninspired Elders to exercise it, we were sadly mistaken. May kind Heaven preserve us from those little Popes with *supreme* authority, say we! And has it come to this, that an intelligent brother in the Reformation of the 19th century, contends that the Elders have "supreme power" over the Church as the Pope has over his subjects!! Or was the brother only trifling when he quoted that portion of Webster's definition?

It may be as well to disavow personal allusions. We know of no Elder who desires to lord it over the brethren. It is not *men*, but a principle we are combating; but let the principle of *absolutism* once become established, and we should have to combat men also.

Whilst we would always counsel obedience to the lawful authority of Elders—we should, at the same time be very far from counseling *blind obedience*. In implicit obedience to *men*, no feeling of responsibility is incurred. This is true in political as well as ecclesiastical government. No nation or people who are denied a voice in their government, feel themselves responsible for its acts. But this only by the way.

We have already exceeded the limits prescribed for this article; but wishing to close the discussion—on our part at least—and leave no room for doubts as to the exact position we occupy, we must crave the readers indulgence while we define our position in a manner not to be misunderstood. To do this, it will only be necessary to present what we conceive to be the Gospel plan of procedure in cases of discipline.

Since preparing the foregoing article and the "plan" above alluded to, a friend has sent us some extracts from the *Millennial*

Harbinger for 1835, containing a plan so nearly resembling the one we sketched, that we have concluded to use it in place of ours; but as we do not wish to deprive our readers of their usual *variety*, we defer its publication till next month.

We never read the *Harbinger* for 1835, and had not so much as heard of the article from which our friend copies before; and although we “pin our faith to no man’s sleeve,” yet it inspires us with confidence to find that we have the concurrence of such men as Eld. A. Campbell.

Reader, the probability is, this discussion, on our part, is now closed; and we ask you to weigh well every argument. Bring them to the Divine Standard, and whatever you find contrary thereto, reject. D. B.

CHRISTIANITY PRACTICAL, &c.

BRETHREN B. & H.—For some two or three years I have been a reader of the *Evangelist*, during which time I have been much pleased with the Christian spirit that has characterized its pages, as also the ability with which it has been conducted. I congratulate you upon the merited success of your labors editorial, and hope your readers may continue to increase, commensurate with the spirit of your excellent paper.

While some of our publications have betrayed a spirit antagonistic to brotherly love, the *Evangelist*, I believe, has ever been breathing forth the spirit of peace, in exhortations to love and to good works. While you “prove all things, you ever hold fast that which is good.”

I was much pleased, also, to see in your “Introduction to Vol. 6,” an assurance, “that no article calculated to bring reproach upon the *cause*, or that would stir up useless strife, shall ever be honored with an insertion in the *Evangelist*.” Amen! We have suffered reproach from two causes, and may again: First,

From discord among *brethren*, and, second, From a discussion of questions "to no profit." The Christian religion embodies a "sin-offering" of infinite merit, by the *moral value* of which God can be just in the forgiveness of sin. The object of the remedial system is to save man, and that in harmony with the moral perfections of our Divine Father. Hence its influence is salutary, purifying, elevating—in a word, its *legitimate* tendency upon the moral nature of man is to qualify him for Heaven. *Every thing* in Christianity, then, has a *practical bearing*, and "the truth and importance of every doctrine may be fairly estimated by its tendency to *promote* the salvation of man." If this rule be correct, and none will question it, and if our discussions were controlled by a *recognition* of its truth, how much *useless*—to call it by no worse name—controversy might be avoided. We ought ever to remember that "every thing in Christianity has a *practical bearing*," and unless our "doctrines" have this tendency, they can constitute no part of "the faith once delivered to the Saints."

The doctrine of Universalism, for example, does not offer the same motives to perfect holiness in the fear of God, as do the fearful denunciations of the Apostles against the ungodly. There is a "fiery indignation" that shall devour the adversaries of our blessed Lord. There is a fire that shall melt the very "elements," and consume the earth with its works, while the heavens are to pass away with a great noise. "Seeing, then, that all these things shall be dissolved, *what manner* of persons ought ye to be in all holy conversation and godliness." We say then that Universalists can not present such motives as the above to induce men to love and obey God, but on the contrary, to teach the final salvation of the wicked, as well as the righteous, is but presenting a motive to continue in sin—that the sinner may do so with perfect impunity, inasmuch as *one* common destiny of happiness awaits the entire race of man!

I am reminded, just here, of *another* "doctrine," set forth from time to time in the *Evangelist*, by Bro. Chatterton, which he styles "The Intermediate State," the tendency of which, for

good, I have never been able to see. If Bro. Chatterton could induce "all the world" to adopt his notions of "an intermediate state," these notions would not nor *could not* have any tendency in promoting the salvation of one soul! For my own part, I do not believe in any *middle state* in this life, nor in the life which is to come: I believe the Savior when he said, "No man can serve two masters"—and I believe Paul when he said, "I have a desire to depart and be with Christ." This desire was evidently not so much to "depart" as it was "to be with Christ." The strong assurance that he would be present with the Lord Jesus in Heaven, was enough to induce him to exclaim, "It is far better,"—(*pollo mallon kreisson*)—the highest superlative which can be formed in any language; the use of which expression was entirely legitimate, as it denoted fullness of joy and pleasures forever more, where Christ sitteth at the right hand of God.

But I do not design to discuss this subject now, but merely allude to it, and show that it has no *practical* tendency in promoting the salvation of one soul; or, in any way, giving comfort to the disciples of Jesus Christ. Therefore, while others choose to embrace the doctrine of a "middle state," I will hold fast the beginning of my confidence in the teachings of the Apostles—that "to die" is gain to every Christian, from the fact that such are with Christ in the Paradise of God. There is a comfort, a joy, a blessedness allied with such a belief, that gives peace to the wounded heart, and reconciles it to the loss of those allied to us by nature.

In the flesh, we see through a glass darkly, and can not conceive of the fullness of joy that awaits the righteous, after they shall have put off this tabernacle; we walk by faith, not by sight. Let us not, therefore, desire to see that which is as yet invisible, but with patience wait for it!

But there is another "doctrine" set forth in the January No. of the *Evangelist*, by Mr. L. Z. Baker, of which we desire to speak before we conclude. The article to which I allude is a "Criticism" on Bro. Chatterton's "Intermediate State."

When will men cease to pervert the right ways of the Lord? The author of "Criticism" believes with Bro. C., that "the intermediate state is not one in which the righteous enter upon their *final* reward, or the wicked into their final punishment." If by this "article of faith," Bro. Chatterton simply intends to express his belief in a higher degree of enjoyment *after the resurrection*, he is certainly correct, but we presume he means more than that—that the "dead that die in the Lord" do not enter Heaven, do not go where Christ is, but merely go to *hades* and remain there until the resurrection. But our *critic* supposes, if I have *caught his idea*, that the *dead are dead*, body, soul and spirit; or which amounts to the same thing, the spirit and the body are alike unconscious, and so remain until the resurrection! Surely this *last state* is worse than the first.

So according to this notion, (for it deserves no better name,) the spirits of the departed do not "go" to *any place* or state; for how can they do so, since they are *unconscious*?! Then if our critic be correct, surely a greater than Solomon is here, for he supposed the spirit *returned* (an *active* verb) to God who gave it. This language of Solomon our friend quotes in his "Criticism," and then exclaims, "Has he said any thing about the *consciousness* of spirits in *hades*?! Again, Peter is quoted as follows, "I must put off this tabernacle," and interpreted to mean, "that he is to die—that his spirit is to *go to God*, and his body to dust." Very good. Now mark well his interpretation of Peter's language. We all agree, then, that Peter, in "putting off his tabernacle," would—*i. e.* his spirit—go to God.

This is Mr. Baker's own exegesis. But he seems to be conscious of the dilemma in which he places himself, and retreats in double quick time, exclaiming, "Is the Lord in *hades*?" If so, God is there, for Jesus is on God's throne." So he next proves that the Lord Jesus is not in *hades*, for he is on God's throne, and inasmuch as he had before proven by Solomon and Peter that the spirit went to God, he *logically* concludes that the spirit is not in *hades*—the intermediate state—but that it is in

the *dead* or *unconscious* state! And *this last state* is the state we think worse than the first.

But such barren theories need but few words to show their utter antagonism to truth, and I would not give to them undue importance by giving much labor to their demolition. They are theories repugnant to the desires of our immortal natures; they would rob man—the Christian,—to a great extent, of anticipations and joys, that are dearer than life, and leave him in a *torpid*, *unconscious*, lifeless, *DEAD* state, *into which* he never could enter with delight! But with the faith and confidence of Paul or Peter in our Lord Jesus, the Christian can approach the dark valley and shadow of Death, fearing no evil, and exclaim,

“Though Jordan’s waves around me roll,
Fearless I’ll launch away.

“Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed
To bear my spirit home.”

Yours in the hope of Heaven, W. L. WILLIAMS.
Hustonville, Kentucky.

SUSPICIOUS, VERY!

It is announced in many papers that *some* of Brigham Young’s *wives* (!), who renounced Mormonism and left Salt lake City, are now in the Eastern States, and contemplate lecturing on the system and exposing its enormities.

Now, we had thought that every person in the United States of common intelligence and virtue, already knew enough about Mormonism to abhor it, without subjecting those ladies (?) to the expense and fatigue of travelling to lecture on it.

Their *benevolent* intentions, to say the least we can of them, are quite suspicious. They doubtless knew all about Mormonism before they embraced it; and we consider no one, especially a

female, who has embraced the system within the last eight or ten years—since it was fully known—worthy of the least countenance; and if they have, in reality, abandoned it, it is highly probable that other causes than those they assign, led to the separation. They were not ignorant of the “plurality” system when they embraced Mormonism. True, persons may be deluded, and when reason returns repent of their folly; but in that event, they *shrink* from public gaze, rather than *court it*. But these women, it appears, after wilfully and knowingly entering into such a corrupt society, and continuing therein a number of years, are now seeking to become “lionized;” and will we fear, be but too successful. They will be petted, pampered and paid by the aristocracy of our land, and others who are *deserving* passed by with contempt. To admit the sincerity of their penitence, and their desire to lead honorable lives in future, that is no reason why they should be *paid* for having aided in establishing one of the most corrupt systems known among civilized nations. Should such be the case, it will be virtually attaching a greater value to vice than to virtue.

Our own opinion is, that this is only one of Brigham Young's devices to raise money to complete his “Temple,” “Fort,” &c. He well knows the gullability of many Americans, and avails himself of the opportunity thus offered to fill his coffers; for wherever those women lecture, the *dimes* will undoubtedly be showered upon them to compensate for publishing (what we may justly call) their own infamy. Should they be as successful as we fear they will, we should feel no surprise to hear of their return to Salt Lake, become the favorites of Young, and chuckle over the success of their scheme.

The penchant of Americans for humbugs, is greatly to be deplored. It costs immense sums in a few years. But this, instead of curing them of the folly, appears only to heighten it. T. P. Barnum realized a princely fortune in a few years by humbugging them, and is now—in the sale of his Book—reaping a second harvest, *merely by telling the people what great gulls they were!*

In conclusion we would say, beware of humbugs ; and if those, so-called, wives of Brigham Young's come into your midst—which they doubtless will, if successful in the East—give them no encouragement whatever. They are in quest of your money, and if you withhold that they will soon leave you. Should they manifest a disposition to get a living by some honest, useful employment, encourage them in that way, if you can, but give them no money to lecture on Mormonism. D. B.

QUERY FOR PRESIDENT SHANNON.

BRO. BATES—This morning the March number of *Christian Evangelist* came to hand, in which I find a brief reply from our worthy, highly esteemed and talented brother, President Shannon. His reply is satisfactory to my mind, except one item, and in this instance I may not understand him. In reply to my second query—(Reader turn again and read it) Bro. S. answers “Certainly not—*provided* the person in question has been justly excluded.” Now the question comes up before my mind thus: Which congregation has the best right to know whether the exclusion is just or not; the one where the exclusion has taken place; that is familiar with all the facts, the workings, (and they frequently are many,) the manner, spirit, &c., manifested by the offender, or the congregation ignorant of these important items, and that acts from a onesided statement of the case, and receives him upon that *ex parte* representation?

As ever your brother, ALLEN WRIGHT.

Lexington, Mo., March 12, 1855.

Death is the liberator of him whom freedom can not release, the physician of him whom medicine can not cure, and the comforter of him whom time can not console.

MENTAL CAPABILITIES OF MAN.

Who can describe the human mind, or to what can it be likened? Who can measure its mighty power, or fathom its capability? Who can mark the limit of its upward flight towards infinite perfection? What wonderful faculties has a benevolent Creator bestowed upon the workmanship of his hands! Inscrutable powers, which enabled him to live in the recorded past, or revel in the ages of the unwritten future—by their aid man can overleap the uncertain barriers of space, and in the twinkling of an eye traverse the wide field from pole to pole, or from meridian run the vast circle to meridian again. Soaring from the doomed sphere in which we live, he tracks the pathless ether from glittering star to star, while thought, unchecked by dull mortality, unfurls her pinions for a fairer sky, and for a while forgets the links that bind her spirit here, till, like the sun-struck eagle, from his lofty eyry, she soars too near the Invisible, and falls abashed, though guiltless.

Nations yielding to the effects of the cultivation of mind have arisen from lethargic barbarism, and shaking off the accumulating dust of centuries, put forth their latent energies and swayed the wand of Science and of Art.

Other Nations, neglecting to exercise the persevering influence of cultivation upon the minds of the people, have fallen from the most enlightened state, and the most polished position, into the depths of the most degraded barbarism. Their constitutions have been trampled in the dust, their proud edifices crumbled to the earth, their magnificent cities are in ruins, and grim forgetfulness sits musing amid the reclining columns. While moss and ivy float a funeral wreath about their brows, and the genius of desolation reigns sole monarch of the scene,

“The black scorpion basks in palace courts,
And mid their sanctuaries the she wolf hides her young.”

The mind has enslaved the elements, it has chained the lightning in its fiery course, and called it from its cloud home in the skies, to minister to this thought machine of man.

It has converted water into steam, by whose magic power space and time are almost annihilated, and cities which but for this would hardly have known of mutual existence, become sisters in an hour.

After the human mind has attained all the knowledge it is capable of collecting in its brief stay here, it is still "like a child gathering shells upon the shore of the sea," while the whole boundless ocean lies unexplored at his feet.

Man is the only animal endowed with a sentient principle capable of cultivation to any great degree. The bird with its light wing can soar no nearer the god of day, than when it first unfurled its pinion in Eden's groves. It carols its song no sweeter than when the morning stars sang with it in the dawn of creation—nor can it weave its tiny nest with more artistic skill than at its first attempt. So with the beaver—it built its dam when first it came forth from Noah's Ark with as much accuracy as in the nineteenth century.

But man is so formed by his Creator that he must cultivate and improve his mental faculties before he can enjoy the high advantages and exalted pleasures they are capable of bestowing.

But there are other and higher motives which should impel us to the cultivation of our minds, than those of mere selfish gratification. The prosperity of a nation depends upon the intelligence of its subjects. Look upon the impartial page of history and you will be convinced of this truth.

When Rome, the Mistress of all Arts and Sciences, the Empire of the world, ceased to cherish her temples of literature, and her people became plunged in wealth and luxury, and neglected to bestow that cultivating care upon their minds so necessary to their preservation, then the pillars of her constitution began to crumble, and when the dark cloud of ignorance finally settled over the seven hilled city, then, and not before, the moss and ivy began to fringe her noble columns and her gilded domes, and

the Upas of Wrath breathed its deadly blast upon her destiny.

Thus has it been in every age. The education of our youth, and the proper cultivation of their minds, is only the prop and safeguard of our free and glorious Republic. ELLA.

Palmyra Female Seminary, March 12, 1855.

CORRESPONDENCE.

DEAR BRO. BATES—I will try to make some amends for my long silence by rendering some account of those things with which I am connected, and which may be interesting to you and all my friends who read your useful and widely circulated periodical.

The cause of Truth prospers here full better than might be calculated on by its friends, when we take into the account the obstacles to be overcome, and the very loose and inefficient manner in which the *war* is carried on. It is with the soldiers of the Cross in Oregon as it was with the people of Israel, in the days when there was no king. Every one does what is right in the sight of his own eyes, still quite a number of additions are being made to the company of the disciples; and if the skeptic would honestly mark the progress of the Truth amongst us, I think that he would be forced to admit that the cause must be under the special guardianship of its Almighty author.

The General state of society is improving. Much attention is being paid to the education of the youth of this Territory, and I feel assured that the time is not far distant when the young men of Oregon will hold a proud rank amongst the sons of Science. The health of the country continues to equal my highest anticipations. I passed the grave-yard of Pleasant Hill two days ago, and found it to contain but three graves. The settlement is now so populous as to furnish a Christian congregation of near 100 members. The school now in session near the grave-yard numbers not less than 35 scholars. The settlement was commenced

some seven years since. With these facts before me, surely I may say, My home is where health triumphs over the diseases which afflict mankind in most other places. The past summer and autumn were the most pleasant I have yet seen in this fair land; and the winter, so far, has been all that, in reason, we could desire.

Money is less plenty here than it was two years ago, and consequently the prices of all kinds of stock and grain produced here are much below what they were when I first reached the Willamette Valley; but this state of things furnishes no just cause for murmur or complaint, as it will serve to induce us to avail ourselves of the advantages which a kind Providence has placed within our reach. Salt will soon be manufactured here in large quantities, as it is now certain that water strongly impregnated with that article, and of easy access, is abundant in this Valley; and the invitations of nature to engage in the manufacture of leather and woollen goods will not be unheeded by the men of enterprise, who are, and will be, here. But should these pleasing anticipations fail to be realized, still as we have no long and dreary winters to consume the fruits of our labor, nor wasting diseases to prematurely break down our constitutions and transfer our hard earnings to the pockets of the M. D.'s of the land, I would yet rejoice that God has given me a home in Oregon.

Receive assurance of my sincere sympathy on account of your family afflictions, and the best advice I can give you and Sister Bates is, to remember that you are Christians. My love to you and all my friends and brethren.

JOHN RIGDON.

Pleasant Hill, Lane Co, O. T., Jan. 21st, 1855.

BRO. BATES—Your periodical has occupied a doubtful position in the estimation of one of the preaching brethren in this county, viz: Elder Aaron Payne; fearing that you and your abettors and contributors were *Episcopal* on Church Government. But recent developments in the *Evangelist*, from your own pen, and from Bro. Cox, have removed that doubt; and hence he now wishes to become a subscriber. Many of us here are anti-*Episcopal* up to the hub, and we are consequently much

pleased with Bro. Cox's essays on that subject. And notwithstanding some of our brethren in the Territory claim to be what I call *Episcopal*, yet not a single Church, so far as known to me, is *practically* Episcopal. This argues well for the good old doctrine, taught by the King in his own person—"Tell it to the Church," (not the Elders,) and by that magnanimous and richly inspired servant of his in executing his Master's behests, the Apostle Paul—"by the majority," when they "were come together."

We are highly pleased with Bro. Creath's essays on Catholicism, and for one, I hope they will be continued. We are not so fastidious, squeamish or petulant as to "burn the number" containing any of his communications; nor do we believe them incompatible with a refined and cultivated modesty. Plain facts, detailed in simplicity and candor, as Bro. Creath's, are less *immodest* than squeamish insinuations. I have never had the pleasure of a personal acquaintance with Bro. Creath, but I wish my large family, composed of both male and female, to read and ponder well those facts relative to Roman Catholicism, both while I live and when I am silent and forgotten in the tomb.

The "rainy season" is about yielding to the milder zephyrs of spring. Since fall so little has been done, owing to wet weather and high waters, that there have been but few additions; though general peace, and a lively anticipation for the coming summer pervades the brotherhood.

This has been the mildest winter I ever saw, and it is now spring weather—peach trees are in blossom. J. McBRIDE.

Lafayette, Oregon Ter., Feb. 20h, 1855.

DEAR BRO. BATES—I received a note on my arrival at Jackson, from the Northern counties of Mississippi, where I have been lecturing on my favorite subject—the Revision of the English Scriptures—as Agent of the "*Bible Revision Association.*" I have been out more than two months, having left home on the 28th of December and arrived on the 10th inst. I find every where the public mind exercised on this subject; few remain bitterly opposed to any thing that may change a word in the com-

mon Bible, as a most sacrilegious act; but generally a thorough revision is asked of Christian scholars of different denominations, and the course adopted and in progress by the American Bible Union, meets with general approbation, both by scholars and the common people.

I have met with a welcome reception in all the places I have visited, and, although money is very scarce, success has crowned my feeble labors. I have collected about \$1800 in pledges of Life Directors and Life Members, and have collected about \$500 in cash, during my last journey, although most of my way has been through the latest settled part of Mississippi. I shall remain in this State till the weather becomes too hot for me to stay, and then I shall go farther North.

I must not forget to say a few words of my tour in Wisconsin, after I left Iowa. I would just remark, that I found the soil better adapted to produce good crops than I expected, especially *wheat*. Last season was the best they have ever enjoyed in their wheat crop. It was thought by good judges that they would export 500,000 bushels last season. All their other crops were also good, having plenty of rain through the whole season, so that they had not suffered by drought. The Rock and other rivers I found to contain an abundance of water for mill purposes, &c. Their prairies are few and small compared with Illinois or Iowa, but very productive. Their timber is rather thin and trees small in the Eastern or most settled part of the State. The inhabitants are mostly from New England, and, as usual, they are a frugal, industrious set of farmers. They are doing well for *religious* and *lilerary* institutions. The College at Beloit, in the hands of the Congregationalists, is well located, has a good faculty, and flourishing. The State University at Madison is well endowed and bids fair to compete with the best Universities of the older States. Their buildings, when completed, will be commodious and very splendid. The Baptists are laying a good foundation for a College at Beaver Dam. Rev. Mr. Parker, their Agent to raise funds for the endowment, is a lovely man, well versed in his business, and will succeed. The other denominations are alive

and doing much to build up the cause of Science among themselves.

I was much gratified to find better houses of worship in that State than I have found in any State of its age in the Union. Many of them are built of stone, or of the best brick. Those built of wood are spacious and well finished. The Ministers of the Gospel are a good share of them thoroughly educated and able preachers. I met the "Wisconsin Baptist Educational Society," and "State Convention," in Madison, the Capital of the State, and was highly pleased with the business tact of the members, and the amount of business accomplished in both bodies.

I was invited with great kindness to address them on different topics, not omitting my darling theme. I thought myself particularly fortunate in being allowed to follow the Rev. Mr. Woolsey, the champion of the "American and Foreign Bible Society," on the adoption of the Report of the Committee on the Bible. Being the first person who ever delivered a lecture on Revision in that State, I found the people very ignorant on the subject; but they gave me good congregations and good attention. The Rev. Mr. Starr, of Union, rendered me no small service in the good cause, as well as other Ministers. I spent about two months in the State, and left about the last of November, and hastened to this State, where I arrived about the middle of December.

Please remember me most affectionately, through your dear *Evangelist*, to all the friends of a most thorough version of the Holy Scriptures, and kindly thank them for their Christian kindness shown me while among them.

My dear brother, the cause of Revision is too *holy* to be given up, and too far advanced not to rejoice in its soon triumphant completion. Our *Treasury* is low, and money very scarce, and I entreat all subscribers who can spare a few dollars, to forward it to the Corresponding Secretary, WM. H. WYCKOFF, Esq., New York, without delay, and he will return them a receipt forthwith. This great work our hand has found to do, now let us do it with all our might. More are they that are for us than

they that are against us. If God be for us, who can be against us? *i. e.* prevailingly.

Yours most fraternally in pure truth,

JOSEPH ELLIOTT.

Jackson, Mississippi, March 13, 1855.

BRO. BATES—*Dear Sir*—We have been cheered lately by a joyous ingathering of souls into the fold of the Good Shepherd. We held a meeting here of over two weeks in the month of February, which resulted in the conversion of 45 persons to the Lord Jesus Christ. About three-fourths of the number were students. In many instances the children of our Presbyterian brethren and others were brought into the Gospel; and when we communicated to their parents the news that their sons and daughters were awakened by the love of God, and were turning to the Redeemer, they expressed in tears their thanks to God for the work of His grace in the Gospel.

Does not much depend, Bro. Bates, on the manner and spirit in which the Gospel is set forth in our public proclamations? I think we read concerning the Apostles on a certain occasion, that “they so spake that a multitude believed. Is it not also written, “speaking the truth in *love*?” And it dwells in my remembrance that of others it is said, “they received the truth in the *love* of it.” So strongly and fully is this impressed on my mind, that I have come to the conclusion, and I assume it as an *axiom*, that the *Gospel will do no good, only so far as it is plead in the spirit of the Gospel.*

See the Preacher of glad tidings. He stands mantled in the robe of celestial love, its folds radiant with the light of God, which shines in the face of Jesus Christ. Divine sweetness rests upon his countenance, and cheerfulness blends there with more than human solemnity. He stands no Etna, groaning with internal fires, smoking with rage, and threatening to demolish all around him with his sulphurous lava. Behold him on a staircase in Jerusalem, in the midst of a surging and tumultuous assembly. They gnash on him with their teeth, and are eager as lions for their prey. He stands forth—every eye rests on his. What

power in his manner! He waves his hand, there is a great calm!

“The servant of the Lord must not strive.” Should we not be bold and aggressive as the morning, and mild and gentle as the evening? And will not the *light* and *love* of the Gospel be omnipotent to unite all who love Jesus Christ in one holy brotherhood, as when the Gospel started originally to subdue the nations; and thus urged and plead, will it not also be effectual to the turning of many to righteousness?

Yours affectionately, in the hope of eternal life,

A. S. HAYDEN.

Eclectic Institute, April 4th, 1855.

P. S. I am sorry your State Meeting (Iowa) does not come at a time to suit me. I wish to visit your State, but I can not come before July.

A. S. H.

DEAR BRO. BATES—After a silence of several months I again seat myself for the purpose of penning a few lines for the consideration of the numerous readers of your valuable paper.

I have been traveling and laboring as an evangelist during the winter. The greater part of the time I have been alone, and consequently have not accomplished a great deal in my ministerial labors. Since my last report to the *Evangelist* I have, in conjunction with other laboring brethren, added more than 150 persons to the different congregations I have visited.

On last Saturday evening, the 7th inst., I returned home after an absence of nearly three weeks, during which time I conducted a protracted meeting at Memphis, in Scotland county. I continued the meeting for fourteen days, without intermission. We revived the old organization, and added 18 others to the little congregation in that place. They now have some 45 or 50—perhaps more. I wish to say, through the *Evangelist*, to our preaching brethren who may travel that way, to give the Memphis brethren a call. They will find there a noble little band of brethren and sisters; and they will also find themselves in the midst of a highminded, respectable and hospitable community. They will find noble and generous friends out of the Church, as well as in it.

We also raised about \$1200 for the purpose of erecting a meeting house in the pretty village of Memphis. The citizens generally seemed willing to lend a helping hand, and if our brethren and sisters will do their duty, they will soon be able to put up a handsome meeting house in their midst. If some of our good sisters there will take the matter in hand, it will soon be accomplished. The brethren and friends there gave me \$20 for evangelizing purposes. This is the largest amount I have received from any one congregation. I want this little congregation to be represented at our next District Meeting, to be held at Bloomington in May. Some of the Memphis brethren will please attend the District Meeting, and report their numbers, and what amount they are willing to contribute for evangelizing purposes.

During the meeting I got acquainted with Bro. D. W. Elledge, one of our preaching brethren from the "Prairie State." He has lately come into our State, and I regard him a very worthy brother. He comes well recommended, and as he is a stranger in our midst, I thus speak of him in order that the brethren may know where he is, and call him out into the Lord's Vineyard. No more at present.

Yours fraternally,

JAS. N. WRIGHT, Evangelist.

Canton, Mo., April 9th, 1855.

EUREKA COLLEGE.

During the last session of the Illinois Legislature, an act was passed, incorporating this institution, located in Walnut Grove, Woodford county. The provisions of the charter are of the most liberal character, contemplating such a school for both sexes as will be able to meet the higher educational wants of the great community in which it is placed. The Board of Trustees consists of twenty-four, selected from different parts of the State, many of them being gentlemen well known for their devotedness to the interests of sound education.

The establishment of Eureka College is no way owing to the

prevalent mania for College founding; it is no visionary scheme of impracticable magnitude, or questionable utility, but it is an undertaking of which an experiment of seven years has clearly demonstrated the need as well as the feasibility. In 1848, the citizens of Walnut Grove established a school in their midst of a grade somewhat higher than the ordinary district school, at first employing one teacher, and afterwards two. A trial of two years proved this inadequate to their wants, and it was advanced to WALNUT GROVE ACADEMY, with more ample accommodations, an extended course of learning, and a larger number of teachers. This school for the last five years has been constantly rising in public favor, as its annually increasing patronage, finally extending over nineteen counties of Central Illinois, has sufficiently shown. Finding the Academy unequal to the demands of the community, and recognizing their original intention to promote the Institution to higher rank so soon as this inadequacy should be manifest, the Trustees six months ago determined to apply for a College Charter. The result was the incorporation, February 9, 1855, of Eureka College, which it is proposed to open in September next, the present buildings sufficing to begin with. The Faculty is to consist of the following: WILLIAM M. BROWN, President; A. S. FISHER, Professor of Mathematics and Principal of Preparatory; JOHN NEVILLE, Professor of Greek and Latin; O. A. BURGESS, Professor of Moral, Mental and Natural Sciences and Lecturer on Sacred History. Two or three assistants are yet to be employed.

The Trustees design erecting as soon as practicable, a fine, large College Edifice, at an estimated cost of twenty thousand dollars. To secure a part of this sum, Elders William Davenport, William M. Brown, and John Miller have been appointed solicitors. They are to enter upon their duties the first of April.

In making an appeal to the liberality of the members of the Christian Church, and to that of the public, the Trustees of Eureka College may confidently refer to what has been done, as something of an earnest of what they intend to do. The property now holden by them amounts to about eleven thousand dollars, of which the citizens of Walnut Grove have contributed about eight thousand. These have also given two thousand four hundred dollars to Bethany College. They are ready to do much more, but they will be compelled to rely in part on the benevolence of others to aid them in the noble

enterprise of building up an Institution from which both themselves and the whole community are to derive perennial benefit. Attention is therefore solicited to the following advantages of Eureka College.

1. It is an enlargement of the oldest school of any note among the brotherhood in the State.

2. That school was adopted as the State Institution of the Church, by resolution of the State Meeting at Abingdon in 1852.

3. The centrality of its position.

4. The healthiness and beauty of the region in which it is located.

5. The uncommonly elevated moral character of the people about it.

6 Its accessibility: being midway between the flourishing city of Peoria on the West, and the great Illinois Central Railroad on the East, and less than twenty miles from either. Besides, it is only three quarters of a mile from the Eastern extension of the Peoria and Oquawka Railroad.

7. The general intellectual ability of the President, and the experience of the Professors. Each of these has been constantly engaged more than six years at teaching, which they have made their profession. They are all graduates of Bethany College.

8. The thoroughness and extensiveness of the course of instruction. These the Professors are pledged to keep unequalled by any school, College or University in the State. J.

March, 1855.

DISTRICT MEETING IN MISSOURI.

BRETHREN BATES & HENDERSON—I returned home on yesterday from Bloomington, *via* Bro. O. P. Davis'. The brethren at Bloomington and Kirksville desire that the District Meeting to be held at Bloomington be changed so as to embrace the 4th Lord's day in May.* In consequence of the Circuit Court being set for the 3rd Monday in May, at Bloomington and Kirksville also, the brethren at these places and the surrounding country, who designed making arrangements at Bro. N. Barrow's, friend Parker's and other places

* We suppose the Meeting, is intended to commence on Friday before the 4th Sunday. D. B.

for the accommodation of distant brethren who may attend the meeting, say the Court conflicts with it and they can not do so. They therefore request that the above change be made. Brother Davis concurs in this.

Yours in the hope,

B. G. BARROW.

Kirksville, Missouri, March 24th 1855.

CALLED STATE MEETING.

After due deliberation and consultation with a number of brethren in different localities, it is thought advisable to have, for important reasons, the State Meeting for the present year (1855) in June instead of September.

It is therefore desired that a general convention of the brethren in Iowa be held at Mount Pleasant on Friday before the 2nd* Lord's in June next, instead of the 3rd Lord's day in September.

We hope to see a large number of delegates in attendance. We hope the preaching brethren throughout the State will be found in attendance among that delegation. Brethren, will you in person on that day respond to this call? As the reasons can not be given in this notice, for want of space, they will be fully made known at the meeting.

Fraternally yours,

ARTHUR MILLER.

Mount Pleasant, Iowa, March 16th, 1855.

*In Bro. Bacon's "call" in our last, he said "Friday before the 1st." This, it appears was a mistake. All will remember that it is set for Friday before the 2nd Sunday. D. B.

STATE MEETING IN MISSOURI.

Whereas several of the preaching brethren in Missouri, have proposed a change in the time of holding the State Meeting in that State, it is important that those interested speak out on the subject in our next, or confusion may ensue. What say you, brethren, shall the change of time be made or not?

D. B.

CHURCH NEWS.

BRO. BATES—We had a very interesting meeting the past fall, with 34 additions. Bro. Sweet commences a meeting to-day (Saturday) at Bro. Rawlins', where there is quite a large Church. *

* * *

My wife wishes me to say to Sister Bates that she is very happy in Texas, and thinks it the pleasantest country she ever lived in. She would write herself, but has a very sore hand.

Yours with love and respect, JOS. WHITE.

Dallas county, Texas, January 12, 1855.

[The foregoing was misplaced for two months past. The *private* letter you speak of, Bro. White, never came to hand. I will try and write soon. D. B.]

BRO. BATES—There were 20 additions recently at Clayton.

W. S. SPEER.

Columbus, Illinois, February 15, 1855.

BRO. BATES—Until within a few weeks past I have been engaged in a school. I am now evangelizing in this vicinity. I preach almost every night. Some fourteen miles South of where I am, Bros. Kane and Happy baptized some 15 or 20 persons.

Yours in Christian love, C. S. WILLIAMS.

Logan county, Illinois, February 24, 1855.

BRO. BATES—Bro. G. W. Longan, our evangelist for this district, commenced a meeting in our city, on Saturday before the 2nd Lord's day in January, and continued it for nine days. During the meeting there were 15 persons (all in the morning of life) who confessed that "Jesus is the Lord, to the glory of God the Father," and bowed to his authority in being immersed—thus putting him on as their Savior—their Lord and Redeemer. I also united with us from the Baptists' ranks. Bro. Longan had a fine hearing, and gave proof in his efforts, that he is "a workman that needeth not be ashamed." I heard him with great satisfaction, indeed, perhaps the more so from the fact that I claim him somewhat as my "Son in the gospel." In July, 1844, I immersed him upon a confession of his faith in the Lord Jesus. So that he is in his eleventh year as a Christian. Bro. Palmer from Independance came down a day or two before the meeting broke up, which last event was hurried by the dreadful "snow storm" that came upon us. On Monday evening after the 3rd Lord's day in February, I found myself at Pleasant Hill, in Cass

county. I also found our two worthy brethren F. R. Palmer and H. M. Bledsoe in the pleasant village. Bro. P. had been there for two days previous. The congregation at this point had been for some time in rather a bad condition, strifes and consequent alienations had existed among them. The two brethren before named and myself went to work, both publicly and privately, and by the blessing of God, we hope their difficulties are adjusted and settled, no more to molest their own peace, nor weigh down the cause of truth in their midst. The meeting lasted ten days, and resulted in the obtaining of 12 noble confessions, all of whom I immersed before I left. We had to cut the ice, some six inches thick I suppose. A large crowd was in attendance to witness the solemn and death like scene. Several were received by letter, and some were reclaimed, making 23 in all during the meeting. To the Lord be all the praise.

In haste your brother in gospel bonds,
A. WRIGHT.
Lexington, Missouri, March 11, 1855.

BRO. BATES—*Dear Sir*—In a flying visit which I recently paid to the counties of Schuyler and Brown, Illinois, we obtained 20 additions at Mount Sterling. Yours truly,
P. BUTLER.

Inland, Cedar county, Iowa, March 13, 1855.

BRO. BATES—From some cause, you did not publish the report I made in my last, of a meeting at Union, Marshall county, at which there were 12 additions--5 by confession and immersion--a Free Will Baptist Preacher and lady, who united with us on the Bible alone and the name Christian--the remainder by commendation, reclamation, and from the sects. Your brother in the Lord,

M. P. KING.

Toulon, Illinois, March 15, 1855.

BRO. BATES—Our little congregation on Old Man's Creek, although not growing in *numbers*, is growing in *grace and knowledge*. We meet each Lord's day to sing, pray, teach, exhort and break the loaf in memory of the Lord till he come.

The utmost harmony prevails among us, and we therefore hope that a still better day is not far distant.

Yours in hope,

S. H. BONHAM.

Johnson county, Iowa, March 15, 1855.

BROS. BATES & HENDERSON—Religion is at a "low ebb" at this time in this part of the country, though we look for better times. There are but few Reformers in this immediate section of country, and the worst is, we have no able proclaimer.

Yours in hope,

C. C. TAYLOR,
A. WILKINSON.

Callaway Co, Ky., March 26, 1855.

EDITORS' TABLE.

☞ Some attention will be given to Mr. W. M. Leftwich, Wellington, Mo., in our next, provided he should not, in the mean time, annihilate himself, of which there appears to be some danger, as his *steam* is up entirely too high for the size of his *safety valve*. We shall also, as soon as convenient, pay some attention to the San Francisco *Christian Advocate* (Methodist). The *Advocate* tried to make itself merry at the expense of Elder T. Thompson, of Santa Clara, in an article headed, "A Reformer in a bad fix," but it may yet turn out that the editor will have an opportunity to write—and that justly, too—A *Methodist* in a bad fix.

☞ Our readers can not fail being pleased with this No. Our variety is choice. To call attention to any particular essay, would appear invidious. We will just say, that those by "An Old Methodist" may be read with profit by others, as well as his Methodist sisters.

☞ Our contributors will please be lenient with us. Their essays will be inserted as fast as possible; and we trust they will not become impatient and discontinue their favors. Owing to a press of original matter, we have laid over some choice selections made by others, and some by ourselves also.

☞ We have heretofore requested those making remittances to have their letters registered; but under the late Postal Law it will be an expense and no profit. Therefore it will be as well to dispense with it; and if persons remitting wish others to see what they send, just show it to some friend.

☞ Our querists will bear with us till next month, when we expect to clear the docket.

☞ The *Christian Intelligencer* in the South-East, and Bro. Creath's articles in the *Evangelist*, have caused some commotion in several "camps." The *Intelligencer* and Bro. Creath aver that the Baptists—formerly, if not now—taught that *repentance preceded faith*. This is denied by some Baptists, and the probability is that important discussions may ensue. Nor is this all: We expect to commence several other highly interesting discussions in our next, on *very* important subjects, with which our readers will doubtless be very much pleased, as there is a probability that great good will result from the same.

☞ A correspondent writes: "The March No. [of the *Evangelist*] is the richest production I ever read. May you continue to be favored by such contributors as 'Peter Waldo,' 'A Moravian,' and 'A Northern Puritan.'" Amen! say we.

☞ Bro. Elijah Younkin, of Muscatine county, Iowa, requests traveling preachers who may pass near him, to call. He lives between the Iowa and Cedar rivers, about 10 miles from their junction, on the road leading up the Cedar.

☞ We are under obligations to Elder B. Franklin for a copy of his tract, entitled *Christian Experience; or Sincerity Seeking the way to Heaven*. The

tract contains 32 pp. and is written in the author's happiest style. A large number of copies have been sold, and the demand increases. Price, single copy, 10 cts.; 16 for \$1. Address Elder B. Franklin, Cincinnati, Ohio.

☞ Our friend Howard Durham is about resuscitating *The Western Gem and Musician*. The *Gem* was a good work, and the experience of the editor in conducting other publications since its suspension, will enable him to improve on former volumes. Each number will contain *Original Literature, Sketches, Occasional Poems, Editorial Jottings, and a Musical Department*, by Prof. A. D. FILLMORE. Terms, single copy in advance, 33½ cents; 9 copies and one to agent free, \$3.

☞ Read Prospectus of the *Ladies' Christian Annual*. The work comes up fully to the promises of the Editor.

☞ We have barely room to say—the Bible Revision Convention at Saint Louis seems to have passed off finely. We have received some of the speeches, in manuscript, and a report of proceedings, but they came too late even for an abstract this month. We will attend to them in our next. We will just add, that the cause of revision is fast gaining a hold on the public mind.

☞ Our Book and Paper Notices, some Correspondence, Church News, Obituary, and other matter, unavoidably crowded out.

D. B.

OBITUARY.

Died in Mexico, Audrian county, Mo., June 18th, 1854, after a most protracted and painful illness, Bro. R. M. BRYAN, Daguerrean Artist, well and favorably known throughout the State as an humble and devoted follower of the Savior. I was intimate with this dear brother, and a short time before his death he wrote me a long letter, expressing his love for me, with a request that I should preach a sermon on the occasion of his death. He died in the full assurance of faith, and leaves his amiable and pious companion a lonely pilgrim in this vale of tears. The stroke has been severe to Sister Bryan, and her letters to Mrs. H. evince the most intense suffering. Mourn not, dear sister, as one that has no hope. A few short years, which fly like the weaver's shuttle, will unite you with your husband, if you are faithful till death. He rests in peace.

D. P. H.

Died August 1st, 1854, Sister VIRGINIA C. STONE, wife of Bro. WILLIAM B. STONE, M. D., of Fulton, Mo., after a most painful illness of eight days. Her disease was flux, and although she suffered intense pain, yet she never murmured. She left a weeping husband and five interesting children, the eldest 16 years, and the youngest 10 months. She told Bro. Stone that she was resigned to die. It was better for her to die than he. She was anxious for the children to be educated and useful members of society, ornaments in the Church, and all prepared to meet her in Heaven. She was born in Virginia and removed to Ky. and thence to Callaway county, Mo. I knew the deceased for many tedious years, and I have no doubt she is in Heaven. She was beloved by all her brethren and sister acquaintances. She was mild and affectionate, and devoted to the interests of the Church. Her interesting babe soon followed his mother to the realms of bliss. He died Sept. 10th, 1854. These have gone to meet our dear and beloved Elder B. W. Stone, whose memory we cherish with the strongest affection, and but a few short years will intervene, till we all shall meet. Oh! how solemn is death! How still the grave! Shall we not be prepared for Heaven?

D. P. H.

DEAR BRO. HENDERSON—It is with a sad heart I take up my pen to write you a few lines, to inform you of the heart-rending bereavement which has recently been my lot to bear, in the loss of a fond and affectionate wife and a dear and innocent babe. My dear wife, Mrs. MARINDIA MENG, (whom you may recollect having introduced into the kingdom of our Lord and Master, at a meeting you held in company with Prest. Shannon, in Miller county, Mo., some three years ago—then Miss Carter,) died at my residence near Knob Noster, Johnson county, Mo., on the 14th of October last. Our tender babe followed her sainted spirit to the Paradise of God in two weeks after her death. Ah! Bro. Henderson, could you have been by the bed side of that dying saint, and seen with what calmness and resignation she met the fell destroyer of our race, you would have seen a practical demonstration of the power and goodness of God, manifested through the Gospel of our blessed Savior. Death had no terrors for her—she looked with calmness upon the dark valley and shadow of death that lay just before her, while she expressed the fullest confidence of her acceptance with the Lord of Glory. Her mind was calm and clear up to her last moments. She talked much, and earnestly exhorted the many friends that surrounded her bed, to meet her in that happy land where sorrow, suffering and death will be no more forever. She often spoke of you, and expressed a deep desire to see and hear you once more. A short time before her sainted spirit left these low grounds of sorrow and affliction, she asked the many weeping friends that surrounded her bed to sing,

“O! sing to me of Heaven when I am called to die,
Sing songs of holy ecstasy to waft my soul on high.”

Believe me as ever, your brother in Christ,
Dover, Mo., Nov. 26th, 1854.

G. H. MENG.

DEAR BROTHER D. PAT—It is my painful duty to announce that another dissolution in our family circle has taken place. Sister SALLY ANN COX, died on Lord's day morning, Feb. 18th, at 8 o'clock A. M. Her sufferings were great indeed, but she bore them with Christian fortitude. She leaves two very promising twin children, which were born a few short hours before her death. She had familiarized her mind for the dreadful scene, and was under the impression for months that she would die. But she died in peace.

My wife is now lying very sick, and has been for three weeks. I know not how soon I will be called upon to consign her body to the tomb. But if such should be the case, I am not as one that has no hope. Death has no terrors to her. Her only regret is, that she must leave her sweet little babe. * * *

Your brother,

J. A. HENDERSON.

February 20th, 1855.

BRO. BATES—With sorrow we record the death of JULIUS CICERO, infant son of G. D. and E. D. MEADOWS, aged one month and 13 days. He departed this life March 18th. Surely age is no security of life. “All flesh is as grass.” Why should the morning flower be made to wither and die in the scorching sun? Why should parents be made to shed the tears of nature over infant innocence, when called to an early death? We should not sorrow without hope, for of such is the kingdom of Heaven. We are all hastening to the house of death, but if we are faithful, parents, children and all will meet where sorrow, sickness and death can never come.

JOHN M. DODGE.

Abingdon, Knox co., Ill., 1855.

INFORMATION WANTED,

Of ALEXANDER McBEATH, mason or stone cutter; native of Olrig Caithness, Scotland; was last seen in Iowa about five years ago. Any information will be thankfully received by his cousin, WILLIAM McBEATH,

191 West 19th street, New York.

[Exchanges and other papers please copy.]

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, JUNE, 1855.

NO. 6.

AN EXTRAORDINARY DISAVOWAL.

REV.'D JACOB CREATH—As I am deeply solicitous that the long continued "misunderstanding," that continues to keep the Baptists and "Reformers" two distinct and separate classes of Christians, if it may be allowed that any can justly claim the appellation of Christian besides the "Reformers"—I say, as I desire that this misunderstanding shall be removed, I hope so far at least as it is known to exist between yourself and your "green" fellow citizen of the Baptist Church in Palmyra, the following editorial, copied from the *Religious Herald*, of Richmond, Virginia, Feb. 15th, 1855—the established advocate of Baptist principles in that State—will serve at least to remove *some* of the doubts that may be upon the mind, with regard to the particular question that marks the subject of said editorial.

And here let me say, that I am now writing to you under the impression produced upon my mind by reading a communication from you on the same subject, published in a paper advocating the principles of "the great reform of the 19th century," at Fort Madison, Iowa.

The following is the editorial alluded to, verbatim, et literatim, et punctuatim :

“The *N. Y. Chronicle* copies the following paragraph from the *Christian Intelligencer*.* The editor of the *Chronicle* justly repudiates this statement. He remarks :

“Now we remember well the doctrines taught by the Baptists years before we heard of ‘this Reformation,’ and such an idea as that repentance precedes faith, we never heard of as an article of their belief.”

“The above writer must have fallen among a singular kind of Baptists, such as have rarely been met with the past hundred years, to render his assertion true.”

This is the paragraph :

“‘Coeval with the rise of ‘this reformation’ he says, ‘the doctrine of ‘repentance in order to faith’ was as current as ‘regeneration before faith.’ Indeed it was part and parcel, of one and the same system. Open any Baptist production, we say Baptist, because we are posting the books with them, written prior to this Reform, and you will find that whenever the writer undertakes to state the system, repentance is uniformly placed before faith.’”

The extract is taken from an extended reply in the *Intelligencer*, to the two articles in reference to the Reformers which appeared in the *Herald*. We refrained from noticing the statement, believing that its absurdity and its gross misrepresentation of Baptist teaching and doctrine, would be its own most effectual refutation; and we now refer to it, to assure our cotemporary that we are equally ignorant with himself as to the prevalence of such doctrine, having never heard of it, or met with it in this State or elsewhere, nor of “regeneration before faith.” The editor of the *Intelligencer* must have acquired the acquaintance of a singular kind of Baptists, indeed. It was not such ministers as Sepple, Clopton, Kerr, Broadus, Baptist, Mason, Montague, Claybrook, A. M. Lewis, Ab. Waller, the elder Billingsly, &c., in their day, our most prominent men. Such views are not held by our leading ministers now. We are not aware that any, even our anti-Missionary Baptists, so believe or teach.

Our ancestors were Baptists, on both sides, for several generations; and in early life we had access to a good collection of standard Baptist works, from the age of Charles I. to that of George IV. We read most of them at that period, and have continued to read; and if such a statement was advocated, our memory is sadly at fault

*A “Reform” paper published at Scottsville, Va.; R. L. Coleman, editor.

in not retaining a remembrance thereof. We think the editor will not find such a record in Gill, or Fuller, or Bunyan, or Booth, or Keach, or the two Halls, the Stennetts, or Beddorne, &c., nor in the standard writers of our own country. We have in our possession three Baptist Confessions of Faith, one of them over 200 years old. No such a proposition is even hinted at. The editor of the *Intelligencer* may have had access to Baptist productions that may have escaped our notice; if so, we may, with truth, remark, that they have never been regarded as authoritative exponents of our views. It is a pity that he has not named some of these works. If such doctrine was current in our State at the rise of the Reformation, it must still exist—as we think our ministering brethren will sustain our statement, that they preached the same truths, set forth the same precepts, assigned the same relative importance to these two cardinal doctrines then as they now “do.”

Now, friend Creath! I hope you will act judiciously if you should deem it proper to use the above extract; and in the use of it, may we expect that you will have an eye to that often publicly expressed opinion of yours, that there should and can be unity in that part of the great human family who are, professedly, at least, with the light of Revelation, trying to dispel the night of sin that has been brooding over near four-fifths of the inhabitants of the earth, without a sacrifice of any of the fundamental principles of the Gospel held by either. But please to remember, that to assume that “the Reformation,” in its rise, *first* taught the two great leading truths contained in the above extract, in the face of the records of centuries, which prove the contrary, is only to increase the impression, extensively prevalent among your Baptist brethren, that there is an under current in “this Reformation,” tending strongly towards ecclesiastical or clerical distinction on the part of its leaders, or exalting little self.

Believe me now to be, truly your friend; and should this friendly communication effect good among the “Reform” or Baptist Church, if it be desired, and further good expected by it, I will give

MY NAME.

Shelby county, Mo., March 17th, 1855.

The foregoing letter was received by Bro. Creath on the 27th of March, and forwarded to us with permission to use it as we

might see fit. As will be seen, it is dated Shelby county, Mo., March 17th, 1855, and Bro. Creath says—was postmarked Warren, Missouri, March 21st. He further says—the superscription on the envelope is the identical handwriting of the body of the letter. He showed the letter to the leading Baptists of Palmyra, Missouri, and they say that the Baptists there believe that repentance precedes faith.

Although it is contrary to our rules, ordinarily, to insert anything from unknown writers, yet, this being something of an extraordinary character we concluded to give it a place in the *Evangelist*, and follow with some comments. But let it be distinctly understood that we have no desire to widen the breach between our Baptist brethren and our own. Nay, verily, we rejoice to see some probability of it being *narrowed* down until it becomes imperceptible; and were it not for the fact, that a question of veracity is involved, we should offer but few remarks, and those few of quite a different character to what the exigencies of the case seem now to demand of us.

'Tis true that our brethren have often charged the Baptists with putting repentance before faith; but they doubtless thought so, or they would not have done it. Indeed, *we* always believed so, and we know that prejudice did not create the belief; for we were pretty much raised in a Baptist community, and among all the religious societies then extant, the Baptist was our favorite, for a number of years. We have read considerable Baptist Literature, and heard many of their talented men preach—such as Elders Carr, (we won't vouch for the orthography,) Ball, Luther Rice, Goss, Leftwich, Wm. Duncan, Ryland, V. M. and G. Mason, Wingfield, F. Duncan—and a host of other lesser lights, too tedious to enumerate. Besides hearing them preach, we have conversed freely with many of them, and we certainly always believed that they taught repentance before faith. If this was an error, is it not passing strange that none of their discourses, writings or conversations with which we were familiar for some sixteen or eighteen years, should lead us to discover it? Little did we think at the time referred to, that we should ever be called

upon to defend ourselves against the charge of misrepresentation for saying that the Baptists put repentance before faith.

We read the article in the *Religious Herald* from which our unknown correspondent quotes, and that, too, with unfeigned astonishment. We were almost in the same predicament of the Englishman who participated in a bloody battle between the French and English armies, and afterwards, on hearing it described by those who professed to know all about it, so differently from what he saw, began to doubt his senses, and call in question the fact of his participancy in it; and were it not for the writings of distinguished Baptists now extant, and the fact, that some Baptists still hold and teach the doctrine, we might distrust our senses as the Englishman did. The editor of the *Herald* is a ready writer, but, like other men, he is liable to err; and in proof that he *has* erred in this particular, we here insert an extract from the *Christian Intelligencer*, of March 24th, conducted by Elders R. L. Coleman and A. B. Walthall, the paper referred to by the *Chronicle and Herald*. The *Intelligencer* says:

“In 1829 John Howard Hinton of England, Author of the History and Topography of the U. S., wrote a treatise on the work of the Holy Spirit, which was republished in this country by his brother Isaac Taylor Hinton in 1834, while he was Pastor of the First Baptist Church in Richmond, Virginia. Opening this volume at page 163, we found, in the brief compass of 3 pages, repentance before faith, *ten* times. It shows that this order was habitual with the writer.

We picked up a large volume entitled “The Law and the Testimony of the wide, wide World,” and turning to the table of contents, we found this to be the arrangement—Divinity in its various attributes and development—Humanity in the garden, then in exile—Sin in its nature and consequences—the cure of sin, and first in the process, repentance, then faith, then salvation, &c. This volume consists of a collocation of all the proof texts found in the Bible, upon these several items of doctrine, and the above is the order in which they are arranged—Repentance is put before faith both in the table of contents and in the body of the work.

We examined, very briefly indeed, (for we had not time to do more) the works of the great Robert Hall of England, and on page 293, vol. I, we found this passage: “There never was a time since the Ministry of the Lord’s successors, in which it was not the

duty of believing sinners to be baptized." Here the sinner is represented as *repenting* first and then *believing*, preparatory to baptism. Again, on page 245, vol. iv., he says: 'Many allege that baptism is merely an ordinance of an external nature, not a thing of serious moment, like repentance, faith and other principles.' These and similar passages show the habit of his mind on the subject.

But on page 497, vol. iii, in answering the question, 'who are the ninety and nine just persons, that need no repentance,' he says; 'Divines are *accustomed* to divide all persons into three classes—as careless sinners, awakened penitents, or [and] confirmed believers. The persons in question, who need no repentance, are supposed to have passed through the two former of these states of character, and to be now in the third; they are neither careless sinners, nor penitents newly awakened to a sense of guilt; they are not confirmed believers; they need no repentance, no entire change of their hearts, simply because they have already experienced it; as the Apostle exhorts the Hebrews, they *go on to perfection not laying again the foundation of repentance.*' Thus Robert Hall adopts, what he says, 'Divines are *accustomed* to teach, the doctrine of 'Repentance before faith.'"

It is now to be hoped that our Baptist friends will not charge us with misrepresenting them again. If they *have* changed, so that they approximate nearer the truth, they deserve praise rather than censure for it. It may be that the change was so gradual — that they slid into it imperceptibly as old age steals on one without ever discovering the fact.

Some of our writers predicted twenty-five years ago, that a quarter of a century would hardly elapse before certain parties would deny that they ever held such doctrines, the rejection of which by some of our present brethren, led to their expulsion from the Baptist Church. This prediction is now verified; and we publish this letter that posterity may see what was believed by a part of the Baptists in 1855, and what was denied by another part. It will stand as a "way mark in the wilderness," and be a valuable document in settling future accounts with them.

We trust that our unknown correspondent is sincere in his expressed solicitude for the removal of the "misunderstanding" that continues to keep the 'Baptists' and 'Reformers' two distinct and separate classes of Christians; but must confess that his quotation marks appear to us to smack a little of irony. However, we'll exercise all the charity we can, hoping to hear from him again soon, in *propria personae*. D. B.

THE CHARGE OF WASTING OUR MASTER'S GOODS.

1. It is said, that in England the laboring classes expend per annum for liquor and tobacco, \$250,000,000. It is said, that tobacco alone costs mankind per year, \$180,000,000. It is said, that the lawyers of the United States receive per year, \$35,000,000; that the dogs cost in the United States per year, \$10,000,000; that it costs \$15,000,000 to prosecute criminals in the United States; and that the clergymen of the United States receive only \$6,000,000—the dogs receiving more than that class of men who render a greater amount of service to the souls and bodies of men than any other class in the world. It is said, that Pennsylvania alone expends \$10,000,000 per year for liquor and tobacco. The cost of tea per year is \$125,000,000. The same amount for coffee (\$125,000,000.) These are a terrible array of figures against people called Christians! Will not God damn people who thus waste his goods? Our ancestors knew nothing of these poisons. Can a man be a gentleman or a Christian and use tobacco? It may do for rowdies to use tobacco and liquor, but not Christians nor gentlemen. Ought not every man who uses tobacco in a Church or a private house spit in his *hat*? People can not wait till the smoke of the infernal regions surround them, but they must encompass themselves with their own smoke. The King of England said of tobacco, when first introduced into England, “It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and, in the black, stinking fume thereof, nearest resembling the horrible stygian smoke of the bottomless pit.” Can persons who destroy their health, waste their goods, and ruin their souls, be Christians? Tobacco is a rank poison.

2. Another crying sin which I shall name is that of profane swearing—a horrid practice. When I was a boy it was a proverb, that he that swears will *lie*. It betrays a want of veracity. A

man should so accustom himself to speaking truth, that his word would be regarded as his oath. Let your yes be yes, and your no, no; whatever more than this comes, is from the evil one, the Devil, said the great Teacher. By reason of swearing the land mourns. Preachers should preach against swearing. Swear not at all, says the great Teacher. Some pretended Christians swear. It is shameful—sinful.

3. Another thing which some professed Christians are beginning to *nibble* at, is going to balls, parties and night revels, where there is dancing, and wine drinking. This practice should subject such persons to Church censure first, then admonition, reproof, and, without amendment, to expulsion. It is wrong for people to attempt to serve God and the Devil both at once. You can not serve God and mammon, said the great Teacher. One master is enough to serve at a time. If we are to have dancing Christians, we had as well have gambling Christians, drunken Christians, adulterous Christians, swearing Christians, and all other sorts of *whitewashed sinners*. All this is pouring poison into the Church. It turns the Church into a cage of *unclean birds*. It makes infidels. It causes infidels to laugh and scorn at Christians. Such salt is only fit to be thrown upon the earth and trodden under foot by men.

4. When professed Christians send their Children to dancing schools, to learn manners, it is saying, "We don't know how to behave in the family, we have no manners in our house, none in the Church of Jesus Christ, among the saints and brethren of Christ; we have to go to the Devil's Church to learn manners." What a shame to Christians is such folly and nonsense. Let no man or woman calling himself or herself a Christian ever talk in that strain again.

5. Another sin of which professed Christians are guilty, is that of contracting debts beyond their means of paying, making promises, and falsifying them as often as they are made, with no intention of paying at the time—this is sinful. Paul says, Owe no man any thing but to love one another. It is wrong for a Christian to go into debt.

6. Some professors are in the habit of speaking against their brethren. James says, He that speaks against his brother, speaks against the law. The tongue is a world of iniquity, set on fire from Hell.—See the 3rd chapter of James, which every Christian ought to read at least once a week. Christ says, Go and tell him his fault, between you and him *alone*.—Matt. 18. Paul says, Speak evil of no man.

7. Some times Christians go to law with each other, contrary to I. Cor. 6th chapter, which says, Dare any of you, having a matter against another, refer it to the unjust, and not to the Saints? Know you not that the Saints shall judge the world? But brother goes to law with brother, and this before infidels. Why do you not rather suffer yourselves to be defrauded?—See from the 1st to the 12th verse. They should refer their difficulties to their brethren.

8. It is wrong for Christians to go to war. God says, Thou shalt not kill. No matter what men say, we are to obey God rather than men. Neither Christ nor the Apostles, nor Primitive Christians, ever killed any person. John says, No murderer has eternal life. And it is awful for a Christian to die with bloody, murderous weapons in his hands, on the field of blood and carnage. How can a Christian expect to go to Heaven from a battlefield? There is no war nor murder in Heaven. Those who say, they can see no harm in this, nor any in balls, parties, dances, cattle fairs, shows, circuses, theaters, &c., had better stop and inquire, Did Christ and the ancient Christians do these things? No, they did not. Then why do you do them? Do you not profess to follow them? Yes, I do. Then, if they did not these things, it is wrong for you to do them. Why do you call me Lord, Lord, and do not what I command you to do? nor refrain from what you have neither precept nor example for doing? Such persons must be hypocrites, or else they are not His disciples, and He will say to them, Depart from me, you workers of sin, I never acknowledged you for my disciples.

9. The ancient Christians would not merchandize, because it opened such a door and temptation to a man to *cheat, lie and*

defraud. But the modern Christians will do all these things, and live by trading, cutting, shaving notes, buying and selling stock to the South, trading in lands, loaning money upon usury, instead of following some honest and useful trade. Great evil is done to Christianity by such persons. Christ is wounded in the house of his friends.

10. The ancient Christians were remarkably plain in their houses and dress. They had no pictures, no fine houses, no fine stock, no finely furnished parlors nor palaces, no fine carriages to ride in. Paul says, They wandered about (like sheep in the winter) in sheep skins, goat skins, dens, mountains, caves.—Hebrews 11th chapt. They did not lay up treasure upon earth like the moderns. There is wealth enough in the hands of the so-called Church to turn this world into a comparative Paradise. Christ will say to such at the day of judgment, Depart from me, you cursed, into everlasting fire.—Matt. 25.

AN OLD METHODIST.

CHRISTOLOGY.

Under this title a vast catalogue of most interesting subjects may be treated. Its meaning is the *Science of Christ*. How vast, how deep, how high, how various and how beneficial is the knowledge of the Messiah! Its origin was in the vast recesses of a distant Eternity, in the mind of Deity; and is to make its way into the mysteriously organized souls of man. It is to penetrate, permeate and pervade. It is to elevate, enlighten, enlarge, purify and form. The result of all its legitimate influences is salvation. The name *Christ* signifies *anointed*, Christ was Jehovah's Anointed or Messiah. These titles are given him to signify his official dignity and power. Christ is a great King anointed by God. This is a Spiritual Sovereignty; an equitable and ever enduring dominion. The Prophet Samuel in obedience

to the Divine command poured the sacred oil upon the head of David, and invested him in due time with the emblems of Royalty. David and the Jewish Sovereignty was but a type of that more sublime and perfect rule which Christ was to have over mankind. The Throne of David was to be given him—he was to have Spiritual Dominion over the Jews, and the fullness of the Gentiles were to pay tribute to him. Unto the Son the Father said, “Thy Throne O! God, is for ever, a sceptre of righteousness is the sceptre of thy Kingdom.” He is then a most majestic, puissant and beneficent monarch. His power is to be exerted upon the spirits of men by means of the knowledge which he brought from the bosom of his Father. He spake as never man spake. His was the speech of Deity to man. He revealed to them Divine Laws. His ordinary conversation developed the great principles of union between himself and man, and the Creator of man. His instructions opened windows in the human soul, through which light concerning another life was to enter. I desire to commend our Lord and Savior, Jesus Christ, to men. Open your understanding, ye sons of men. Address your mind to a just comprehension of His exalted virtues. And as he brought life with him from God, he is able to give you everlasting life. You covet knowledge; your souls desire light, and there is help for you; apply to the Messiah, in whom all the fullness of God dwells bodily. The sceptre of his kingdom is a righteous sceptre: his is an easy yoke and a light burden. He is able to gratify all your reasonable aspirations. Raised from the dead, and exalted to be a Prince and a Savior, he is able to bestow upon you in the present state favor upon favor, which, however welcome and joyous, are only to be regarded as a pledge of something better yet to come.

C. S. W.

It would be very unfortunate if there were no other road to Heaven but through Hell. Yet this dangerous and impracticable road has been attempted by all those princes, potentates and statesmen, who have done evil, that good might come.—*Lacon.*

ELDER JOHN T. JOHNSON'S ADDRESS,

Delivered in St. Louis, Missouri, April 6th, 1855.

— Most deeply impressed with a sense of the obligation and responsibility devolved upon me, in this new attitude, I appear before this intelligent, learned and grave assembly, by request of the Board of Managers, to contribute my mite to one of the noblest enterprises of the age—a cause that has enlisted the best talents, and the profoundest scholars of both Continents, and whose published labors have left but the *gleanings* of a rich and glorious harvest.

In advance of what I have to say, let it be distinctly understood and remembered, that, in this common work of translation and revision, neither party is pledged, or in the slightest degree responsible, for any error in doctrine or practice with which either may be infected.

The Revision is a common cause, and those engaged in it are under the most solemn and sacred obligations to God, to give to the world as pure and perspicuous a translation of the Bible as the available lights of this age will admit, at the expense of every error, however dear or long cherished, and however indispensable to the existence of present party distinctions.

So thoroughly has the subject been canvassed, that the ripest scholar, with a giant intellect, could not hope to do more than to add some general thoughts, presenting the subject in a garb of his own manufacture.

Were it not for a desire to prove myself an avowed, fearless advocate of this cause, willing to share the odium, the responsibilities, the honors, or whatever else may come, I would prefer to be a silent spectator, content with my recognized position as a Life Member, Life Director, and one of the Vice Presidents.

That this is a momentous movement is evident from the storm it has produced; from the fire it has kindled; from the convulsion it has occasioned.

It has developed the spirits of men before unknown. It has operated as a crucible in testing their fidelity and moral courage. It

is a time to try men's souls. For, in these latter days, the insidious thrusts at pure and undefiled religion may be denominated *legion*. The inventions of the Devil keep pace with the wickedness of men, to corrupt, to weaken and to crush it. From low, vulgar and licentious Universalism, it has progressed through Romanism, Mormonism, &c., to spiritual intercourse with dead mens' spirits, as purely of the flesh as any imposition that ever preceded it.

The moment the Bible Union sprang into being it was hailed with delight by thousands, and by none more readily and cheerfully than my brethren. It fell to the lot of your humble speaker, in the good providence of God, at a State Meeting of his brethren in May, 1850, at Lexington, Kentucky, immediately following the movement, to endorse it by a resolution, which was unanimously and unhesitatingly adopted. I cherish it as one of the best acts of a somewhat eventful life—more especially as I had been considered and treated, by many, as an enemy of the Baptists. God knows that they have no better friend on earth—as I am the friend of all men. I respect and love them for reasons that many of them, I fear, will never learn and appreciate, until eternity shall disclose the secrets of all hearts.

Distinguished men of all parties, since the days of Luther and long before, have been engaged in collecting and investigating the most ancient and reliable manuscripts—and they have been laboring to perfect, as far as possible, the Oracles of God, as they were delivered by the Savior to his inspired Apostles, and by them to the world, for the salvation of man.

The theme itself commands the admiration of the world! No wonder that it should strike deep into the human heart. It commends itself to every man's conscience in the presence of God.

A pure translation—one freed from obscurity, and the glosses of men—shining brilliantly in all the glories of a noonday's sun, is a desideratum of infinite magnitude; especially to the unlearned masses. That any one should set his face against such an enterprise, with the lights of this age flooding the world, overwhelms us with profound astonishment.

It may be said to give new revelation of man to himself!

Why should the translation under the patronage and guidance of King James, of despotic and cruel memory, be treated as the beautiful of Biblical learning and effort? It is a most slavish copy of preceding efforts, especially of Tindall—and with one voice it is ac-

knowledged to be grossly defective in many important particulars. Many words are left untranslated—the truth is perverted, or otherwise obscured—it abounds in obsolete words and uncouth expressions, as well as many grammatical inaccuracies and blunders.

In saying this, I would not be understood as admitting that the means of salvation, for sinner or saint, are obscure; they are as clear as a sun-beam, and I seek no change, so far as I am concerned, in any doctrine that I hold or advance.

According to the present law of language and usage, the words *charity*, *prevent*, *conversation*, and all of that class, demand a change. Such phrases as these, *We do you to wit—on this wise*, &c., call for expurgation and amendment. The grammatical blunders and inaccuracies abounding therein ought to be removed. I submit to this assembly a list of improvements, that any one may examine at leisure. These however are as nothing to the developments brought to light by Biblical criticism.

Every objection that has been urged against the present movement savors of the flesh. They are unworthy of the learning, the character, the fame and the moral courage of those who are most prominent in this crusade. They fall immeasurably below the literature of the age—they pander to the passions—they appeal to the prejudices—and they stimulate the ignorant and bigoted to make war upon one of the most benevolent and glorious enterprises that distinguishes the nineteenth century.

What a spectacle to the blood-washed, redeemed host! to see ministers of the immaculate Son of God, enlisted in the ranks of opposers in such a cause! armed with weapons of flesh and blood! stabbing the reputations and maligning the motives and designs of some of the purest and best of earth's benefactors! furnishing the infidel with poisoned arrows to pierce the cause of Christ, and to confirm the disobedient in their rebellion against God! It is a sight to make angels weep, and to make the benevolent heart bleed! As well might they attempt to pluck the sun from the center of this great world, as to battle against the march of mind and this grand work with the hope of success! We anticipate with delight inexpressible the invaluable results.

A pure and perspicuous translation would communicate the sense free from doubt or obscurity, and no commentator would be needed to those who understand the genius and spirit of Christianity, and

who are acquainted with their *mother tongue*. Ministers and people would be left without excuse. The duties of all would be plain. The harmony of the parts would be conspicuous. The law of citizenship, the rule of life for the Christian, the government of the congregation, the officers, their names and qualifications, their election and dismissal from office, the commencement of Christ's reign on earth, with the names of his subjects and congregation, would be evident to all. These are considerations of infinite importance, and urge us on to duty.

The distinguished Pedobaptists, in their own persons, and by their societies, have been constantly and busily engaged in translation and revision, at home and abroad, in Europe and America. They have never slept nor slumbered; and in their opposition to this effort, they write their own condemnation.

By what charter have they a monopoly of this field? Who has decided, that *they alone* are qualified for the work? Why these deadly and reckless thrusts? Why the unblushing and degrading attempts to identify the movement with Mormonism and Spiritual Rapping?

The true secret of their opposition is to be traced to the fear and expectation, that the word *baptizo*, with its cognates, will be translated; and they are well convinced that the words *sprinkle* or *pour* will meet with no countenance, as a meaning of that word, from any quarter. Such a translation of that disputed word would disgrace any scholar in Christendom. An incorrect or fraudulent translation would forever seal with infamy the party attempting it.

For myself, I have no hesitancy in asserting, that there is no truth or fact recorded in the Book, more evident than this. We can afford to translate it *immerse*. In doing so, we but discharge a sacred duty to God and man. Let the opposers make the experiment, and translate it *sprinkle*, *pour*, *purify*, or a *watery ceremony*, and the learned world would rise in mass against so stupendous, so glaring a fraud. I have too exalted an opinion of their pride of learning and character to indulge for a moment in such a supposition.

Sir, the Greek Lexicons, more than a score in number, would condemn them. The learned world would unite in the verdict. And the Oriental Church, in its uninterrupted practice, stands as a monument in confirmation. Ecclesiastical history sustains the practice of immersion for thirteen centuries—and the exception in cases of

sickness but adds to its strength. But none of these stubborn, overwhelming facts are needed; the figures by which it is designated in the Book are conclusive—"Buried with him (Christ) in baptism"—"Born of water and the Spirit"—"Having your hearts sprinkled from an evil conscience, and your bodies washed in pure water." These properly interpreted and looked at without prejudice, are perfectly satisfactory to every reflecting, discriminating mind.

When the work is completed we may expect opposition—an opposition characterized by recklessness and malignity, as has been the fate of every thing good and great. But let it come. Let it rage and vent its spite, and foam out its own shame. It becomes us Christians, on the side of truth, to be calm, and to march to the battlefield with Christian humility, zeal and courage, resolved, like our Savior and Commander, on victory or death. My prayer to God is, that the investigation may be commensurate with the world, and that it may never cease until victory shall perch on the Banner of King Jesus, over a ruined and perishing world! Here I take my stand, and stake all upon it—"The Bible, correctly translated into all languages, that the earth's teeming millions may have the Word of Life, with the means of attaining a glorious destiny."

No person has obeyed the Savior so as *constitutionally* to come into His Kingdom, unless he has been immersed *into* the name of the Father, Son and Holy Spirit, in the name of the Lord. The law of Christ has not been complied with. They are not born of water and spirit, therefore they are not in Christ's Kingdom. To say otherwise falsifies the plain declaration of the Savior—and one of the most significant institutions is nullified and rendered meaningless.

In submitting to the Lawgiver according to his terms, we are introduced to all the blessings and privileges of his reign.

In all this I have not questioned the general intelligence, learning, piety or good works of any man or set of men. I will say, however, that they stand in opposition to the conversion of the world more than the Romanists, against whom they so bitterly inveigh. This is my judgment; and let it never be forgotten, that the Roman Catholic Church, bigoted, wicked and persecuting as she is, and has been, can never be converted while Protestants are divided and wickedly warring against each other. Neither can they be converted by coercion. I feel most keenly for their awful condition, and I

would labor as devotedly and self-sacrificingly as the next man, according to my means and ability, for their deliverance from such a degraded and brutalized religion, in order to their salvation.

But, like the Protestant parties, they have closed their doors to investigation—and as in other matters, so in this, judgment of condemnation has been passed by anticipation. First condemn and hang the prisoner; then try him! May the Lord save us from such Judges.

This grand movement prosecuted and consummated in honesty will secure to its authors world wide fame, and eternal honors. They have proved themselves *true men* and *worthy* in a day that has tried men's souls. They have not quailed in the work thus far. Having withstood the fierceness of the first assault; having put at bay the embattled legions, well disciplined and drilled, and in full charge at the point of the bayonet, we are inspired with full confidence that the work will be carried out to its legitimate result. For the practical bearings of this work are the most important. The banner has inscribed on it—"The Bible; the whole Bible; and nothing but the Bible, without human admixture or adulteration; God's Book with God's Word; adapted to man as he is, in all considerations whether sinner or Saint; consummated in a Union of God's people, upon God's terms; with an open sea and fair wind to sail into the Port of Heaven." But avaunt the least appearance of boasting—let every man have his reward.

It seems to have been considered as a merit by some *would be great ones* of earth, to treat with a contempt that is due to culprits under the gallows, some of those who have been recognized by the Bible Union as worthy associates in this grand undertaking. With savage delight we have been dogged, calumniated and recklessly buffeted until we have become to many, a hissing and a byword of reproach—and a most ferocious and daring attempt has been made, at noon-day in the 19th century, to prejudice the public mind against this enterprise, one that gives character to the age, because Alexander Campbell and others of a glorious Reformation now in progress, have been judged worthy to participate in it. Such a selection in the face of opponents so bold, reckless, daring and influential, considering the overwhelming numbers engaged in the onslaught, does honor as high as the Heavens to the Bible Union originators and patrons.

Men, such as compose the Bible Union were not to be intimidated or brow beaten. They had passed the Rubicon, and Rome must be taken. It was victory or death. Every soldier rallied to his post—and buoyant with hope and flushed with anticipated triumph, they marched to the combat in numbers, power and influence equal to the crisis, and proved invincible. It is a glorious day for the Bible Union! The Savior was never granted quarters. He sued for none. He marched on to victory, a Kingdom and a Crown. His soldiers are like him. They love one another as he loved them. His mission was to save a lost and ruined world; and in obedience to his mandate, it is their delight to lift his banner to the Heavens and bear it to the earth's remotest bounds. They ask no furlough "until Ethiopia shall reach forth her hands to God, and all the islands of the sea rejoice."

We can not be driven from the field. Thanks be to God that we have Bible Union soldiers by our side. In this general jubilee it must not be forgotten that individual enterprise has accomplished much long previous to this movement. Since the dawning of the Reformation from Popery illustrious men have occupied the same ground; and they were rewarded by opponents with horrors of the inquisition, the gibbet and the stake! Such men are not forgotten by us. Their names are transmitted to posterity in letters of Gold, and pictures of silver. And I trust it will not be considered indelicate or out of place to name Alexander Campbell as one of those distinguished pioneers of this century, who risked all that was dear to him of worldly interest, at a most perilous crisis. His life and labors are on record here and in Heaven. Snarlers may snarl. Infidels may gnash their teeth, false professors may defame and the envious may scowl at him with green eyed hate and malice; he stands erect, and as firm as the Rock of Gibraltar defying Ocean's foaming, dashing billows! He is on the Rock! I esteem men according to their merit. No party lines bound my horizon. The names of Cone, Wyckoff, McClay, Waller and a host of others identified with a Denominational movement, and therefore more important than any modern effort, will be heralded to posterity on the pages of this glorious enterprise, and mighty achievement of the 19th century. May their fame increase in volume as they sail down the stream of time! May the work so nobly begun, a work so generous, philanthropic, and so world converting, never need friends

or means to complete it! May it be the magnet of attraction for the Union of all Christian hearts, of all kindred spirits! May its overpowering influence be felt from the golden regions of California to the furthest peak of the Chinese Empire! From the frozen regions of the North to Cape of Good Hope on the South! The Banner is elevated toward the Heavens. It is unfurled to the breeze. On its crimson folds is inscribed in indelible characters—*The world's conversion—Union—One and indivisible—Now and forever.*

REVISION CONVENTION IN ST. LOUIS.

BRO. BATES—The third annual meeting of the "Bible Revision Association," held in our city on the 6th, 7th, 8th and 9th inst., was well attended and passed off admirably, greatly to the gratification of friends, and abundantly edifying and profitable, we have but the best reasons for believing, to many who have hitherto entertained a feeling of very decided opposition to the cause. You have doubtless, ere this, had a detailed report of proceedings, and I will not, therefore, attempt anything like a minute account of the meeting.

The Convention occupied the small Hall of the Mercantile Library building, a most elegant and beautiful room, and was presided over with great dignity and ability, by S. W. LYND, D. D., who was elected President of the Association for the present year. The attendance, although not very large, was yet quite respectable, and in point of talent and ability among the representatives of the Society on the speakers list, this meeting has not been surpassed by any, perhaps, since that of *Memphis*. The Ministry of the Baptist and Christian Churches numerically, were about equally represented, and we are gratified to be able to state that while there was no effort made to conceal denominational connections, and while there was a full and free expression of sentiment on some topics in regard to which differences might naturally be expected to exist, yet nothing occurred to excite unpleasant feelings, and perfect harmony was maintained from the commencement to the close. It would seem invidious to speak of any of the speeches without alluding to all of them, and this

I can not do at present. They were all of a high order, instructive, lucid, logical, argumentative and convincing; and what is better, they were uniformly pervaded by the right kind of spirit; they were temperate, affectionate and kind, though this did not by any means deprive them of the *keen edge* with which the "Sword of Truth" ever cuts its way to the understanding and heart. The efforts of the brethren, some of whom travelled many hundred miles, to aid forward the cause in this city, told with powerful, and sometimes with irresistible effect upon the deeply interested audiences who heard them. Without the slightest disparagement of any other, I may say that this is eminently true of the address of the Corresponding Secretary, *James Edmunds, Esq.*, delivered on Sunday afternoon in the Grand Hall of the Library. It was one of the most masterly and unanswerable arguments to which I ever listened, on that or any other subject. Several of our most intelligent citizens of Pedobaptist Societies, and who had formerly been unfavorable to Revision, confessed that, that speech satisfied them, and a number of them became life members, and otherwise contributed to the funds of the association! Some of the wealthiest and most permanent citizens whose minds had never been directed to the consideration of the subject, were induced by what they heard at this meeting not only to declare themselves friends of Revision, but became liberal contributors. Over 12 hundred dollars were subscribed during the convention, and more than six hundred dollars were received in cash by the Secretary! The Society pledged itself to make an effort to raise twelve thousand dollars during the present year, and from the manner in which the proposition was received, as well as from numerous developments I have witnessed since the meeting commenced, I doubt not the sum will be swelled to twenty-four thousand.

The Board of Managers have appointed *Elder Jacob Creath* as their agent for Missouri—a most excellent appointment. It is most ardently hoped that the friends of Revision in Missouri will warmly and heartily co-operate with, and aid *Bro. Creath*, in his interesting work, that he may be enabled to justify the selection of the Board, and meet the high expectations cherished in regard to his success.

The leading papers of our city, *Republican*, *Democrat* and *Intelligencer*, treated the Convention handsomely and liberally, by sending reporters, and each day publishing our proceedings in a very full and

satisfactory manner. In this way much truth has had an extensive circulation, and I anticipate a good result.

The association has been exceedingly fortunate in securing the valuable, I might almost say *invaluable* services of James Edmunds of New York, as Corresponding Secretary. A better selection could not have been made, and I have no hesitation in believing, that with his sound judgment and discretion, with his devotion and earnestness, with his zeal, industry and perseverance, to give direction to the financial concerns of the association, if we were to resolve to raise *three times* twelve thousand dollars during the present year it could be done!

Hereafter the time and place of meeting will be fixed by the Board at Louisville, a change in the Constitution having been made to that effect.

On the whole the "Third Annual Meeting" was highly successful and satisfactory, and the results which are already beginning to develop themselves are every way encouraging. A deep interest has been excited, and a spirit of inquiry aroused in the public mind of St. Louis that could hardly have been anticipated, and that interest is more likely to increase than abate. A flood of light has been poured upon our community which must not only manifest the truth, but which will at the same time expose ignorance and prejudice the great basis of error on this great subject. On Monday at 12 o'clock *AM*, the Convention adjourned *sine die*, and with many warm, mutual and heartfelt benedictions, friends parted as they had met, only with love warmer, and friendship more firmly cemented, hoping to have many such meetings to refresh and encourage them on the toilsome journey of life.

HUR.

STATE MEETING IN MISSOURI.

We are informed that the brethren in Missouri have determined to change the time of holding their State Meeting. It will be held at Georgetown, Pettis county, commencing on *Thursday, before the 4th Lord's day in AUGUST*, instead of October. D. B.

CHRISTIAN UNIVERSITY.

DR. BRO. BATES—After the very pleasant meeting that I enjoyed at St. Louis, with the friends of the Revision Association, of which, I presume, you have already had an account, I visited Canton, in company with Bro. Henderson, to see the locality of Christian University, in Lewis county, Missouri, and to enjoy once more the society of some of my valued friends and brethren of *Old Kentuck*. I had heard much of the place before I reached there, and I confess I was very favorably impressed in its behalf; but upon personal examination, its merits were vastly enhanced. Desoto and Canton are situated on one of the most beautiful bottoms on the Mississippi river, surrounded by the most beautifully rising and slightly elevated grounds, adapted to private residences, commanding a fine view of the river and country above and below. The soil and situation can not be surpassed, and it is provided naturally with almost unequalled landings. It is a place (the two places being a unit) of considerable business—improving rapidly, and bids fair to make a city of importance. Great public spirit is manifested, and the citizens seem resolved to foster Education to the extent of their ability.

The University is located on a most beautiful eminence, and makes a grand appearance, overlooking the whole country. It is now erected and covered in, and promises to be one of the very best and finest buildings in the Western country. It will cost about \$30,000, and the endowment, although not completed, amounts to about \$60,000. It is a most desirable spot, and if I were a young man, or had a family to educate, I believe I would as soon locate there as at any place I ever saw.

The country on both sides of the river is, I am informed, of the very best quality, and I anticipate for this place a rapid growth, as well as a most polished and highly cultivated society. It is now a desirable spot. I held a meeting of several days—

had a large and remarkable hearing. There was every thing to attach me to the place.

It is almost always invidious to speak of persons in a community, but I must indulge myself in mentioning the names of some of my Kentucky brethren and friends. Here were Bro. Henderson and his wife—my worthy friend, Mr. Cleany, and Sister Cleany—Brother White and Sister White, the mother of Sister Cleany—my worthy county man, Bro. Sutton and Sister Sutton, and her sisters, nieces of Judge Owsley—Bros. Dr. Craig and Dr. Hawkins, and their companions—Bro. Donaldson and his amiable family—and here was Bro. Grant and his wife, conducting a fine Male and Female School.

I made arrangements with Brother Henderson to spend 6 or 8 weeks with me in Kentucky, to aid in the endowment of the Orphan Girl and Orphan Boy Schools, and I am to return with him and aid him in the endowment of the University. May the Lord bless us in the enterprise.

I enjoyed the hospitality of Bros. Grant and Bland and families, while in the city, for which I feel under obligations. The brethren were all kindness and hospitality.

Truly,

J. T. JOHNSON.

Upper Mississippi, Steamer Sam Gaty, April 25, 1855.

STATE MEETING IN IOWA, &c.

BRO. BATES—I am requested by the brethren in Iowa to urge upon the Churches and brotherhood in Iowa to attend the State Meeting the Friday before the 2nd Lord's day in June, as there will be matters of the highest importance to claim their attention at said meeting. The meeting is to be held in Mount Pleasant, Henry Co., Iowa.

The brethren in Columbus City and other places would be glad to obtain the services of some brother who would come well recommended, and who would labor among them in word and teaching. They are a liberal and kind hearted people in Iowa.

J. CREATH.

HOME MISSIONS.

BRO. D. BATES—*Dear Sir*—Since I came to the State of Iowa, I have learned that our brethren contemplate holding a State Meeting in this place sometime in June next. I would most earnestly and affectionately suggest to the brotherhood the propriety and necessity of sending out zealous and efficient evangelists to labor in June. The fields are already white to harvest—John iv. The harvest is great the laborers are few—let us pray the Lord of the harvest to send forth more laborers to reap the fields. Let us employ those that we already have and sustain them. I have never seen such a rich body of land as I have passed through to-day from Lost Creek to Mount Pleasant. Surely such a rich country of land must be abundant in means to propagate Christianity. I prefer to expend the means we have to spread Christianity in our own States, to sending it out of the State, and to foreign countries. A man had better cultivate his own farm well before he goes abroad to cultivate his neighbors' farms. I remain yours in the hope of seeing better days.

J. CREATH.

Mount Pleasant, Iowa, April 25th, 1855.

Bro. Creath expresses our sentiments exactly in regard to missions. The cause is languishing in our midst for want of some system, *and the means*, to keep missionaries in the field; and we do hope that each congregation will take this matter under advisement, and send up their delegates to the State Meeting, with instructions to adopt some system whereby a different state of things may be brought about. Iowa is now able to sustain near half a dozen missionaries, exclusive of local preachers, if each brother and sister will do their part. The question then is, Will they do it? Let this be answered by *acts*, as well as *words*.

D. B.

A sensible rule, and one which will apply universally, is, when you have nothing to say, say nothing.—*Exchange*.

OUR ONLY REFUGE.

BY EDITH DENNA.

Our Father, God, to Thee
We raise our earnest plea,
To Thee we lift our heart,
And ask of grace a part,
To guard our steps aright
Through sin's and sorrow's night.

O! list *Thou* to our cry,
Men always bid us try
To shun the Tempter's power,
But in the self-same hour
They tempt us far away
From peace and joy and day.

We err, we err, O! God,
We walk the road that's broad,
And yet we always say,
We know Thou art the way
To all that's bright in youth,
To life and hope and Truth.

If thus we always roam,
Scarce will we reach that home
Where e'en the slave is free
In immortality—
We're weary for that land,
O! lead us with thy hand,

Our inner light burns dim,
Yet help us trust in Him
Who died on Calvary,
That sinners all might be
The subjects of Thy love,
And dwell with Thee above.

Fort Madison.

Make your company a rarity, and people will value it. Men despise what they can easily have.

AN UNPLEASANT TASK.

We have long since been convinced that personal contests between professors of Christianity, often prove detrimental to the cause, by furnishing infidels weapons to pierce it with. But we can not always avoid them. Ambitious partizans, seeking notoriety by letting their brethren see how very careful they are of party interests, will not permit one to pursue the course *duty* has marked out for him, unmolested. They annoy him until he is forced to administer to them a sharp rebuke. And painful as this task may be to the peace loving man, yet his allegiance to truth and justice sometimes render it unavoidable. Such a task now devolves on us; but in its execution we shall deal as gently with the individual as the nature of the case will admit—use no harsh or disrespectful terms, but merely present the *facts*, interspersed with such explanatory remarks as may be necessary to render the case intelligible.

It is not properly a case of our own. It is a difficulty between Elder Jacob Creath and a Methodist Preacher of Missouri, by the name of Leftwich. Nor have we volunteered our services to take it off Elder Creath's hands, with the vain expectation that we were the most skillful disputant. Far from it. It was out of Elder Creath's power to attend to it just now, and he requested us to do so. Should it progress further, he will attend to it himself.

We wished Mr. Leftwich to desist in his mad career—trying to blacken the character of Elder C.—and attend to the discussion of the original point in dispute. But he would not, and now he must abide the consequences of a full exposure of his rashness.

The only apology necessary for occupying so much space as we shall be compelled to do is, that it is necessary, in order to defend Elder Creath's character, which has been assailed in the "*St. Louis Christian Advocate*," by Mr. Leftwich; and surely, among our brethren, there would be no complaint, even should it be necessary to occupy half a dozen numbers of the *Evangelist* in defending this old veteran in the cause. But we presume this expose will effectually settle the contest, at least, so far as Elder Creath's *reputation*

is concerned. At all events, Mr. L. can have no further access to our pages, unless his pieces are couched in respectful terms.

It remains to be seen, whether the pious, discreet portion of the Methodist fraternity will sanction this wanton attack on the character of the venerable Creath—a man who has always borne an unsullied reputation as a gentleman and Christian, and for some forty years as an able minister of the Gospel—and that, too, by a man young in years, and not old in the Methodist ministry. If they should, we shall be much disappointed. But to our task.

It will be remembered by our readers, that in June, 1854, we published an article of Elder J. Creath's, headed, "Drs. A. Clarke and J. Wesley were Preachers of the Ancient Gospel, or the Methodists in a bad fix." (The article is found on p. 219, vol. 5; and we ask the reader to turn to it and examine it carefully, in order to understand what will follow.) In that article Elder C. affirmed that Clarke and Wesley taught the doctrine of remission of sins in baptism. Some weeks after it appeared, Mr. W. M. Leftwich, a Methodist Preacher of Wellington, Mo., forwarded us an article denying Elder Creath's statement; and as he (Elder C.) was the proper person to attend to it, we mailed it to him, intending, as soon as suitable arrangements were made for a discussion, to publish it. But Mr. Leftwich could not wait till his "turn came."* Without making any enquiry in regard to our intentions, he dispatched a piece to the *St. Louis Christian Advocate*, which appeared in that paper in August following. All this was unknown to Elder C. or ourself for some months thereafter, as the paper containing his piece was sent to neither of us. When we heard of it, and heard also that there was considerable said about it in certain circles, uncreditable to both of us, I noticed it in the *Evangelist*, and requested some friend to procure and send me a copy of the paper; and also, by letter, called Elder Creath's attention to it. Elder C. then sent us a note, which was published in the March (1855) No. of the *Evangelist*.†

This called forth a violent article from Mr. Leftwich, in the *St. Louis Christian Advocate*, which reads as follows:

"BRO. McANALLY—If it will not stain the columns of the *Advocate*, please

*There was considerable matter on hand at the time, that had precedence by priority. And had nothing else been in the way, we could not have found room for it before September following.

†It is found on page 122, vol. 6, and copied in the *Advocate* of March 29th, 1855, and we ask all the candid readers of both papers to examine it carefully, as we do not wish to republish it.

insert the following article, which I clip from the *Christian Evangelist* for March, a monthly publication—Daniel Bates and D. Pat. Henderson editors and proprietors.

(Piece copied from *Evangelist* left out.—D. B.)

“There it is, gentle reader—a dogmatic fulmination from the brains of J. Creath, a Campbellite ‘proclaimer.’ Such a communication deserves to be treated with silent contempt, and it should receive that treatment which the piece and its author merits, but from the fact that I am charged with having ‘stated what is false.’ Now, there is a falsehood somewhere. And if Mr. Creath, or those by whom he has been ‘informed several times,’ can prove it upon me, then I stand convicted. I challenge him, with the assistance of his editor and informants, to produce the testimony (for I opine he will need all the help he can get.) If they fail to do so so, then the libel, with ten fold blackness, is branded upon his character. He says, ‘I requested him to prepare a piece for the *Evangelist*.’ This I deny flatly; while I do not deny having received his letter. I have that letter in my possession which of itself will hurl the falsehood back in his own face. But to cap the climax, he says, ‘I do not take that paper, nor have I ever seen his piece.’ What, ‘never seen the piece,’ and still pronounce the statements made in it false! O, but I was ‘informed!’ (By whom, pray?) And upon that information you unhesitatingly charge me with falsehood. Remember, Mr. Creath, that I have your letter, dated ‘Columbia, June 29th, 1854,’ and remember that you never seen the article that I published in the *Advocate* of August 31st, 1854. But you shall see it, sir, if you will call at the post office in Palmyra, if the mails do not miscarry. If you fail to get it the first time, inform me at Wellington, Missouri, and I will send another, for I am determined you shall see it. But before I wash my hands, let me ask you, kind reader, where is the falsehood? Mr. Creath makes his statement from what others have said or written about it. My statements are from data, which I am prepared to produce at any time.

“The editor says—‘This statement is untrue; I never refused to publish his letter, but sent it to you that arrangements might be made between you to discuss the question.’ He never ‘refused’ to publish the letter; but what did he do? Did he publish it? No. He says that he sent it to Mr. Creath. Then of course he did not publish it; but perhaps that was not the letter. Now, the truth of the whole business is this: I wrote to the editor of the *Evangelist* requesting him to allow me to reply to J. Creath through his columns; he says he did not refuse. What then did he do? He did not give permission, nor even answer my letter, but sent it to Mr. Creath. Did he authorize Mr. Creath to give me access to his columns? If so Mr. Creath never mentioned it in his letter to me. He either refused to do so, or he did not give me permission. What did I say about it? Simply as follows:

“‘This article would have received attention earlier, but I desired to publish a reply through the columns of the *Evangelist*, and wrote to the editors on the subject. Think you they would publish it? Not they. Truth loving men are these!’ Now, I ask the readers again, where is the untruth? yes, where?

“I might state further, that I wrote a reply to Mr. Creath’s letter, stating that I was ready to discuss the question, provided it could be published both in the *Evangelist* and *St. Louis Christian Advocate*,* and if he did not accede to these terms, then I intended to reply to his article through the columns of the *Advocate*. What followed? Mr. Creath bolted, as politicians would say, and I have never heard from him since, until the above effusion. But ‘he may deny getting my letter.’ ‘I carried it to the post office myself,’ and ‘I have no doubt but he got my letter.’ These are the facts in the case, which I hold myself prepared to prove.

“I shall conclude by saying, if the editor of the *Evangelist* is so anxious to publish my article, and have the subject discussed, it is not too late yet. Let him publish it now and clear the field. But he must first clear Mr. Creath from

* This is just what we shall require, in the event of a discussion. D. B.

the infamous brand of falsehood,* and endorse him as a man of Character and ability. That's all.

W. M. LEFTWICH.

Wellington, Missouri, March 14th, 1855.

“There it is, gentle reader;” and as Mr. Leftwich positively affirms that there *is* “a falsehood somewhere,” we opine that the sequel will remove all doubts from the minds of intelligent, impartial persons as to its exact locality.

Mr. L. makes quite a bluster about Elder Creath's charge of falsehood, and challenges him, “with the assistance of his editor and informers, to prove it.” But mark the qualifying IF—“If he *has* done these things, he has stated what is false.” Now, if Mr. Leftwich *did not* do what Elder C. heard he did, of course the language is harmless—it don't apply. But if he did, was not Elder C. justifiable in preferring the charge? To settle this question, we shall presently introduce Mr. Leftwich himself as a witness. But before doing so, we wish to freshen the reader's memory in regard to Mr. L.'s clearly implied denial—in his piece just copied—of doing what Elder C. was “informed” that he should have done. If he did not intend for his readers to understand that he denied the specifications *totocalo*, why “challenge” Elder C. to produce proof?—why ask, “By whom, pray,” was the information given? To challenge one to produce testimony; to demand his author—in any such case—is tantamount to a *positive* denial; and it would be so regarded in any Court of Justice.

Let the reader bear this in mind, and see, when Mr. Leftwich is brought upon the stand to testify, how it will comport with what he will then state. We now give copious extracts from Mr. L.'s piece in the *Advocate* of August last, (which we never saw until after Elder Creath's piece in the March No. of the *Evangelist* appeared;) and as we shall make Mr. Leftwich of August, 1854, testify against Mr. Leftwich of March, 1855, we again ask the readers of the *Advocate* and *Evangelist* to pay particular attention. But here's his piece:

“Wesley and Campbell.

“Under the above caption permit me to notice an article that appeared in the *Christian Evangelist* for June, over the signature of ‘J. Creath, Jr.’ The article alluded to is headed, ‘Dr. Adam Clarke and John Wesley were Preachers of the Ancient Gospel, or the Methodists in a bad fix.’ This article would

*We incline to the opinion that, the *facts*, when summed up, will be sufficient to clear him in the minds of an enlightened public, without a word from us.

D. B.

have received attention earlier, but I desired to publish a reply through the columns of the *Evangelist*, and wrote to the editors on the subject. Think you they would publish it? Not they! Truth loving men are these!

"My objection to this article may be stated in the language of a young 'literary divine,' late of my native State, (Tennessee,) as follows: 'What is true is not new, and what is new is not true.'

"That Clarke and Wesley preached the ancient Gospel is true, but not new. But that the Methodists are in a 'bad fix' is not true, and nothing from the pen of 'J. Creath, Jr.,' could prove it.

"The writer very boldly assails the Methodists of the present day, and would convey the idea that they have materially departed from the doctrines taught by these two great lights and founders of Methodism.

"He gathers his materials for this pedantic onslaught, from a discourse purporting to have been delivered by Dr. Clarke on Acts ii: 24, together with Wesley's Notes on the New Testament. From this discourse he makes some 'extracts, for the truth of which he stands pledged.'

"Now, in order to give the 'new fangled' doctrines taught by Alexander Campbell, and others of the same school, a little plausibility and credence before the public, he would, by a strange and unwarranted perversion of language, set forth Clarke and Wesley as preaching the doctrine, that 'without baptism there is no remission of sins,' which he says is 'the marrow and fatness of all our supposed heresies and Campbellism.' The whole gist of his article is to establish this doctrine. But to assert that Clarke or Wesley ever preached such doctrine is a new discovery in the nineteenth century, and which I pronounce erroneous and false. The writer says, 'That Dr. Clarke taught this as plainly and strongly as Bros. Campbell, Scott, Shannon, or any of the prominent brethren,' or 'as plainly as the Apostle Peter.'

"After laying before the reader a view of his extracts and bold assertions, we will then institute a comparison to show the relative position of the Bible, Clarke, Wesley and Campbell.

"Dr. Clarke's 1st position, he says, is 'The general influence of the Holy Spirit on the souls of men,' &c.

2d. 'The doctrines of general redemption.'

3d. 'The vicarious death of Christ.'

4th. 'Christ's intercession.'

5th. 'Repentance—repent every one of you.'

6th. 'Baptism—without which *they could not be saved*.'

7th. 'The remission of sins.' It was in reference, or in order, to the remission or removal of sins that they were to repent and be baptized.

"From Wesley's Notes on the New Testament, he says, 'Baptism administered to real penitents is both the *means* and seal of pardon.'

"From these extracts Mr. Creath would draw his conclusions, and call the great lights of the Methodist Church to support the doctrine of Baptism for the remission of sin, and thus breaks forth:

"There are the two great lights of the Methodist Church preaching the ancient Gospel; as rank Campbellism as any we have ever preached. Will the Methodist brethren renounce these two distinguished luminaries of their Church, or will they unite with them and us, and preach the ancient Gospel?" By coupling the 'ancient Gospel' with 'rank Campbellism,' he would make the impression that to denounce 'Campbellism' is to denounce the Gospel of Jesus Christ, as recorded by the Evangelists and Apostles. Campbellism the *ancient Gospel!* Probably it had its origin at a period so remote that the 'memory of man,' nor the faithful records of history, sacred and profane, could not determine, until discovered by the unrivalled sagacity of Alexander Campbell, July 4th, 1823. A creed or dogma that has survived the moral 'wreck and ruin' of *thirty-one years* deserves the appellation of *ancient Gospel!*

"Again he says, 'Will our Methodist brethren oppose baptism for remission of sins, (*without which*, Dr. Clarke says, *they can not be saved*) simply because the Apostles and Drs. Wesley, Clarke and Campbell preached it?' Again he says:

“They have to do one of two things—from henceforward and forever cease their opposition to us; cease the cry of heresy, and preach baptism for remission of sins, or else declare non-fellowship with the Apostles, with Drs. Wesley, Clarke and Campbell. The former they can, they must do; the latter they can not, they will not, they must not do.”

“I make these extracts that I may not be charged with misrepresentation. Now, all of these boastful assertions are characteristic of the spirit of all their writing and preaching, and with the weak and ignorant are calculated to smooth over and hide the deformity and rottenness of their system of religion. I take the ground, first, that the doctrines taught by Clarke and Wesley fully accord with the teachings of Jesus Christ and his Apostles. If so, they never taught that ‘without baptism there is no remission,’ and consequently no salvation, Jacob Creath to the contrary notwithstanding.”

“But it is useless to multiply extracts. Every man of common sense, and whose mind is not under Mr. Campbell’s dictation, will perceive at once that the assertion that Clarke and Wesley ever preached the doctrine of ‘immersion for the remission of sins,’ is both erroneous and false. No—Campbell was the first man to make the discovery that the Bible taught such a doctrine, on July 4th, 1823; and Mr. Creath discovered in May, 1854, that Clarke and Wesley taught this doctrine. Men of wonderful sagacity!”

“In conclusion, let me ask the lover of truth and justice to decide according to the testimony, much more of which might be adduced. But it is folly to load a cannon to kill a ‘craeker.’

W. M. LEFTWICH.

Wellington, August 16, 1854.”

Reader, from the extreme sensitiveness manifested by Mr. Leftwich, in his piece of March last, in regard to the charge of falsehood, would you, with no other evidence before you, have thought it possible that he had *twice*, in one article, charged Elder C. with the same, and that, too, in unqualified terms, and before Elder C. had ever mentioned his name publicly? Yet you now find such to be the case; and let it not be forgotten. It appears to be all right, in his estimation, for him to charge old hoary headed ministers with *falsehood* whenever he pleases; but when they retort—“that alters the case,” and oh! how it hurts! He requires of Elder C. a retraction; but it *may be* that a discriminating, impartial public will conclude that the retraction should come from another quarter.

Mr. L. may strive to the utmost of his ability to make it appear that he did not say that we refused to publish his piece; but his own words will forever condemn him. In his piece of August, 1854, he says, “Think you they (editors of the *Evangelist*) would publish it? Not they.” Now, these words of his make the strongest kind of an affirmation; to which we enter our *emphatic* denial, and call upon him for *proof* to sustain it. The fact that we sent his piece to Elder Creath, and that he wrote to him in regard to the matter, is presumptive evidence to every mind, not warped by pre-

judice, that we *intended*, all things concurring, to *publish it*; and the reason it was not done was because Elder C. received no reply to his letter.*

Mr. Leftwich intimates that I should have written to him, informing him whether his piece was accepted or rejected. To expect an editor and publisher to write to all his correspondents—and pay postage—to let them know what he intended to do with their pieces, would be a most unreasonable expectation, indeed. To do so, would consume much of his time; and we venture to affirm that no editor writes on such business, unless in some extraordinary case. When we accept pieces, we publish them as soon as convenient; when we “reject” them, we cast them among the waste paper of the office, to be burned or thrown into the back lot. But we now examine Mr. Leftwich on some special points.

(Mr. Leftwich is here called to the witness’ stand, and the following colloquy ensues:)

D. B.—Mr. L., did you, in August, 1854, deny Elder Creath’s statement about Clarke and Wesley?

Mr. L.—Yes—I not only *denied* it, but *twice*, in the same article, pronounced it both “erroneous and false.”

D. B.—Why, then, did you, in March, 1855, *indirectly* deny doing what Elder C. was informed you should have done?

Mr. L.—O, I wanted him “to produce the testimony” to “prove it upon me!!”

D. B.—You may take your seat, Mr. L.

Perhaps Mr. L. did not mean what his language implies; but that is none of our business. We must be governed by the words before us; and since he is, or has been, a Lawyer, it is *presumable* that he understood their force.

One point more remains to be attended to, and we then submit the case to the judgment of an impartial, enlightened public. Elder Creath stated that Clarke and Wesley taught remission of sins in baptism; and Mr. Leftwich pronounces this statement “both erroneous and false,” and that, too, in unqualified terms. The question

*Mr. Leftwich says he did answer it; but Eld. C. authorises us to say that he never received any answer from him, and that he would have *no objection* to Mr. L. producing proof that he did mail him a letter of the character he states. Eld. C. furthermore gives Mr. Leftwich permission to publish the letter of his he holds in his hands, and let the public see what he wrote. D. B.

then is, Did they so teach? The following certificate proves that they did.

PALMYRA, Mo., May 10th, 1855.

BRO. BATES—Being called upon, we certify that we have examined the remarks of Drs. Clarke and Wesley, on the subject of baptism, and find that Bro. Creath has fairly and correctly represented them in the *Evangelist*, the assertion of Mr. Leftwich to the contrary notwithstanding.

W. H. HOPSON,
L. B. WILKES.

We have never seen the sermon of Dr. Clarke from which Eld. Creath quoted, but we have 'Wesley's Notes' now lying before us, and his note on the 16th verse, xxii chapter of Acts, reads as follows :

"Be baptized and wash away thy sins—Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily, in the Primitive Church, bestow this (*the pardon*—D. B.) on any, unless through this means."

The above is as strong as language can make it; and if Alexander Campbell has ever written any thing on this subject, which presents the doctrine more clearly, we have never seen it; and it is with some degree of astonishment that we find any Methodist Preacher ignorant of what those "founders of Methodism"* taught.

There, reader, you have the facts and testimony before you; and you can easily determine who should wear "The infamous brand of falsehood." The case to us seems clear. The charge of falsehood against Elder Creath is repelled, and that was our sole object in penning this article. As to Mr. Leftwich, we bear him no ill will. We fain would have drawn the mantle of charity over his indiscretions, but he would not let us; he *forced* us to do what we have done—in *self-defense*. And while we occupy the *tripod*, we hope it may never again become necessary to resort to such measures with any one clothed in the fleecy vestments of the Lamb.

In conclusion we will say, if our Methodist brethren desire a discussion of the original point in dispute, and will select some one of their Bishops, P. Elders, or any other *competent* man, Eld. Creath will meet him either in written or oral debate.

Need we ask the editor of the *St. Louis Christian Advocate* to give this entire piece a conspicuous place in his paper, as early as possible, and send us a copy? Justice to Eld. Creath demands it of him.

D. B.

*Mr. Leftwich calls Messrs. Clarke and Wesley the "founders of Methodism." On that point we perfectly agree.

ORDER.

BRO. BATES—As the subjects of “Discipline,” and “Church Organization,” are now justly claiming the attention of many of our intelligent men and scribes, I have thought it would be quite acceptable to many of your readers to furnish a few extracts from the pen of our beloved Bro. A. Campbell, on those subjects. I therefore send you an extract from his most excellent Extra on “Order,” published in 1835. I have been a constant reader of his paper, from the 1st No. of the *Christian Baptist*, and am greatly his debtor.

“By a public offense, we mean every transgression that puts the congregation to shame—every transgression that brings a reproach on the Lord or his people. Of course such transgressions are generally more or less known to those without the community. But should they not be known to any out of the Church, if they be such, as when known, would bring reproach on the holy religion of the Redeemer, then are they to be regarded as public offences, and treated accordingly.

“The Christian Church is ‘the pillar and support of the Truth,’ the patroness of piety, righteousness and holiness. She must never lose sight of her ‘high and holy calling;’ and must, therefore, have ‘no fellowship with the unfruitful works of darkness.’ She must not only be pure in doctrine, but irreproachable in character. Her profession and her works must agree. That she may sustain her moral dignity, she must never display any partiality for evil doers, nor leniency for transgressors. She must never pity the sinner so much as to forgive him to the dishonor of her Lord. Those that put her to shame, she must put to shame before she receives them into the bosom of her sympathy and affection. She must have inscribed upon her shield, and displayed upon her ensigns, as her motto, ‘Without holiness no man shall see the Lord.’ She is to cultivate, to exalt and to refine her sense of propriety, and to be highly sensitive, touching the honor of her beloved. She will remember that one of the highest encomiums that Jesus addressed to the Ephesian Church was, that she ‘could not bear them who are evil;’ and

one of the greatest censures pronounced upon the Church in Thyatira, was her suffering immoral and ungodly persons to remain within her communion.

“When a Church has ordained to itself Elders, no case of discipline can be laid before the community but through its Presbytery. It is the province of the Eldership to prepare the case and choose the time for its consideration, should it be one that requires the action of the whole Church. That congregation which allows any and every member when he pleases to introduce a case of discipline, will always be insecure against scenes of confusion and disorder. Their meetings for worship will often be converted into theatres of debate, not only on the case presented, but also upon the nature of offences in general, the rules of discipline, and the propriety or impropriety of the various measures proposed.

“In many cases when complaints are made to the Elders of the congregation on the delinquency of brethren, it will be possible for them to have such matters adjusted without the necessity of laying them before the whole assembly. But in cases of unequivocal public offense the Elders will have the facts and documents, the accusation and the witnesses to sustain it, so digested and prepared as to place it before the congregation matured for their action.

“In those cases it will be in good order simply to state that such a charge has been preferred against such a brother; that certain witnesses have so and so testified; that he has admitted so much; that he is impenitent, or unwilling to make acknowledgment, and, upon the whole premises, they doubt not his defection.

“The Church then is in full possession of the case, and little more is necessary than to act upon the report, except the accused deny the facts alleged in the report. If he do not, the Church by its vote separates him from its communion. But if he deny the facts alleged, the Church will hear the witnesses, and then decide first whether in its judgment the facts are sustained; and on deciding this in the affirmative, separate him from its fellowship.

“But in such cases as the offender himself acknowledges his fault, or when it is proved against him in the presence of the Elders, and he affords clear evidence of his penitence, report is made to the Church, he appearing before it, and on being publicly rebuked and admonished, is restored to his standing in the congregation.

* * * * “The Apostle Paul allows the Church to appoint a committee in some cases of misunderstanding among

brethren, whose judgment of the points at issue shall be final. These secular seats of judicature are necessary when the Church in the aggregate are so unacquainted with the matter as not to be able to decide with judgment. Persons competent to arbitrate the case are selected by the parties or by the congregation. To these the matters in debate are referred. Their report when presented to the Church and approved, must be final. So Paul taught the Corinthians in his first Epistle, chap. 6. 1-5. The party that will not acquiesce in the decision of one or two committees thus chosen and appointed, is worthy of censure."

MORE ANON.

Were it not that we have a large quantity of matter on hand we would give the *mode* we sketched, also. As it is, we merely remark that the principal point of difference is, we contended that the Church, or committees appointed thereby, should, *in all cases*, decide upon the facts.

D. B.

THE MILLENNIAL HARBINGER.

The April number* of this ably conducted monthly is, to our mind, the richest one we ever saw. The *Harbinger* has a wide circulation, and it richly deserves it. Eld. A. Campbell's extensive learning and research, eminently qualifies him to preside over the editorial department. Nor are his assistants lacking in qualifications.

When our editors and others commenced the review of Jeter's "Campbellism," we doubted the utility of such a course. We had some apprehensions that it would only serve to give the book a prominence it would not, otherwise, have gained. On reading the April number of the *Harbinger* we have changed our mind; and now feel thankful to Mr. Jeter for affording a favorable opportunity to disabuse the public mind on many important points.

D. B.

*The May number had not come to hand at this writing.

QUERY.

A brother asks, whether Philip and Peter held two offices—the first, that of Deacon and Evangelist, and the latter, that of Apostle and Elder.

We can not prove that Philip, “one of the seven” Deacons, was an Evangelist, at the same time he filled the Deacon’s office at Jerusalem. He may have become an Evangelist *afterward*, which we think was the case, as he could not well attend to the office of Deacon in the Church at Jerusalem, while he was employed as an Evangelist in Samaria and elsewhere.

The term “Elder” means senior, and is not always, (though generally,) applied to the Bishops. We have no authority for calling the Apostle Peter a Bishop, though he pronounces himself a senior.

While we have no *law* against a person holding two offices in the Church at the same time, we have no clear example that they did, and we conclude that one station well filled is enough for one person.

Most (or all) of the other queries on hand we deem it prudent not to notice. Some of them would only gratify an idle curiosity, and others would gender strife.

D. B.

ERRATA.

BRO. BATES—I yesterday received the Feb. No. of the *Évangelist* which is always a welcome visitor. I see some typographical errors in my historic sketch. Instead of “Ebenezer Roberts,” it should have been *Ebenezer Rodgers*; instead of “J. G. Allen,” it should have been *J. S. Allen*; and instead of “Benton,” *Berton*.

T. THOMPSON.

California, March, 1855.

The errors belong to us, and not the printer. The piece was

difficult to read, and we had to rewrite the whole before giving it to the compositor. Bro. T.'s *spelling* misled us in the name of Berton, (we should spell it *Burton*.)

Page 269, present number, fifth line from top—poetry—for “guard” read *guide*.
D. B.

CORRESPONDENCE.

BRO. BATES—After a lapse of some months, I again take my pen to renew our fraternal correspondence, and thereby inform you of my whereabouts, &c.

Through the mercy of our Heavenly Protector, we arrived safe, and in the enjoyment of an improved state of health, in the Willamette Valley, in due time. We traveled by way of the old road, and came into the valley near Oregon City; from thence we started up the valley and after traveling seven or eight days arrived at Pleasant Hill, where we were soon introduced to the society of about one hundred brethren, a number of whom we had been acquainted with in years past. Our old veteran in the battle field, and Western Itinerant, J. Rigdon, lives within about two miles of my residence.

We have formed a very happy acquaintance with a number of brethren in this vicinity, among whom are Father Bristow and Elders C. Bradshaw and G. Callison.

My opportunity for forming an acquaintance in this country has as yet been very limited, though from what I can learn our brethren in this valley and in most parts of the country enjoy the privilege of Christian society; and in point of intelligence, piety and zeal, are perhaps not inferior to any in the Western States.

There appears to be strong efforts making for the establishment of common schools, and so far as our citizens have made the effort they have succeeded well. Pupils learn much faster here with similar advantages than in the Western States. The reason why this is so I leave to more philosophic minds to unfold; but there is no doubt that the purity of the atmosphere, the mildness of the cli-

mate and the universal good health that prevails, has considerable to do with this matter.

The climate, country and crystal waters of this country, are all that common fame reports them to be.

The fall and most part of the winter season, so far, has presented the singular appearance of a strife between fall and spring. At one glance of the eye you can behold the oak, the ash and the maple—with different kinds of shrubs robbed of their foliage which falls dry and withered to the ground, while the earth is covered with a beautiful sward of the most luxuriant green. With this your vision is attracted on every hand by evergreens, firs, cedars and pines that raise their stately tops to mingle with the aerial vapors that float above. The only thing we need to make our hills and dales blossom and bloom like the rose, is a suitable number of well qualified moral school teachers, and a second Brother Bates who would in the face of the most adverse circumstances undertake the publication of a religious periodical, by which we could have more direct communication one with another. The *Evangelist* is a welcome visitor to myself and family. The news it contains becomes somewhat old by the time it reaches our part of the globe, but yet we wait for it with patience. Tell Brother Creath to sharpen his pen in the exposure of that Mother of Abominations, the Roman Hierarchy, until her secret crimes shall be laid open to the inspection of an astonished and justly indignant world. Adieu.

Fraternally yours,

J. R. FISHER.

Pleasant Hill, Oregon, January 28th, 1855.

HOW IS THIS?

“*Newtons Express*,” edited by an “M. D.,” in noticing a statement in one of his exchanges that no death had occurred for one month in the town of Plymouth, Mass., of over 6000 inhabitants, says, “We would like to know if there are any doctors in that town?” and we would like to know, if doctors are procuring causes of death?

D. B.

ABSTRACT OF MINUTES OF MISSOURI STATE MEETING,

Held at Paris, Monroe Co., Thursday, Oct. 5th, 1854.

Brother Creath offered the following preamble and resolution, which, on motion of Bro. Proctor, were unanimously adopted, viz :

WHEREAS, Our Baptist brethren in the United States are engaged in the great and noble enterprise of Revising the English Scriptures,

Resolved, therefore, That we recommend to our brethren and friends in Missouri, and throughout the Union, to aid, by their tongues and pens, their prayers and money, this most magnificent enterprise of the nineteenth century—and, also, that we request our brethren to attend the Revision Meeting, to be held in St. Louis on Friday before the first Lord's day in April next.

Bro. Hopson offered the following resolutions, which, on motion, were adopted, viz :

Resolved, That a contribution be taken up on to-morrow, (Sunday), in aid of the Revision of the English Scriptures by the American Bible Union.

Resolved, That our Evangelists hereafter to be appointed, whether by the State or District Meetings in Missouri, be requested to make a special effort to raise, in each Church they may visit, contributions for the Education of young men for the Ministry; which amounts are to be paid over to the Treasurers of the several Districts.

Bro. Stone offered the following resolution, which, on motion, was adopted, viz :

Resolved, That this meeting request the several District Meetings in the State to appoint one or more persons in each county in their District, to solicit contributions from each Church, for the purpose of raising a fund for the Education of young men for the Ministry.

On motion, the meeting adjourned to 3 o'clock P. M.

Meeting met pursuant to adjournment. Prayer by Bro. Proctor. The Committee to Prepare Business for the State Meeting, made the following report, through its Chairman, Elder D. Pat. Henderson, which, on motion, was adopted :

REPORT.

The Committee would recommend the following subjects, on

which written discourses are requested from those appointed, viz :

1st. Introductory Discourse, by T. M. Allen—S. S. Church alternate.

2nd. Difference between the Law of Moses and the Gospel of Christ, J. Creath—J. W. McGarvey, alternate.

3rd. Character and duties of Christian Teachers, D. Pat. Henderson—G. W. Longan alternate.

4th. The Model Church, Peter Donan—J. K. Rodgers alternate.

5th. Congregational and Family Religion, Moses E. Lard—Chs. Carleton alternate.

That the next State Meeting be held in Georgetown, Pettis county, commencing on Thursday before the 2nd Lord's day in October next, at 11 o'clock A. M.

That the proceedings of this State Meeting be published in pamphlet form, for distribution through the State, and that the Secretary condense the proceedings and publish them in the *Christian Evangelist*.

On motion, 500 copies of the proceedings of this meeting were ordered to be published and distributed to the different counties of the State.

On motion, it was,

Resolved, That Messrs. Bates & Henderson be requested to publish 1000 copies of the Addresses of the speakers appointed at the last State Meeting, to prepare and deliver Addresses to this meeting, and that the Secretary pay over to Brethren Bates & Henderson any sum of money now in his hands, in part payment for the 1000 copies of the above Addresses, and the balance to be settled by the next State Meeting.

Brother Henderson offered the following resolution, which was adopted :

Resolved, That we recommend to each Corresponding Secretary in the several Districts, as well as the Evangelists employed, to write to A. Proctor, Glasgow, Missouri, the Corresponding Secretary of the State, and furnish him with all the information in reference to the number of congregations and number of members in each county, and that the Secretary make a full report to the next State Meeting.

Bro. Proctor offered the following resolution, which was adopted :

Resolved, That as the reports of our Evangelists show to us that their labors are doing great good for the cause, we urge upon the

Churches in every District to pay them liberally wherever they shall visit them.

On motion, Brother Boone was elected Treasurer to the State Meeting.

On motion, the Secretary was requested to prepare an Address to accompany the proceedings.

On motion, the thanks of the meeting were tendered to the brethren and citizens of Paris for their kindness and hospitality, and also to the President and Secretaries for the faithful, able and impartial discharge of their duties.

The meeting then adjourned to 8 o'clock Monday morning.

MONDAY MORNING, 8 o'clock.

On motion of Elder J. Creath,

Resolved, That we recommend to our brotherhood throughout the State, and the West, to patronize the schools under the direction and influence of our brethren.

On motion, of Bro. ———,

Resolved, That Elder Jacob Creath, President of this State Meeting, be requested to write a congratulatory letter to the Secretary of the American Bible Union, and transmit the amount of \$70,00 donated by this meeting, as a testimony of their sympathy and concurrence in the great work of Revision.

On motion of Bro. Henderson, the meeting adjourned to meet in Georgetown, Pettis county, Missouri, on Thursday before the 2nd Lord's day in October,* 1855

JACOB CREATH, *President*.

WM. C. BOONE, *Secretary*.

D. PAT. HENDERSON, Assistant Secretary.

[Secretary's Address next month.—B. B.]

*By mutual agreement, the time, it appears, has been changed. It is now agreed to have it commence on *Thursday before the 4th Lord's day in August*, to be held at Georgetown, as before named.
D. B.

A Model Contractor.

The mails to Warrensburg, Missouri, had been delayed for several days, lately, and when the stage arrived, it had a scant mail and was loaded with whisky. The contractor was laying in his supply for the season. After he has completed his stock of the critter, the mails will go on regularly.—*Ex. paper*.

 CHURCH NEWS.

BRETHREN BATES & HENDERSON—Since my last to you, I attended a meeting at Stockton which resulted in 9 additions—7 by immersion. The laborers were Brethren McCorkle, Lewis, White, Gard and myself. Brethren White and Lewis held a meeting with Bro. Gard, at his house, and had 3 additions—2 immersed and 1 from the Baptists. This was on Sunday following the Stockton meeting.

I am now on my way to Santa Rosa, where I expect to hold some three protracted meetings before I return home; of the result, you will be duly informed.

I expect to spend this year in traveling through this country hunting up scattering brethren, and organizing Churches where they can be sustained by the public ministration of the Word, and have Elders to take care of them.

In haste, yours, &c., **THOMAS THOMPSON.**

San Francisco, California, March 23rd, 1855.

BRO. BATES—Since I left Fort Madison, I attended a protracted meeting at the Brick Meeting House in Wayne county, Ohio, where there were 32 additions by confession and immersion, and some reclaimed. The laborers were Brethren Harrison, Jones and Lockhart.

As ever yours, &c., **J. B. GRIFFITH.**

Fort Wayne, Indiana, April 10th, 1855.

BRO. BATES—We organized a Church here about two years since, with 18 members. We now number 34, with little or no preaching. Our practice is to meet on the first day of the week for social worship, although we have no person among us calculated to teach or preach. We would be glad if some good brother, able to defend the Truth, would come and live among us; and will endeavor to keep him from *sinking* under his labors. We believe there might be Churches built up in various parts of this country, and that a Preacher could be amply sustained in a short time.

Any brother wishing further information, can address T. M. Blair or J. McCord, Elders, *Glenwood, Mills county, Iowa.*

JAMES McCORD.

Mills county, Iowa, April 15th, 1855.

BRO. BATES—We are doing very well here considering that we have been without preaching for the last six months. But we continue to meet every first day to read, sing, pray and break the loaf;

and all that is wanting to make the truth prevail extensively, is more laborers.

Your brother,

W. P. TORENCE.

Sherman, Texas, April 16th, 1855.

DEAR BRO. BATES—Brethren G. W. Longan, Crenshaw (recently from Kentucky) and Brother McHatton commenced a meeting on Saturday last and continued it until last night. Although we had but 1 addition, and that by letter, I think there has been a vast deal of good done, in the way of removing prejudice, and in enlightening the minds of the people. I regard Bro. Longan as one of the strongest men belonging to the present Reformation. He makes everything plain, so that the most ignorant can not fail to understand his arguments. Although he reaped but little fruit for the time being, there is no doubt in my mind, but that the good seed that has been sown by him, will yet bring forth much fruit to the honor and glory of God.

W. A. GORDON.

Wellington, Missouri, April 18th, 1855.

Some items of Church News laid over last month, have been mislaid. As such occurrences are rare with us, we trust the writers will overlook this. We have some recollection of the contents of two, and will here state, to the best of our memory, what they were.

Dr. H. Ream, of Abingdon, Iowa, reported a steady progress of the cause in his vicinity—some 1 or 2 additions, and the brethren moving on harmoniously.

Elder J. R. Ross, Plymouth, Illinois, reported (we believe) 20 or more additions recently in the bounds of his labors. He also requested traveling Preachers to call at Plymouth.

In regard to the call for aid in Mills county, Iowa, we would say that, although a new country, we are informed that the "Missouri Slope"—(the part of Iowa bordering on Missouri River)—in which Mills county is located—is represented as being about the best chance in the West. Rich soil, good water and plenty of first rate land at Government price.

D. B.

PRAYER.—One has somewhat quaintly, but very truly said: "God looks not at the oratory of your prayers, how long they are; nor at their geometry, how wide they are; nor their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."

EDITORS' TABLE.

☞ Occasional complaints about "irregularity of issues" reach us. This is all a mistake. *Irregularity* is a word unknown in the vocabulary of *this office*, and has been for years past. This, the Postmaster here, and other citizens, too, will testify. No, dear friends, we are "as regular as a clock;" and if there are irregularities any where, they belong either to the Mail Contractors or Postmasters on the different routes.

☞ If other editors—East, West, North or South—can convince us that we are under greater obligations to give *their* papers frequent and favorable notices than they are to give *ours* such, then, we are willing to comply with their oft repeated requests—"Please notice." Until they do, we shall consult our own judgment and interest in regard to the matter; and we would here suggest to all such requesters, that it would go far towards obtaining such favors at our hands, for them to set the example—do for us as they would have us do for them. But for entire strangers, to whom we are under no obligations, to write editorials for us, *puffing their own publications*—and papers, too, that we care nothing about—is rather cool! We notice meritorious works, when convenient, without waiting to be asked.

☞ On page 266, present number, we stated that the Missouri brethren had changed the time of holding their State Meeting. Since said notice was in print, both in the minutes and in the *Evangelist*, we learn that some of them fear it may produce confusion. We acted in accordance with what we supposed to be the general wish, and should regret it very much if confusion follows. The call for a change may be countermanded in our next, if the majority desire it.

☞ Bro. Creath's address, delivered at the Revision Convention, is said to be an able and vigorous document, quite worthy of his former reputation. It is thought that if he strikes many more such licks, opposition will be demolished.

☞ At the close of the Revision Convention in Saint Louis, the venerable Elder J. T. JOHNSON and D. P. HENDERSON remained and continued a meeting in the Christian Chapel, which lasted for a week. Bro. Henderson then, after a short visit to Canton, accompanied Bro. Johnson home, to labor some two months in behalf of "The Orphan Girls' School," at Midway," and "the Orphan Boys' School," also, at Covington, Ky. They desire to complete the endowment of both these Institutions, and knowing, as we do, Bro. Henderson's efficiency in a work of that kind, we shall be disappointed if they do not succeed. It will doubtless be gratifying to the brethren in Missouri to learn that Bro. Johnson will accompany Bro. Henderson on his return, and labor with him in Missouri, when, as we suppose, strong appeals will be made in behalf of Christian University. This will be a favorable opportunity for the brethren of that State to make a strong effort for an Institution of which they may already feel proud. With Bro. Johnson's efficient aid, we hope the endowment will, at the very least, reach one hundred thousand dollars before the close of the present year. Brethren of Missouri, make ready for a vigorous campaign!

☞ The friends of the Revision cause will remember that Elder JACOB CREATH is an Agent for the Association. Let them prepare to give him a warm and liberal reception wherever he may come. We expect much from his labors during the present year. He commenced operations in Iowa—visited this place on the 19th of April, spent some five days here and at Lost Creek, and obtained about \$300 in subscriptions to the Revision enterprise. He requests us to say to the subscribers in North-Eastern Missouri, and the Platte country, that he contemplates visiting them in June and July, and wishes them to be ready to meet their first instalment.

☞ We would say to the writers of those purely *commentary* epistles, You have our thanks for your kind, encouraging words; and we are more than gratified in receiving such positive assurances that our labors are duly appreciated—both far and near—yet we have deemed it prudent to withhold those relating exclusively to ourself. (It is but right to let them be heard in relation to our contributors.) Any comparisons would be regarded as invidious, and might stir up strife. As to the *contents* of our paper, we believe our readers are fully satisfied, and we know that the typography is good enough for *any* country. We could have the work *trimmed*, but as many of our readers intend to have it bound, it is better without.

☞ In consequence of occupying so much space in relation to Mr. Leftwich and the Revision enterprise, this number does not contain the usual variety. *Revision* is an interesting subject, and Elder J. T. Johnson's speech, as well as the communication from "Hur," will be read with delight. Not so the personal, uncourteous articles of W. M. Leftwich; but we presume these will be his last; for we are assured that Eld. Creath will not now have any discussion with him, unless he is indorsed by his Bishop or Presiding Elder, both for *competency* and *courtesy*. We have some expectations that other discussions, on important subjects, may soon be commenced.

☞ We are not responsible for the way quotations are marked in the piece of our unknown Baptist correspondent. The printers followed copy, and the writer himself must father the inaccuracies.

☞ Those who have not paid up for the present volume, are now liable to pay \$1,50. But as we do not wish to be hard on them, we will say to all such: If you will, within the months of June and July, pay up all arrearages to the end of this year, and advance the payment (\$1) for next year, we will still receive the lowest rate—\$1 a year. Those who fail to avail themselves of this offer, can not afterwards think hard of paying \$1,50 a year for all volumes they are now owing for.

☞ We have often intimated that it was better for us, and our contributors also, not to have very long articles. Such are often passed by and not read at all; whereas, by dividing subjects under different heads, or writing a series under the same head, they would be more apt to be read, and we should be able to give a greater variety. From two to five pages of manuscript is enough for one article. After printing what are now on hand, *we shall take the liberty of dividing them ourself*, if the writers do not, unless in some *extraordinary* case. Reports of Meetings and Obituaries, *must be short*.

☞ A number of articles on hand must lie over until we have room. Sev-

eral reports of meetings, which were crowded out last month, are still on hand, but as they were forwarded to other papers also, and have appeared in them, we deem it unnecessary to publish them, since we have plenty of other matter, and, besides, recording them in *one* paper is all sufficient.

☞ Our new contributor, "J. R. H.," is informed that his articles have just come to hand. Many thanks for the favor, and we would be glad to lay at least *one* of them before our readers this month, but it is too late now. Our readers may look for some choice *gems* next month, as we now have a variety of the *very best* quality on hand. Contributors will please not grow impatient. We will give their articles a place as soon as possible.

☞ Elder J. Creath presented us a copy of his pamphlet titled "Essays Against the Utility of Human Creeds," which we have read with pleasure and, we trust, with profit also. This pamphlet is certainly one of his best efforts—the arguments are unanswerable, and calculated to convince every candid reader. The pamphlet contains 24 pages, closely printed, and put up in neat covers. Price 12½ cents. Address Elder J. Creath, Palmyra, Mo.

☞ The New York Legislature recently enacted a law rendering void all future conveyances of Church property to Priests, Bishops and other Ecclesiastics as a corporation, sole. All such conveyances of land consecrated to religious purposes have to be made to a corporation consisting of at least three Trustees. The difficulty between Bishop Hughes and the Trustees of the Roman Catholic Church of Buffalo, New York—the former demanding a surrender of the Church property, and the latter refusing to comply—doubtless gave rise to this; and, as a consequence, the anathemas of Bishop Hughes are bestowed freely on those who introduced and supported the bill. Such, we expect, will become the law of *all* the States; and it is high time it should be so, as most of the Romish Bishops are getting to be the richest men in our country; and all the property they acquire will, after their deaths, virtually pass to the *Pope of Rome*.

☞ We have heretofore spoken favorably of the *United States Magazine*. We now say to those who are fond of useful and instructive reading matter, that the *Magazine* is much improved, and you can not well invest a dollar to better advantage than in subscribing for it. Address J. M. Emerson & Co., New York City.

☞ *The Illinois Teacher*—edited by a committee of the Illinois Teachers' Institute—for February, is on our table. So far as we have been able to examine this work, it appears to be of sufficient merit to insure a liberal patronage. Such works have received too little encouragement in the West, *unless* printed "*East of the Mountains*." It is to be hoped, however, that this unwise policy will no longer be pursued; and that works of merit published in the West will be valued as highly as those published in the East. Terms, \$1 a year in advance. Address *Illinois Teacher*, Bloomington, Ill.

☞ *The Stylus*, a monthly work, edited by the Students of Bethany College, Virginia, is, we think, well calculated to accomplish the object had in view in its publication, viz: the literary improvement of the Students. In proof of this, we shall give some extracts, ere long, from the number before us.

☞ *The Bible Index*, by Julius Stevens, is now published at Collamer, Ohio

It is a monthly work of 16 pages. Terms, 50 cts. a year. The *editor* is a good writer, but we are best pleased with some articles over the initials "F. E. S.," which, we suppose, are the initials of Sister Stevens, his wife. In our next we intend inserting a piece of poetry found in No. 3, over the aforesaid initials.

☞ *The Presbyterian Banner*, Philadelphia, Pa., is one of our most welcome visitors. True, we differ pretty widely in sentiment, yet we find much in the *Banner* which we admire. His "Correspondence," both foreign and domestic, is never without interest. Our Presbyterian neighbors are requested to call and examine it for themselves. We think it far the best Presbyterian paper extant.

☞ Decided improvements have been made in the *Parlor Magazine*, New York. It is now embellished with beautiful steel engravings, and the literature improved also. D. B.

OBITUARY.

BRO. BATES—I would inform the brethren and friends in Iowa of the hardest trials we have ever met with in our lives—I allude to the deaths of three of our grandchildren.

SUSANNAH died Oct. 11, 1852, from eating friction matches—aged 2 years and 6½ months.

JASPER, Oct. 21, 1852, of, as I suppose, dysentery and erysipelas—aged 4 years and 7 months.

ELIZABETH, Feb. 6, 1855, of croup—aged 3 years and 2 months.

These children were the offspring of our only child, ELIAS M. BRIGGS, and we had flattered ourselves that we would be cheered by their presence while we were permitted to continue in this world. But the monster death has hurried them to the spirit land, and blasted that hope; though we are assured that, if we do the will of our Heavenly Father while we live, we shall join their company in Heaven to part no more.

We have one more grandchild, born three days after the last one of the above named died. Yours in hope of eternal life, ISAAC BRIGGS.

Lane county, Oregon, Feb. 10, 1855.

BRO. BATES—*Dear Sir*—I take this opportunity to notify the readers of the *Evangelist* of the death of our beloved sister, NANCY OWEN, consort of Bro. JOSHUA OWEN. Sister Owen departed this life February 17th, 1855, leaving a large family to mourn their loss. She died in the triumphs of faith in a blessed immortality at the right hand of God. May the Lord sustain Brother Owen and family in this their sad affliction. WM. C. PAINE.

We have been again called to mourn the loss of one of our best sisters, in the person of Sister ELIZABETH WHITE, consort of Mr. GEO. WHITE. She was truly a noble woman—possessed of all the resplendant virtues of the perfect Christian lady. She loved her husband and children with a devotion stronger than adamant, but her love for God was greater, and she left those without a murmur, to enter upon the rest prepared for the children of God. "May our last end be like hers." L. S. B.

Houston, Missouri, April 7th, 1855.

Died on the 4th of April, 1855, 4 miles North-East of Haynesville, WILLIAM PETTY, aged 22 years. His disease was pulmonary consumption. In his last days he still entertained the hope of recovery, though admonished by friends of death's approach. The catalogue of death is one more. J. FRANKLIN.

BRO. BATES—I am bereft of my only child, who departed this life April 16th, 1855. M. L. LAUGHLIN.

Brownsville, Missouri.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, JULY, 1855.

NO. 7.

OUR MINISTRY.

If there is any one subject that has paramount claims upon the consideration of our Churches just now, that subject is the condition and prospects of the Christian Ministry. And these claims have been greatly enhanced, and press with increased weight upon us, in view of the fact that they have been so long neglected and disregarded. A very slight acquaintance with our history and present condition will show, that both in regard to numbers and qualifications our preaching corps is miserably defective. I do not mean to say that we have not among us men of fine talents, large and varied attainments, and of incalculable worth; or that in point of ability and usefulness they do not compare favorably with the ministers of any denomination in the country; but I do maintain, that in view of the numerical strength and favorable condition of our Churches—in view of the demands of the times and the peculiar circumstances with which Providence has surrounded us, we have not a tithe of the laborers we ought to have; and such as are in the field, although generally respectable, and in many cases

excellent, are, as a whole, unequal to the task they are expected to perform. The ministers of a community are generally regarded as fair exponents of the intelligence of that community. But is this true of our Churches? I feel confident that I do not underrate our preachers when I say, most unhesitatingly, it is not. We have reversed the general rule, and in so doing we have afforded one of the strongest arguments in favor of our position, and one of the most striking exemplifications of the power and influence of the simple truth. *The preachers have not led the people, the people have led the preachers!* The observation has been made a hundred times, that our Churches, as a general rule, are in point of intelligence decidedly in advance of their ministry! This certainly is a very unnatural state of things, however we may have prospered under it. If with a small and inadequate supply of preachers, many of whom are destitute of some of the most important qualifications for the discharge of the responsible duties of their stations, we have succeeded so well, what may not have been reasonably expected had we been blessed with the labors of a larger number, and a better quality? Nothing is clearer to my mind than that a qualified ministry is essential to the largest success of the Church and the ultimate triumph of the Gospel, and though men of inferior intelligence and education may accomplish much in the proclamation of the simple truths of our holy religion, it can not be denied that well educated and well disciplined minds would accomplish much *more*. A man who knows nothing but grammar and arithmetic *may* teach these sciences, but we would much prefer that our son should be educated even in these branches by a classical scholar.

If the originators and prime movers of this Reformation fell into any mistake, or committed any error, it was the mistake of supposing that an adequate supply of preachers would always be produced by the circumstances, and the error of failing to raise a sufficiently elevated standard of *ministerial qualifications*. They did not, with sufficient earnestness, fix the attention of the Churches upon the primary importance of adopting some systematic plan for keeping the field well supplied with laborers, nor did

they insist, as they should have done, that no man be encouraged to enter the evangelical field, who could not reflect honor upon the cause he espoused and the Churches he represented. They certainly fell short of the example of Christ and the Apostles in these particulars. Christ had nearly one hundred preachers in the field, in the narrow limits of Palestine, long before the first Church was organized; and both the example and precept of Paul lead us to infer that it was his *first* care not only to procure men of the *right sort*, but enough of them, to labor with him in the Gospel. The mistake made in the beginning of this movement we have been very carefully repeating every year until the present. There is not now, and there never has been, any adequate effort made to raise up and send into the field such preachers as the cause has demanded, and the result is, a remarkable destitution is felt all over the country. In the early years of the Reformation, the Churches acted as though they imagined that their supply of preachers would never fail. They were blessed with the labors of a large number of talented and able men, who came out from the ranks of the Baptists and Pedobaptists, and they contented themselves with a present supply, and seemed to suppose that others would not be needed. Well, we have been acting upon the same principle ever since. Meantime the small and devoted band has been overtaxed with labor—the legitimate effects of excessive exertions have been produced—death has been in their midst, and their ranks have been greatly thinned! What has been done, and what are we now doing, to supply their places? Surely not half as much as the necessities of the case would seem to require. We had a much larger number of preachers in proportion to our membership fifteen years ago than we have to-day. There are two points, then, to which our attention ought to be directed: A large increase in the *number*, and a decided improvement in the *quality*, of our ministers. Unless both of these wants are supplied, we can not rationally expect very great success. We must have men suited to the times, and capable of meeting the exigencies of our condition. The time has come when we must have *educated men*—men acquainted with general literature—men of

enlarged and well cultivated minds. No others can make themselves equal to what is now justly expected of all who profess to be ministers of Christ. The time has passed when ignorance and stupidity, that would provoke contempt any where else, will be revered and respected in the pulpit. We would not employ an uneducated dolt to teach our children the first elements of language, much less will we select such to instruct us in the more important matter of religion. If ministers expect to guide and direct the public mind, they must entitle themselves to this honor by a proper preparation. They ought if possible to be the best educated men in every community; and never until such is the case will they attain and exercise that influence to which their office would seem to entitle them, and which is essential to the accomplishment of the general good.

The remedy which I would propose in view of the two deficiencies named is a simple one, and may be easily and readily adopted. I would suggest that every congregation that can possibly do so, ought to keep constantly at College some good, pious and intelligent young man, who desires and will promise to qualify himself for the work of the ministry. In this way each congregation will send into the vineyard of the Lord one faithful and competent laborer every four years; and in a very few years the urgent and pressing demands in every section of the country will be measurably supplied. At present the preachers in the field can not meet *one-twentieth part* of the calls made upon them. I know one preacher who within the period of ten months received calls to take charge of Churches in the principal cities of eight different States, and during the past year he has had divers other invitations to different places. In the States of Kentucky, Missouri, Illinois, Iowa and Indiana, where the Primitive Gospel has flourished and triumphed gloriously, we feel safe in affirming, that three-fourths of the Churches are measurably destitute of the regular ministration of the Word. This is emphatically true of Kentucky and Missouri, where the majority of the Churches do not pretend to meet oftener than once a month, on account of the want of preaching. In the States last named, with Indiana,

which without exaggeration contain an aggregate membership of *one hundred and forty thousand*, it would be difficult to find two score of classically educated men! when at the lowest estimate each State ought to have *three hundred!* They could be obtained, too, during the next ten years, if our Churches were doing their whole duty; and within the present generation these three entire States might be brought under the dominion of the King! What say you, brethren, shall not something be done? Shall we sleep forever on this subject, as we have slept for the last twenty-five years? Shall our ministry be perpetually in the rear of the Churches? and shall we be always plodding along at this slow rate, when indeed, with Christ and truth on our side, we ought to conquer this broad land during the present century?

Can not *three hundred* Churches adopt this suggestion, and have students ready to send to College by the opening of the next session in the middle of September? Who will take the lead and set the example? Let no one await for another. The expense will not be heavy. One hundred and fifty dollars per year, judiciously expended, will defray the expenses of a young man at our best Colleges. This sum can be easily raised if *system* is adopted, and the affair properly attended to. Only let the Churches feel that it is as important to raise money for this purpose as for the ordinary expenses of the congregation, and let this item be considered and provided for in all their plans for raising money; let the congregations regularly and understandingly contribute for this object, and the work can be easily done.

If the Churches will not take this matter in hand, will not our rich and liberal minded brethren do so? How much good could they thus accomplish! What a consoling reflection to an intelligent and zealous Christian, that though he can not himself take the Sword of the Spirit and enter the war, yet by a wise use of a portion of his money, he may send into the field an able and qualified man, through whose instrumentality thousands and tens of thousands may be converted to the Lord! Rich brethren, what say you? Will you not invest some of your surplus means in this way? Some are now doing so, and are there not thou-

sands who are able to follow their example? Send on your young men to Bethany—fill her classic halls to overflowing! Her venerable President will gladly cooperate with you in this noble work. If Bethany be not convenient, send wherever you can. If you can't send to Colleges, patronize the best High Schools; but by all means educate young men, and God will bless your work.

More upon this subject hereafter.

ERASMUS.

REVIEW.—No. 3.

BRETHREN BATES & HENDERSON—We will now proceed in the prosecution of our review, to notice the positions of our good Bro. Cox upon the subject of Church Organization; but as was the case in reference to those commented upon in a former number, we are at a loss as to how we should understand them. Whether it is for the want of perspicacity on our part, or perspicuity on his, we will not undertake to decide; but there is, to our mind at least, a vagueness and an indefiniteness, and seeming discrepancy, too, that render it difficult, if not impracticable, to arrive at a certain and satisfactory understanding of his views. His arguments seem to look to conclusions not distinctly avowed, and go to establish positions which, if carried out to their legitimate extent, the brother himself, perhaps, would be unwilling to occupy. Their tendency is to weaken the bonds that bind religious society together in an organized state; to mystify, confuse, bewilder and unsettle the mind of the brotherhood, and, to use a common phrase, to leave every thing, as it were, at loose ends. They are calculated, as we think, to get up a feeling of individuality, and of individual and independent action, inconsistent with good order and proper subordination, and a due regard for the administration of the government, and of the laws established by the Great Head of

the Church himself. His positions, too, are very plausible, appealing as they often do to the popular sympathy and the ultra democratic feeling so rife in many minds.

We trust, however, that the brethren will not permit this course of argument to influence their judgments, but will hear dispassionately and impartially, and decide on the merits of the issues presented, uninfluenced (as we must be permitted to say, without intending to give offence,) by the series of *ad captandum* arguments that have been presented by our brother; and that, too, by a master hand, and in a way well calculated to make them effective. But to the brother's positions:

"Jesus Christ (says he) came to teach religion. He did not come to collect around him the rich, and idle, and curious, and of these to form a sect. He did not come to originate a speculative philosophy, or found an outward empire. 'My kingdom,' said he, 'is not of this world.' Neither does it come 'by observation, for behold the kingdom of God is within you.' The kingdom of God consists 'in peace, joy, love, righteousness, purity and uncorruptness.' It is a spiritual, moral empire of truth."

None could be found, as we suppose, and certainly none among us, whose views of the objects of the Savior's mission to the earth are so low and groveling as to suppose that he came to collect around him the rich, the idle and the curious, and of them to form a sect, or to originate a system of speculative philosophy. But we are not, however, certain that the brother, in his rather transcendental views of the spiritual nature of Christ's kingdom, may not be disposed to divest it of all real, tangible, visible and *outward* form whatever, and resolve it, well nigh, if not altogether, into a sort of invisible, internal, unappreciable spiritualism. For, says he,

"The idea of the Church has for many ages tended to obscure the true religion of Christ—to merge it into forms and ceremonies, and rob it of all spirituality. Men began at an early period to form an *outward kingdom* of the converts of the Christian faith. They sought to give the Church a prominence, a distinctness of organization, a system of administration, and an outward authority, that should awe and subdue the world."

And again—

"The attempt to make an *outward empire* of the disciples of Christ

never failed to become an occasion of oppression and a means of persecution. The more I read the Bible, (continues he,) the more I observe human nature, the less I believe in Church organization, as that term is now applied, (among us as well as others.) In the beginning of the Gospel I do not read of the Apostles organizing a Church, and giving it a definite system of government. The disciples at first were of one heart and one mind, and they naturally flowed together; and the Apostles appointed them teachers of the eldest and best informed, who ruled by humility, through truth and a spirit of love. The collecting of believers into a worshipping assembly, in primitive times, was not effected by the Apostles. It was the natural result of their faith and piety. It sprung from a law of our nature," &c.

We have been thus copious in our extracts, that the brother may be permitted to speak for himself, that others may have an opportunity of understanding him, if we should not be able to do so, and correct us if we misinterpret him.

What, we would ask, does the brother mean by expressions like these? "Jesus Christ did not come to found an *outward* empire;" "men began at an early period to form an *outward* kingdom of the converts of the Christian faith;" "the attempt to make an *outward* empire of the disciples of Christ never failed to become an occasion of oppression and means of persecution;" and lastly, "the collecting of believers into a worshipping assembly, in primitive times, was not effected by the Apostles." Can he mean any thing else than, that in his opinion there should be no "*outward*," formal Church organization? And if there is to be no such thing as an *outward* organization, is it not equivalent to saying, (however the idea may be complicated and mystified by ambiguous terms,) that there shall be in point of fact, no Church organization at all? So we conclude. For there can be none that is not outward, visible and tangible; as every thing connected with Christianity, that is not strictly mental, spiritual and internal, operating exclusively *within* the man, must be *outward* and *visible*, if it have any existence at all, however it may proceed from, and be the effect of this internal and spiritual principle.

That in the opinion of the brother all outward, formal Church organization should be repudiated, and every thing resolved into

this inward, spiritual principle, to which he refers, and to which he seems disposed to give so much prominence; and that in his view all religious association should spring spontaneously from it, apart from and independent of any other consideration or obligation, we think must be manifest. And that in like manner the continuance of such association should be left alone to the influence and operation of this inward principle; as the maintainance of such association would of course, according to his views, depend upon the vitality and continued operation of the same feeling or principle that led to its formation. And in harmony with this interpretation of his views is the following extract:

“No one can lock up any strong feeling in his bosom. And least of all can the religious feeling be separated from society. It will seek expression, it will go forth in joyous sympathy and *attach* itself to others.”

In the opinion then of the brother, believers were not collected into Churches, (or *worshiping assemblies* as expressed by him,) in primitive times, by the Apostles, but were left simply and exclusively to the attractive and cohesive power of their religious sympathies, to collect and then to maintain them in a Church state. The bands that bind Christians together in a Church capacity, according to this view, would be very fragile indeed. In times of declension or lukewarmness they would not with many be more than a rope of sand. Should such be permitted to follow the bent of their feelings, and allowed at pleasure to dissolve their connection with the body? To this conclusion the brother's positions lead, if we understand them. Having been prompted by their sympathies simply, to unite with the body when the motive power ceases to be felt, its effects would, as a matter of course, cease; and they would then be likely to adopt the latitudinarian views of our Methodist friends, and “*withdraw.*”

A body so incompact and incoherent would constantly be liable to dissolution, and would require all the machinery and tactic, too, of the denomination referred to, and more, to preserve it from crumbling and falling to pieces. Such was not the primitive model—the pattern shown in the Mount. But let us see what the Scriptures say in reference to the Apostles collecting believers

into worshipping assemblies, or more properly Churches. In the account given of the visit and labors of the Apostle Paul at Ephesus, we are told that "he went into the Synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, *and separated the disciples*, disputing daily in the school of one Tyrannus."*

Here we see that before he left the Synagogue the Apostle separated that portion of those that were in the habit of meeting there, that believed, from those that were hardened and spake evil of that way. And what was that but collecting them into a worshipping assembly—a Church state? He did not then leave them, it seems, merely to the promptings and guidance of their sympathies, as the brother seems to think all were. And we are told again, that "the Lord added to the Church daily such as should be saved," (or "the saved.")† Here then we see, even at this early period of the reign of Messiah, the Church is referred to as being in existence, as it in fact was from the very commencement; and we are told that the saved were added daily to it by the Lord. By whom then did the Lord perform this work, and by whom was this Church, to which they were added, established? Doubtless by the Apostles to whom he had confided this work, and to whom we are told it was the "Father's good pleasure to give the kingdom."‡ It does not seem then in these days of purity and uncorruptness, to have been left to a mere sympathetic feeling or impulse on the part of believers; but the saved were added daily to the Church *by the Lord*. The Lord had great and glorious ends to accomplish by the Church. It was to be "the light of the world—a city set on a hill—the pillar and ground of the truth:" and he also declares this as a further object to be accomplished by it, that "now unto principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."§ And this, as we apprehend, could only be done by an outward, visible organization and public ad-

* Acts xix: 8, 9.

† Acts ii: 47.

‡ Luke xii: 32.

§ Eph. iii: 10.

ministration, cognizable by both angels and men, as men could not, and we have no reason to believe that these principalities and powers could perceive and understand the motives, or scan the secret springs that prompted to action except as these motives and secret promptings should be exhibited in overt acts, hence the indispensable necessity for an outward organization, that the Church might be enabled to accomplish the glorious objects of her institution.

If it was not in accordance with the brother's views of the kingdom of Christ, to repudiate altogether the idea of an outward, visible Church, properly organized, with its official agent or officers, with power to remove a dead branch or free itself from a gangrene limb, and with conservative power, under the blessing of God, to preserve itself intact, why did he, we would ask, when treating upon the subject of Church organization, quote and apply such passages as the following, as applicable to that subject? "My kingdom is not of this world;" "The kingdom of God cometh not with observation;" "The kingdom of God is within you;" "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." They do not, to be sure, establish his position, as they were not designed to have any such application, as is evident from an examination of the passages themselves; but they indicate very clearly, as we think, the views of him who thus quotes and applies them. In the first quotation we understand the Savior as simply contrasting the nature of his approaching reign or kingdom, with those that were of this world, particularly in its peaceful nature. For says he, "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." In the second, he was correcting the prevailing opinion among the Jews, that Messiah's kingdom was to be a temporal or worldly establishment, ushered in with the pomp and worldly grandeur that usually attended the introduction or the commencement of the reign of an earthly prince. The passage reads, as rendered by George Campbell, "The reign of God is not ushered in with parade." The third refers doubtless to those

spiritual principles, and that inward subordination to the will of God, that should obtain in the hearts of all true believers, but by no means contradicts or is in the least inconsistent with the idea that his kingdom was to have an outward and visible form, tangible and appreciable by both men and angels. The fourth and last belongs to the same category with the one preceding it, and inculcates inward purity and spirituality of mind, and teaches that we should not place a higher estimate on the gratification of the appetites that are merely fleshly and animal, and pertain only to this life, than upon the duties and spiritual enjoyments referred to—righteousness, and peace, and joy in the Holy Spirit—these belonging exclusively to the kingdom of our Lord and Savior Jesus Christ. And we are abundantly taught in these and other portions of Scripture, that we should not only abstain from unlawful indulgences, but should even forego indulging in things not interdicted, if such indulgence on our part would disquiet the conscience and endanger the salvation of a weak brother, for whom Christ died. But there is nothing in any or all of the passages quoted to discountenance or negative the idea of an outward Church organization—a visible kingdom of Christ upon earth—His mystical body, in which he dwells by the Holy Spirit, and which “should shew forth the praises of him who has called them out of darkness into his marvelous light.” All the members of which should be taught and trained up for usefulness, that they might grow “unto the measure of the stature of the fulness of Christ,” “making increase of the body to the *edifying itself* in love.”

But again. What, we would ask, does the brother mean by incorporating in an essay, (written in the last half of the nineteenth century, upon the subject of the “requirements of Christianity personal,” and as incident thereto, upon Church organization, addressed, too, to those living in this free and highly favored country,) a sentiment such as the following? “I am opposed to making the Church an outward, worldly empire, and lodging in it a power to crush even the feeblest.” Can he allude to the clothing of the Church with political power, or in any way

connecting it with the political government, and investing it with the power by law to enforce its decisions, or disciplinary action, by legal penalties, thus putting it in the power of the Church to crush those against whom its censures might be directed, by legal penalties? If these are the things to which the brother intended to declare himself opposed, we most heartily concur with him in the sentiment expressed. But does he really believe that, outside of the Roman Catholic Communion, there could be found among the Protestant denominations, any respectable number of persons, if indeed any at all, who would be disposed to favor such a view of things as that referred to? But to come nearer home, does he believe that among our own brethren, for whose enlightenment we must suppose that he at least mainly wrote, there could be found a single individual that would be disposed to countenance, in the remotest degree, such tyrannical and oppressive views, suited only to the dark ages, now, as we trust, forever gone by? And besides, did he not know, that under our government of equal laws, by which full toleration is secured to all, and political authority alike inhibited to all, no such power could be acquired or exercised by any of the religious parties, however much they might desire it? And can any suppose that the brother would have done a thing so idle and unnecessary, not to say foolish, as in this formal manner to declare himself opposed to the exercise of a power that no one was advocating, which had few or no friends outside of Romanism, to which all his brethren in common with himself were opposed, and with which no ecclesiastical body could be invested? We can not believe that he would have been guilty of such an act of supererogation, not to say folly.

The question then recurs again, what can the brother mean by this public and formal disclaimer and disavowal on his part of the sentiments referred to? Can it be that by the expression, "making the Church an *outward*, worldly power," he means such an outward and formal organization of the Church, and such an administration of its disciplin'ary power simply, as shall enable it to exclude from its body any of its members that shall, in *its* judgment, have violated the law of Christ, even where the individual himself may not be sensible that such is the case; but on the contrary may profess to have been "guided by *his own* best reason and *his own* conscientious perceptions of truth and duty?" It is possible, we know, for men to be very conscientious in error, and even in the commission of gross

sins, and it is also easy to *profess* such sentiments, whether felt or not; and who is to judge in such a case, if the principle is once admitted, that such sentiments on the part of the accused are to secure to him an immunity from the discipline of the Church in any given case?

And by his protest against "lodging in (the Church) a power to crush even the feeblest," can the brother intend to object to the simple exclusion of an individual by the Church, in a case where she shall judge it right and proper, but where the individual himself may hold that it is done contrary to "*his* best reason, and *his* own conscientious perceptions of truth and duty?" Thus it may be in the estimation of our brother, crushing him, by destroying his religious standing and character, "robbing him of all friendship, of the means of support, [from his ministerial labors should he belong to that class we suppose,] and thus open wider before him the path of ruin, and light it more and more with the fires of hell." If these are not the things to which the brother's objections and protests are intended to apply, when a common sense and practical application comes to be given to them, we confess our inability to understand to what they are intended to refer. And if these be his views, we differ from him *loto calce*, considering such views as entirely subversive of all order and all proper subordination in the Church. We should regret as much as the brother, or any one else, any abuse of the power in question, on the part of any Church; but it would never do to make the reason of the individual accused, or *his* perceptions of truth and duty, however conscientious the standard by which he should be judged, as that would be substituting *his* reason and conscience for the Word of God; and besides, would be making them paramount to those of the whole congregation.

According to such a system of procedure few or none would ever be turned out of the Church, except such as were tired of its restraints, and desired to dissolve their connection with it, and might therefore suffer judgment to go by default. Where there is an honest and sincere purpose to do right, there is generally not much difficulty in determining upon the proper course to be pursued, in any given state of case, and so it would be in most if not all cases of discipline that might arise.

If the interpretation put upon the brother's views in the foregoing review be correct, they do not seem to be altogether consistent with

what he has subsequently said upon the same subject; for he speaks in a subsequent essay of "bringing matters of discipline before the congregation," and says, "the Church must separate itself from every profligate and wicked person." But the inconsistency in this case is no greater, perhaps, than others that appeared in the brother's communications; some of which we have noticed, and we will notice others in our next. In this connection we would refer particularly to his inconsistency in saying that "there is no precise system of government, no exact form of administration sketched in the New Testament." And after having said this, in going on to point out the course that should be pursued in every case of discipline, with great minuteness of detail. But we must here close, lest we unreasonably tax your pages.

ANCIENT ORDER.

Facts about the United States.

The United States are composed of 32 States and 9 Territories. They contain a population of 26,000,000, of which 21,000,000 are white. The extent of the coast is 12,660 miles. The length of its ten principal rivers is 20,000 miles. The surface of the five great lakes is 90,000 square miles. The number of miles of Railway now in operation is 20,000, which cost \$600,000,000. The length of canals is 5,000 miles. It contains the longest railway on the globe—the Illinois Central—which is 734 miles. The annual value of its agricultural productions is \$2,000,000,000. Its most valuable propoduction is Indian corn, which yields annually 400,000,000 bushels. The amount of registered and enrolled tonnage is 4,407,010 tons. The amount of capital invested in manufactures, is \$800,000,000. The amount of foreign imports in 1853, was \$267,978,947—and of its exports \$230,671,167. The annual amount of its internal trade is \$600,000,000. The annual value of the products of labor (other than agricultural) is \$1,500,000,000. The annual value of the income of their inhabitants is \$1,000,000,000. The value of its farms and live stock is \$500,000,000. Its mines of gold, copper, lead and iron are among the richest in the world. The value of gold produced is \$100,000,000. The surface of its coal fields is 138,181 square acres. Its receipts, customs, lands, &c. &c., in 1852, was \$51,472,274, and its expenditures \$43,543,263. Within her borders are 80,000 Schools, 6,000 Academies, 234 Colleges and 3,800 Churches.—*Exchange Paper.*

JUSTIFICATION BY FAITH ONLY OR ALONE.—No. 1.

MESSRS. EDITORS—I am not fond of controversy; I do not like to fight about nothing; when I fight, I like to fight for something; I do not wish to load a cannon to blow down a child's play house, or kill a fly. I think that the doctrine of justification or pardon of sin is worth fighting for. My reasons for thinking so are, the following witnesses so testify. Doctor Martin Luther thus testifies—That this doctrine of justification by *faith alone* is *articulus stantis aut cadentis ecclesiae*, the test of a standing or falling Church. That this article that faith alone can justify us before God, shall never be overthrown, neither by the Emperor nor by the Turk, nor by the Tartar, nor by the Pope, with all his cardinals, bishops, sacrifices, monks, nuns, kings, princes, powers of the world; nor yet by all the devils in hell. I believe William Tyndale, the early translator of the New Testament, says the sum and whole cause of the writing of this epistle to the Romans, is to prove that man is justified by faith only; which proposition whoso denies to him is not only this epistle and all that Paul writes, but also the whole Scriptures so locked up that he shall never understand to his soul's health."—See Dowling's History of Romanism, page 502. Bishop Warburton calls it "the foundation of Protestantism." The Church of England in her Homilies calls it "the strong rock and foundation of the Christian religion, which first drove Popery out of these kingdoms." Mr. Wesley says, "Justification is another word for pardon.—Sermons vol. 1, 47, 385. It is the forgiveness of all our sins." "With one voice the whole Protestant Church bears witness to that Scriptural doctrine that we are justified by faith alone." The following confessions of faith assert the above doctrine, to wit: the Helvetian confession of faith, the French confession, the Augsburg confession, the Williamsburg confession. The English articles assert, Wherefore that we are justified by *faith only* is a most wholesome doctrine, and very full of comfort. The Methodist discipline repeats this same sentiment. The Westminster Catechism states, "Justification is an act of God's free grace, wherein he pardons all

our sins, and accepts us as righteous in his sight *only* for the righteousness of Christ imputed to us, and received by faith *alone*.”—Page 62, 188, Longer and Shorter Catechism. “God freely justifies not by infusing righteousness into them, but by pardoning their sins and by accounting and accepting their persons as righteous; not by imputing faith itself the act of believing, or *any other evangelical obedience to them* as their righteousness; but by imputing the obedience and satisfaction of Christ to them. Again they say justification is an act of God’s grace to sinners, in which he pardons all their sins, accepts and accounts their persons as righteous in his sight, not for any thing wrought in them or done by them; but *only* for the perfect obedience and full satisfaction of Christ, by God imputing to them, and received by faith alone.”—188. This is the definition of justification by the learned Assembly of Presbyterian Divines. They contradict the Scriptures in three points, by denying that faith is imputed to us for justification, when Moses says, Gen. xv: 6, “And he (Abraham) believed in the Lord; and he counted it to him for justification.” These Divines say that is not so. Paul says, Roms. iv: 3, “Abraham believed God, and it (his believing God) was counted to him for justification.” These Divines say, “not by imputing faith itself, the act of believing.”—See 4th of Roms. throughout the whole chapter. James the Apostle says, 2nd chapter, 14 verse to 26, verse 23, “And the Scripture was fulfilled, which says, Abraham believe I God, and it (his believing God) was imputed to him for justification.” These Divines say not so—“not the act of believing.” The reader will now perceive the great importance and vast magnitude of the *thing to be fought for*—“the test of a standing or falling Church; the foundation of the Christian religion; the rock of Protestantism.” The persons asserting that we are justified by faith alone, are all Protestants, comprehending Lutherans, Calvinists of all countries, Episcopalians, Methodists and other sects. Now, gentlemen, let us have fair play, all hands off, free trade and sailors’ rights, and an honorable fight. Buckle on your armor, and come to the battle and sustain your dogma, or else give up your systems like honest men, and embrace the Christianity of the New Testament. Let us understand each other before the battle begins. Job asks the all-important question, “*How shall man be just with God?*”—Job ix: 2. You say by faith alone. James, by

putting the interrogatory, "Can faith save or justify him with God?" denies your assertion in the strongest language. James asserts that faith alone can not save the sinner—you Protestants assert it *can save him*. Remember, gentlemen, we have no controversy with you about the works of Moses' law having any thing to do in man's justification—we renounce all Roman Catholic works of every sort—they are worse than filthy rags. We do not contend for Armenian works, nor for any works done before faith—what we fight for is, that man is justified or pardoned under the Christian dispensation, by faith in the death, burial and resurrection of Jesus Christ from the dead, by repentance, by confessing Christ before men, by baptism into his death for remission of sins. We say, according to the commission given by Christ to the Apostles, and according to the Acts of the Apostles, and the Epistles, the Apostles pronounced the sentence of justification upon sinners, not when they had done one of these things, *but all of them*. The question is not about justification by faith—that is admitted—but is he justified by *faith alone*, which is a very different proposition. Is he pardoned without repentance, without confession, without prayer, without baptism?—if he is, then he may be said to be pardoned by faith alone. But if you admit that the blood of Jesus Christ has any thing to do with his justification; if there is any grace in it, or any other ingredient in his justification besides faith, then you do not believe your own system. If you are ready to abandon every thing in justification, *except faith*, then the war has commenced—we may listen for the roar of the theological cannons, the clash of arms and the firebrands of death. We shall presently hear the cry, to arms, to arms, the enemy is at our gates. We shall expect our Baptist friends to stand off, look on and keep cool, unless they are prepared to surrender baptism as a "mere ceremony," a "bodily act," and to give up the old Carthaginian war of the "subjects and mode of baptism." If they are ready for all this, then they may not be neutrals, or Austrians, any longer, but immediately join the Russians against the allies of reason, justice and Scripture. If we are justified before or without baptism, then baptism can not be of any use after justification. But I will not now argue this question. My design in this number is merely to have a clear understanding of the grounds and causes of the *war*.

BENGELIUS.

ADDRESS TO THE BAPTISTS.—No. 3.

Showing the Difference between John's Immersion and Christian Immersion.

Brethren—You taught me that John's immersion was Christian immersion, and that the *two immersions* were the same immersion. I do not now believe this teaching, for the following reasons :

1. John's immersion was confined *exclusively to the Jews*. Christ commanded the Apostles to teach and baptize all nations, Jews and Gentiles.—Matt. xxviii: 19, 20. We know from Acts, 10th and 11th chapters, that the Jews were very unwilling to admit the Gentiles to baptism.
2. John's baptism was prior to Christian baptism.
3. The baptism of John was *temporary*.—Matt. iii: 11, 12—John i: 15–27. He must *increase*, I must *decrease*.—John iii: 27—Acts xix: 2–7. The baptism of Jesus is perpetual.
4. The baptism of John required a faith in a Savior that *should come*—He that comes or should come. The baptism of Jesus required a faith in Him that *had come, had died, had risen* from the dead, *had ascended* on high. This faith John could not require, because these things had not taken place in John's lifetime.
5. John's baptism was not in the name of Jesus—I knew him not.—John i. He used no form of words. Christian baptism was in the name of Jesus, in the name of the Father, and of the Son, and of the Holy Spirit.—Matt. xxviii—Acts ii: viii: and x: chapters—Roms. vi: 2, 3—Galla. iii.
6. John's immersion was instituted, practiced and ended before the death of Jesus Christ. Christian baptism was not instituted until after the resurrection of Jesus Christ.—Matthew xxviii:—Mark xvi: 16—Luke xxiv. The Jewish age terminated with the burial of Jesus. The Jewish age and Jesus died at the same moment. John appeared in the conclusion of the

Jewish age to *prepare* a people for the Lord. John and Jesus both lived and died under the Jewish age. John's dispensation preceded the Christian, as spring precedes summer—as infancy precedes manhood.

7. John immersed in the name of the God of Abraham, or by his authority. He that sent *me* to immerse.—John i. No act had ever been performed in any other name from the beginning of the world, until Jesus appeared in Judea, and until he said, All power in Heaven and Earth is given to me. When John first began to baptize he says, I knew him not.

8. John did not immerse in the name of the Holy Spirit, for He was not given during John's ministry, nor until after the ascension of Jesus.—John vii: 37. The Spirit was not yet given, because Jesus was not yet glorified.—Acts xix. We have not so much as heard whether there be any Holy Spirit.

9. John's immersion brought no man into the kingdom of Heaven; no person could enter a kingdom which was not set up; the kingdom could not be set up before the King was put on his throne; before his exaltation, which was after his death and resurrection.—Acts ii. John's disciples entered not in by virtue of his immersion. Every man who entered it, Jew and Gentile, had to be born of water and the Spirit.—John iii—Acts ii: 19.

10. Christian immersion then differs from John's in four great and important points. First, In the name or by the authority, by which it is done. Second, Into the name into which it is done. Third, The faith upon which it is done. Fourth, The kingdom or institution into which it introduces us. The faith and repentance upon which John immersed, would not now entitle any person to Christian immersion. No man, by the authority of Jesus Christ, would be authorized to immerse any person professing to believe that the Messiah would soon appear, or that the reign of Heaven would soon commence. Yet this was the faith John required.

11. The state in which John's immersion left his disciples was a state of preparation for the kingdom of Heaven, which at first was gradually developed and progressively exhibited to the world.

But the state in which Christian immersion leaves the disciples of Jesus is the kingdom of Heaven, a state of righteousness, peace and joy; a state of justification, possessed of the Holy Spirit of adoption into the family of God. They are the sons and daughters of the Lord God Almighty.

12. The Holy Spirit was not given to John's disciples after their baptism, but was invariably given to Christ's disciples after their baptism.—Acts ii: 38—Acts viii: x: and xix—Roms. v: 5—I. Cor. vi: 11—Ephes. i: 12, 13—Gal. iv: 6—Titus iii: 5.

13. John's immersion could not be the door into the Christian Church, for the simple reason that there was no Christian Church during John's lifetime. There must first be a house before there is a door to it.

14. John's immersion was incomplete, had no Spiritual gifts connected with it. The Christian dispensation had a redundant supply of supernatural and plenary gifts of the Holy Spirit.—See I. Cor. 12 chap.

15. John's immersion was instituted before the Lord's Supper—Christian immersion was instituted after the Supper was instituted. As our Baptist brethren almost uniformly heretofore acknowledged Pedobaptists to be Christians without baptism, how can they debar Christians from the Lord's table? He that rejects you, said Christ, rejects me. If they are Christians without baptism, and we debar them from the Lord's table, we reject Jesus Christ. Before we began to preach, our Baptist brethren said the reason why they would not commune with the Pedobaptists was, they had not been immersed. But now, why do they not commune with us? Have we not been immersed? Do we not give as much evidence that we believe, repent and obey Christ as they do? Why then will they Church their members for worshiping with us? Why would they sooner commune with the Pedobaptists with sprinkling, than with us with faith, repentance, immersion and holy lives? Is this conduct consistent? is it honest? is it Scriptural? is it because of our heresies? Have the Baptists no heresies among them? Have the Baptists always been orthodox with the Pedobaptists? How long is it since our Baptist

brethren became orthodox with the Pedobaptists? Since they began to oppose us? When our Baptist brethren first commenced their operations in England in 1642, and in old Virginia, they were as heterodox with the Pedobaptists as we now are with the Baptists and Pedobaptists. We regard all the Baptists as being Scripturally within the kingdom or Church of Jesus Christ, and are willing to worship with them, notwithstanding our differences. We are willing to obey that great law of our King, which says, A new commandment I give you, that you love one another as I have loved you. By this all men shall know that you are my disciples—if you love one another. Greater love has no man than this, that a man will lay down his life for his friends. You are my friends, if you do what I tell you. He that loves me, he it is that obeys me. He that loves me not, disregards what I say. See the gospel and epistles of John. See I. Cor. 13. Love is greater than hope.—See all the Apostolic epistles on this subject.

JACOB CREATH.

✍️ GEO. D. PRENTICE, Esq., principal editor of the *Louisville Journal and Bulletin*, occasionally throws off from his pen some of the most splendid scintillations of genius we ever saw. The following is one of his brightest gems and most eloquent passages. It is a real literary *diamond* of the first water:

“IMMORTALITY OF MAN.—Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass away and leave us to muse on their faded loveliness? Why is it that the stars, which hold their festivals around their midnight thrones, are set above the grasp of our limited faculties, forever mocking us with unapproachable glory? And why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our heart? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will set out before us like islands that slumber on the ocean—and where the beautiful being that now passes before us like the meteor, will stay in our presence forever!”

OUR COUNTRY.

BY MRS. MARY R. HALL.

Continued.

The great Jehovah hath declared, "Thou shalt have no other gods before me!" In the face of this command, written, as it were, with a pen of fire upon the burning mount, we are fast becoming a nation of idolators. *Wealth* is made a God, before whose sordid face the people bow down their heads and worship! *Luxury*, the illegitimate offspring of wealth, throws around our country her gorgeous mantle, and closes the glittering folds around the sons and daughters of fortune. And what is the result? Aside from the financial perplexities which luxury produces, it casts a *dark* shadow over our future destinies, fraught only with evil.

Pride, envy and hatred vie with each other in their demoralizing work upon the hearts of the votaries of wealth and fashion; while *aristocracy*, a hideous object, whose name should never pass American lips without feelings of contempt, goes stalking through the length and breadth of our land, with mincing gait and pompous airs, breathing scorn upon the less favored ones of earth! It stands beside many a *watchman*, as he lifts up his voice upon the walls of Zion; it accompanies him in his pastoral visits, singling out here and there the sheep of his flock who wear the finest fleeces, leaving those of coarser texture to glean, as best they can, the scattering crumbs, which he may chance let fall, of the "bread of life."

The man who counts his gold by millions, looks down from his imaginary pedestal upon the merchant, who is laboring to amass wealth behind the counter; the professional man, who has yet to carve his way to fortune and to fame; while they, in turn, look askance at the mechanic and the farmer, who earn their bread as God designed, by the "sweat of their brow." Thus we are in

fact becoming a nation of aristocrats, each one esteeming himself better than his neighbor.

Among the many evils to which luxury has given birth, there is one at which we must pause and take a hasty glance. Look at the offspring of those who have made wealth their god, and its accumulation the great aim of their lives! Born and bred in the lap of luxury, never having been obliged to rely upon their own exertions or attainments for a position in society, and feeling that they already possess all that is necessary for a high standing among their fellows, their minds become enfeebled and inactive for want of proper stimulus; their bodies effeminate in consequence of being deprived of healthful and vigorous exercise; hence, it is a rare thing if a statesman, a poet or a philosopher be found among their ranks. Too proud to engage in any active employment, too indolent to acquire knowledge, too selfish to go about doing good, they pass a butterfly existence and die, leaving naught behind save a train of greedy heirs to quarrel over the remains of their fortune, if per chance it has not all been spent in advance. Surely, the hope of our country would soon die out, if placed alone in such keeping; and to make wealth our god is but to aim at her noble heart one of its death blows.

Another law which stands out boldly upon the sacred pages is this: "Remember the Sabbath day to keep it holy," &c. Do we recognize this law as binding, and is there in our civil code a penalty attached to its violation? If so, why have we become a nation of Sabbath breakers? and why is the Lord's day so shamefully desecrated? Why are our rivers, our railroads, our highways burdened with the business which should be confined to the six days which God has allotted man to labor? Why are our streets crowded during the sacred hours of rest with those who fear not God, neither regard his laws? Why are our ears so often offended with the report of firearms, as upon that holy day the sportsman goes forth on his errand of death? Answer, ye law-makers! ye who hold the destiny of our country in your hands! Tell us why ye dare set at defiance the laws of God—why trample upon his holy commands! If we have a law mak-

ing it an offence to violate the Sabbath, why is it not enforced? and if there be no law to that effect, wo be unto us as a nation, for the unsheathed sword of the Avenger is already glittering over our heads!

Who could not weep, as each Lord's day returns, to see the groups of children and youth strolling in every direction, that they may pass the hours in pleasure and amusement! And among them, strange to say, may often be found the children of professing Christians!! They have gone, perhaps, from the teachings of the Sabbath School, to spend the remainder of the day in sin and idleness. In vain has the faithful teacher counseled and instructed, when the parents have placed no barrier between their children and vice. And yet these same children have a firm hold upon the future destinies of our Republic. Tremble, ye parents, at the thought!

Again, there is a fearful curse pronounced against those who "put the cup to their neighbor's lips, causing him to be drunken;" yet we have laws in our land that permit, yea, *license* men to commit this crime! But a short time has elapsed since the public mind has been awakened to the fact, that legislation is just as necessary to the suppression of intemperance, as any other crime. Convincing facts go to prove that this is the case; and yet how many there are who strenuously oppose the adoption of this measure; alleging as a reason, that it would deprive men of that liberty to which they have a lawful right. LIBERTY?—yes! but it is that liberty which makes men *demons*, SLAVES!!

Obedience to the Divine will *demand*s a law which will effectually banish drunkenness from our land; and he who opposes such a law aims a poisoned dagger at the peace and prosperity of our nation. Strange that men of common sense will be so regardless of the best interests of our country, as not to grasp any weapon which may present itself, with even a faint hope of driving intemperance from our borders! Methinks every experiment should be tried, until the sovereign remedy be found.

Verily, the noble heart of our country bleeds from wounds inflicted by the hands of her children, whom she so tenderly nour-

isheth! Thus the land is filled with desolation and distress—mothers are groaning with anguish over the fall of their loved ones—silver heads are bending low with grief—wives are weeping, praying, agonizing, dying—children are moaning, languishing, starving! *Listen!* ye who have the power to remove the curse from our land! LISTEN to the universal wail, and answer before God for all the miseries inflicted upon these poor suffering mortals!

We might mention other laws in our code, which we deem in direct opposition to the Divine law; while there are others which, though based upon it and acknowledged as obligatory, are most shamefully violated, without the fear of suffering from the penalty attached. And this in a land of Bibles, where men pretend to be influenced by the pure principles of Christianity!

There is another dark cloud which has arisen in our horizon, whose threatening aspect may well cause the most gloomy forebodings and anxious fears. If the Word of God be true which saith, “When the wicked beareth rule, the people mourn;” what hope have we that our country shall not, ere long, sink under the curse of Jehovah, and the bright sceptre of Liberty be wrested from our trembling grasp? Can we look for the continued and increasing prosperity of a nation, whose rulers fear not God, and who dare to trample upon his holy laws? Our Republic boasts the liberty of choosing her own rulers; how corrupt then must her people be, who exalt unprincipled men to stations of honor and trust, and place in their hands the weapons of power. And so long as men who are unblushingly licentious, intemperate and profane are permitted to fill the high places in our legislative halls, so long shall we have reason to tremble for the perpetuity of civil and religious freedom, together with all the blessings which we as a nation enjoy.

Far be it from us to implicate all those who are “clothed with power,” fully believing that there are many honorable exceptions to the characters here portrayed.

To be continued.

ADDRESS,

*Of the Secretary of Missouri State Meeting, held at Paris,
Monroe Co., Thursday, Oct. 5th, 1854.*

BRETHREN OF MISSOURI—

Permit me to call your attention briefly to the importance of a regular and effective system of co-operation. The last State Meeting, held in Glasgow, recommended the following plan, which I think best to condense, and offer for your consideration. I earnestly solicit my brethren of Missouri to adopt it, and zealously use every laudable effort to carry it out. The plan is plain, and, if carried out, must do great good. It is this—Form Societies, called “EVANGELIZING SOCIETIES,” in each Congressional District in the State. There are *seven* Congressional Districts, which will give us *seven Evangelizing Societies*, when formed. *Seven* is the perfect number, and may we not hope, working with that number, with the blessing of God, we shall succeed in the cherished purpose of doing great good. District No. 1, formed out of the 3rd Congressional District, has regularly organized, and the report of Elder D. Pat. Henderson, Corresponding Secretary, to which reference is made in our minutes, shews the following organization, viz:

OFFICERS.—Elder Jacob Creath, President; Bro. John M. Crawford, Vice President; Elder O. P. Davis, Recording Secretary; Elder D. Pat. Henderson, Corresponding Secretary; Bro. A. P. McCall, Treasurer.

EXECUTIVE COMMITTEE.—Elder Wm. C. Boone, Dr. Wm. H. Walker, Wm. Collier, M. Brown, Thomas A. Graves, Thomas Graves, John T. Redd, Jas. A. Pritchard, A. Johnson, Elder F. Shoot, Elder J. Prather, James Ford, Elder Isaac Foster, Price Starks, John Lowry, James W. Baker, William Reed and Elder E. H. Lawson.

These brethren are from every county in the District, so that each county is alike represented. The Executive Committee, together with the Officers of the Society, transact all the business, except during the progress of the District Meeting. Bro. A. P. McCall, of Bloomington, is the Treasurer of the District, to whom all the moneys are paid, and by whom they are disbursed.

The regular meetings of the District are held on Thursday before the 3rd Lord' day of May in each year, at such point as the brethren may designate.

In District No. 1, which held its meeting in Bloomington last May, these officers were elected and 3,001 members reported, and \$544,35 raised and pledged for Evangelical and Educational purposes. The Officers and Executive Committee then proceeded to appoint our Brethren T. P. Haley and James N. Wright as Evangelists, to labor in said District until next May. These brethren are now in the field spreading the principles of Christianity and multiplying the army of the faithful. This plan is thought to be the best that we can adopt, and several other Districts are organized, but there have not been full reports made to the State Meeting. By reference to the proceedings of this State Meeting, and the synopsis here given of the organization and operation of District No. 1, the brethren can have no difficulty in organizing immediately throughout the whole State, and being prepared to make a full report to the next State Meeting, which is to be holden in Georgetown, Pettis county, Missouri, on Thursday before the 2nd Lord's day of October, 1855. The absolute necessity for our procuring more Preachers is admitted by all. But where and how shall we get them? In answer to this question, the State Meeting has recommended that an Educational fund be raised in every District in the State, and appropriated by the Officers and Executive Committee of said Districts, in the education of young men, who are known to be of good character, pious and devoted to the cause of Christ, and whose sole object is to preach the unsearchable riches of Christ to a lost and perishing world. A large amount of money may be raised for this purpose, if the brethren fully understand it, and know how and for whom it is appropriated. Each District Meeting, of course, will control all its funds, will select its own young men, and choose the school where they wish to educate them. The State Meeting has no control of such matters.

I suggest to the brethren the following method of appropriating their funds, which they will receive in the same spirit in which it is made. When a young man is selected and sent to a University, College or Academy to obtain his education, if he is unable to bear all his expenses, then let the District LOAN him the amount of money needed, take his written obligation therefor, conditioned *that he shall pay the same back to the District, so soon as he is able, either in money, without being charged interest therefor, or pay it in preaching the Gospel*

of Christ, at such point or points as the District may designate. In this way every honorable young man will feel that while his brethren have enabled him to prosecute his studies and prepare for a useful life, yet he is not compelled to accept of a gratuity, nor is he bound to preach, should his feelings and conscience indicate another course. In a word, the feeling of obligation and dependence will be removed and he will feel that he occupies equal ground with the rest of his brethren, and not be cramped with the mortifying idea, that he is looked upon as a *charity* Preacher. Should he prosecute faithfully his studies, maintain his Christian character and integrity, then the District will immediately assign him his place with one of more age and experience in the Evangelical field, where he will repay his obligation, cancel the debt, learn how to preach the Gospel, and be useful among his fellow men.

This plan will remove the temptation which some *unworthy* young men might entertain, to propose themselves for an education, when they had no higher motives than mere self; and it occurs to my mind, that every young man of proper character, would rather pay his own way, if his brethren would loan him the means, and arrange it so that he could pay it back. There are many who would accept such offers, if made, that will never be heard of, unless found working by the month, and studying by the light of clapboards or hickory bark, after the toils of the day. Brethren, we must be very careful, that we do not inflate the hearts of our young Preachers with pride and vanity. LARGE SALARIES for young men, by way of INDUCEMENT to preach, will prove the ruin of our cause, and the ruin of their souls. Let us teach our young men to love Christ and imitate Him and the Apostles, to be willing to suffer poverty, hunger, thirst and persecution for His cause. Then, and not till then, shall we raise an army of self denying, God fearing young Preachers, any one of whom shall chase a thousand fashionable, worldly minded Preachers, and two put ten thousand of them to flight.

Brethren it is in our power to raise such an army of pious young Ministers by the plan proposed, and I pray God that we all may labor to do it, according to our abilities. Come up to the work, organize your District Meetings, appoint your officers, raise the money for Evangelizing and Educational purposes, send Delegates to the next State Meeting, so that we may have a full report of our numbers in the State, and what we are doing for the cause of Christianity. W. C. BOONE, *Secretary*.

Per D. PAT. HENDERSON, *Sec. pro tem.*

THE STATE MEETING OF MISSOURI.

BRO. D. BATES—*Dear Sir*—I arrived here last evening, and found that the District Meeting for this District came off one week ago, notwithstanding the notice published in the *Evangelist* that it would be on Friday before the fourth Lord's day in May, instead of the third, as it was appointed to be, in May, 1854. That notice in the *Evangelist* has completely broken up the District Meeting for this year, as only a few brethren met at the time fixed upon in May, 1854—and as still fewer will meet on the 4th Lord's day—and so by dividing the meeting into two fractions, it is destroyed. I am informed that the brethren who met here at the usual time, took a vote upon the propriety of altering the time of holding the Missouri State Meeting from Thursday before the second Lord's day in October next, in Georgetown, Pettis county, to Thursday before the fourth Lord's day in August next, and decided that the State Meeting should be in October, and not in August; and I am instructed, as the organ of said meeting, so to inform the brethren. It is said that we have no *authority* to alter the time of holding the State meeting, except at the State Meeting, and that if it should be altered from October to August by a few persons it will break it up for this year, as it has destroyed the District Meeting in this place. Unless, therefore, it can be shown that a few persons have the *authority* to alter the time, the usual annual and *fixed time*, of the State Meeting, it will stand adjourned until October next, to meet in Georgetown, on the South side of the Missouri river. I am so instructed by the vote of the brethren who were here last week.

JACOB CREATH.

Bloomington, Macon Co., Mo., May 25, 1855.

[Several letters from individuals, similar to the above, have been received of late, but it will be unnecessary to publish more than one. And as this one appears to be the concerted action of

many brethren, we concluded to publish it. None object to the time proposed, (August,) but they fear that changes may cause confusion and finally result in a small attendance.

We have no authority to say whether there shall be a change or not, but from the letters now before us, coming as they did from various parts of the State, we think it will perhaps be advisable to abandon the idea of a change, and let the time and place (Thursday before the 2nd Lord's day in Oct., at Georgetown, Pettis county,) agreed on by the last State Meeting, stand.

D. B.]

THE ART OF PREACHING.

The following is certainly one of the best articles we have ever met with, on the subject of *preaching*, a most important subject, and fit to engage the highest powers of the human mind. It contains a most severe admonition upon the practice of "*sermon reading*," so popular and so much practiced among our Episcopalian friends; but now, we believe, getting somewhat in disrepute among them, as also with others, who have practiced it. This article should be sufficient to cause every one in the habit of reading his discourses, to abandon it:

"The habit of repeating a discourse from memory is sometimes, though very seldom, successful. Its puerile stiffness is one usual consequence, but by no means the worst. The best feelings of the heart are the impulses of the moment, but these are suppressed; there can be no gush of sentiment allowed, because this would lead the mind away from the stereotype manuscript transferred to the memory, and the road once lost might not be found again. But passion is necessary to true eloquence: eloquence can no more exist without deep and genuine feeling, than poetry without genius. Passion is kindled by the agitation of the soul, by the presence of an audience, by strong conceptions springing up at the instant. To reduce this feeling to written *formulae*, would cause it to evaporate; the conceptions of strong passion can not be written, any more than the fire of the sun can be corked up in a jar. Extemporaneous or-

atory, which is always the most effective, never destroys reason in strong and well furnished minds, but perfects it. A real orator never reasons so well as when the fountains of the great deep within are broken up. Vivid perception, logical coherence, rapid combination of thought, the rich and exuberant creation of metaphor and imagery—all follow this impulse. The finest orators are sometimes dull in their ordinary moods, and stammer and haggle till the fire begins to kindle. This was the case with Charles Fox. The uninformed listener would have thought, for the first half hour of his speech, that he was going to break down. But as passion rose, the powers of the soul, which seemed to hang flapping about like the sails of a vessel in a calm, gradually filled, expanded and then, like a gallant ship in full sail, plowed the sea in mighty majesty. Passion kindles passion; and there can neither be true preachers nor true hearers without it. Then, as the emotion can not be put upon paper, and become a matter of memory, those who rehearse their sermons must be destitute of it. They, indeed, sometimes rant, lift up their eyes, throw out their arms, stamp the foot, and affect the tones of deep emotion; but it is all sham; and, if we could examine the manuscript or the cranium, we should find it jotted down; as is related of a parson of this school, who had written, on the margin of a manuscript climax, ‘*Weep here!*’ There is, moreover, a close connection between the imagination; but imagination is essential to eloquence. We have indeed, heard men of great power with but little fancy; but, though powerful speakers, they can hardly be considered eloquent. Hence, unless the soul can be brought into a state of great excitement in the study—which is said to have been the case with Dr. Chalmers, who with his coat off, his vest unbuttoned, and his neck bare, was accustomed to write himself into a bath of perspiration—unless this can be accomplished, there can be but little force in the performances of *memoriter* or sermon reading preachers; and we believe this class of pulpit orators do not find their studies a very creative region. We limit these remarks to the *art* of eloquence; there are other and higher considerations which we purposely omit.—*London (Wesleyan) Quarterly Review.*

Dr. Negler, a French surgeon says, that the simple elevation of a person's arm will stop bleeding at the nose. He explains the fact physically, and declares it a positive remedy.

If thou have a concern for the things which are God's, He will also be careful of thee and thine.—*Chrysostom.*

CATTLE SHOWS, &c.

BRO. BATES—*Dear Sir*—A writer appeared in the Nov. No. of the *Evangelist*, subscribing himself “*An Old Methodist.*” I wrote to you, taking some exceptions to his remarks. You appear in his defence. You say, “Bro. Butler omitted a very important part of the paragraph he quoted. The principal thing objected to by the writer in that paragraph was, for Christian *Preachers* to preside as judges at such shows. By the omission ‘An Old Methodist’ is not fairly represented.” I reply, You misrepresent this writer yourself. It is true, that he objected to Christian Preachers acting as judges at cattle shows, but he did also unequivocally say, that “Christians should stand aloof from cattle shows, fairs and Crystal Palaces.” To this sentiment I objected; but I said nothing about preachers. Why, then, cover up the issue that I made, by introducing a new subject of controversy?

You say, “Bro. B. omitted a very important part of the paragraph he quoted.” It is true, I did omit a part of the paragraph quoted. I did so because I was not willing to repeat a second time on the pages of the *Evangelist* an expression which a majority of your readers would regard as decidedly vulgar and indelicate, but which did not add a particle to the force, pith or conclusiveness of the argument. Its grossness was its only recommendation.

As my attention is now challenged to the question, May Preachers sit as judges in a cattle show? I will give my opinion. “No man that warreth entangleth himself with the affairs of this life, that he may please him that has chosen him to be a soldier.” “Meditate on these things; give thyself wholly to them, that thy profiting may appear to all.”* “Even so hath the Lord ordained, that they which preach the Gospel shall live of the Gospel.”

*II. Tim. ii: 4—I. Tim. iv: 15—I. Cor. ix: 14.

These Apostolic admonitions are in harmony with the dictates of common sense, and our every day experience. A preacher should not, therefore, engross himself with any secular employment. Still preachers are often farmers by the force of circumstances; just as Paul was by the force of circumstances a tent maker. In such cases it is lawful for a Christian preacher, that is a farmer, to do whatever a Christian farmer may do. I know that in these degenerate times, an awful sanctity has been sought to be thrown around the Clergy, that makes labor to them a disgrace, and which does not permit them to speak or act like other men. As the "ignorance, stupidity, culpable indolence and old fogyism" of imbecile monarchs have ever been sought to be concealed under the disguise of an awful and unapproachable dignity, so it has been with the Clergy: but true greatness and real goodness need not the aid of such meretricious appliances.

I am a preacher. By slow and toilsome steps, and with many rebuffs, I have worked myself into a position to command a support by my labors in the Gospel. Either by my own fault, or by the fault of the brethren, this good time has been long coming. In the mean time I have drawn my support from a farm. I have therefore a sincere and earnest sympathy with my brother farmers, and do very heartily co-operate with them in whatever may exalt, ennoble and dignify this most ancient, most honorable and most independent of all honorable secular employments. I am also a member of an Agricultural Society, and am therefore much interested to know more fully why a Christian should not take part in a cattle show.

Myself and my brother farmers are much indebted to you for the remark, that "before any thing of consequence is accomplished by Agricultural Societies, a different course must be pursued." We will take the improvements suggested by you into consideration.

You say, "Brother Butler's comments on the quotation, 'be not conformed to this world,' are run into extremes." To be sure they are. That is just what I was seeking to do. It is a rule in logic, that what proves too much proves nothing. Your

correspondent proves nothing, for he proves too much by his Scripture. His position is, Christians should not attend a cattle show; and his proof is, "be not conformed to this world." The argument then is, that we must not do what men of the world do! But inasmuch as men of the world do sow, plant, reap, build and gather into barns, together with a multitude of other things, which are good and honorable deeds when done by the Christian, this passage of Scripture, *in the use made of it by your correspondent*, proves nothing.

You say again, "We can agree with Bro. Butler in regard to the evils of sectarianism, but what is there of a sectarian character in the article he alludes to? Nothing, so far as we can see." The name, "An Old Methodist," is certainly sectarian. He who glories in his sectarianism glories in his own shame. A man is therefore worthy of rebuke, when he ostentatiously and complacently obtrudes his sectarianism upon our notice, as though it were an honor and a glory to him. This your correspondent has done. He has paraded himself before us, tricked out in the regimentals of his party, just as an old revolutionary soldier wears his continental uniform on the fourth of July.

But you say again, "Bro. B. is barking up the wrong tree this time. He has conjured up a phantom, and is now pursuing it with a sharp stick." What! How is this? A writer appears on your pages who glories in his sectarianism. He is "An Old Methodist." I expostulated with him. Now I am to understand that you regard his sin as of small moment?—that my interference was consequently uncalled for, and that it is in good order for you to reply in your peculiar style, "Bro. B. is barking up the wrong tree this time. He has conjured up a phantom, and is pursuing it with a sharp stick—that's all!" Well, I congratulate you that you have espoused the popular side. The whole sectarian would endorse your judgment in this matter, and vote me an unprovoked intermeddler: but whether the Apostles, who were so jealous of the first approaches of schism, are with you is perhaps a question. I remain, as I have been hitherto, very candidly and sincerely your friend,

PARDEE BUTLER.

Inland, Cedar Co., Iowa, March 1st, 1855.

Bro. Butler thinks *we* have espoused the popular side, and that the whole sectarian world will endorse our judgment, &c. This was wholly unexpected. What! has it become popular to attack *popular sins*?! This is what "An Old Methodist" was doing, and we merely intimated an assent to one or two points, leaving his piece to rest upon its own merits.

His voluntary promise that our suggestions—in regard to amendment in Agricultural Societies—will be "taken into consideration by himself and brother farmers," will be conferring an unlooked for honor on our humble judgment; and whenever they report thereon, we would like to be informed what especial benefit the public will derive from the exhibitions at large fairs of female equestrianism, and the best *small* specimen of mortality—*alias*, a Baby!

Perhaps these *may* be of immense benefit to the country at large—indeed they ought, since they bid fair to eclipse every thing else, and elicit more notices from the press than almost all the balance put together—but we confess we can not see how.

Now, we have never heard of the Society of which Bro. Butler is a member having any thing to do with female horsemanship or baby shows, but such is becoming quite general, and will, unless checked, be apt to become universal; and we do trust that Agricultural Societies will in future attend to their legitimate business, and discountenance all such disgusting scenes.

In conclusion we would say, we oppose no laudable attempt at improvement in Agriculture and the Mechanic Arts. D. B.

TOBACCO AND THE PAPER.—The Banner of Peace publishes an anecdote of an Elder who declined taking the religious paper, though he admitted it to be a good paper, calculated to be useful, because he could not pay for it. On enquiry he admitted that he paid at least *six dollars* per year for *tobacco*. We fear there are too many professing Christians, who starve their own minds and those of their families in order to feed a morbid appetite. We fear there are not a few who pay more for tobacco than they give to send the Gospel to the destitute. Is it so

THE REVISION QUESTION.

The opponents of Revision are rallying to a death-struggle. The friends of a pure Bible must look upon the strife with an anxious interest. Heaven and earth are being ransacked to find materials out of which to weave arguments which may be brought to bear against this stupendous project. The corresponding editor of the *Tennessee Baptist* is out, at length, in the opposition, and J. R. Graves is claimed as a trophy by the other side. We shall not miss him. John L. Waller said on one occasion: "Six such men would ruin any cause if they professed friendship for it." We believed him then, and have found no cause for changing our belief.

The Revision Association, in its last Anniversary, produced an impression, and created an influence, which is destined to write its history on the minds of men. The *Cumberland Presbyterian*, the *Watchman and Luminary*, have tried to mar the effect produced; but in vain. Such opposition serves only to bring the principles on which it is based closer to the light.

We shall give in our next a full report of the Chicago Anniversary of the American Bible Union. We hope to meet hundreds of our Illinois friends, together with hosts from the Eastern land. These reports and resolutions, backed up by reliable statistics, create alarm in the breasts of those who, against wind and tide, are striving to back up those bankrupt societies, whose proudest boast is a "marble palace," and whose greatest regret is an empty exchequer.—*Gospel Banner*.

We think the *Banner* is mistaken. The Revision Association will miss J. R. Graves *very much*; but it will be such a miss as a traveler would experience on being relieved of a disagreeable load which he had been forced to carry. As to "six such men ruining any cause they professed friendship for," a third part of the number would do it, *provided* they were men of influence, and such as the people did not distrust. But no one who noted carefully the course of Mr. Graves could have any confidence in his professions of friendship to the Revision cause. Sinister motives were too apparent for any one of the least penetration to fail to perceive them; and we are now confirmed in a previously

expressed opinion,* that all his pretended friendship to the cause was neither more nor less than a desire for *personal* aggrandizement. And we now entertain a further opinion, which is, that if J. R. Graves had been elected President of the Association, he would never have been claimed by the opposite side, nor should we have heard of any desire of his for the Association to be "rid of the Campbellites." But the unanimous vote that placed the lamented Waller in the Presidential Chair, and the unbounded confidence reposed in him by all revisionists, without respect to denominational predilections, was more than the envious, aspiring spirit of J. R. Graves could bear. Hence, his wanton attacks on Elder Waller and all his friends.

For our part, we regard the withdrawal of Mr. Graves as a great *blessing* to the Revision Association; and we only regret that his name stands on the records, showing that he has been identified with it.

We agree with the *Banner* that we shall never miss him so far as adding friends or funds are concerned, for if he ever brought over one *person*, or added one *dollar* to the Treasury—except, perhaps, that some Church constituted him a life member or life director—we are ignorant of the fact. But we are not ignorant of the fact, that his abuse of our brethren came very near *driving off* many ardent supporters of Revision. This was some two or three years ago, and we labored to the best of our ability to counteract the effect his course was likely to produce. Elder B. Franklin, also, who was then editor of the *Christian Age*, took up the subject, and after two or three articles of his were circulated, the brethren, it seems, concluded to continue their support, notwithstanding Mr. Graves' abuse. These will, doubtless, be rejoiced now to find that the Association is rid of him.

We bear Mr. Graves no malice; and sincerely desire that he may yet become a *good man and consistent Christian*.

D. B.

*This was some two or three years ago. We had been exchanging with him for a year or two, but we never received another number of his paper afterwards.

CORRESPONDENCE.

BRO. BATES—As we had proposed, so, by the mercies of our Father in Heaven, we were permitted to effect arrangements for our journey to the North; and on the 12th of April left our home in “the Sunny South”—the *tears* of friends and children telling us that they regretted to see us leave. We had made arrangements with Bro. R. Randolph to bear each other company to Missouri. We reached his residence the third day after we started, where we tarried a day, it being Lord’s day. He had a meeting appointed, and we both addressed a respectable congregation of people. And on the morrow, bidding farewell to our new acquaintances, we set forward on our journey—Bro. Randolph in company. At Kentuckytown he received a letter, the contents of which influenced him to give out his journey to Missouri, and we parted, with feelings rather saddened at the *lonely* prospect before us. The weather being dry and mild, the roads dry and good, every evening found us considerably advanced from our last encampment; for our carriage and tent constituted our home. Near 300 miles of our route was among the settled Indians—a very quiet and noiseless country to travel through. We entered Missouri West of Neosho, from which place we took the principal traveling road—a plain and good one for the country—to Booneville. The Missouri river was the only stream on our route *not fordable*, so low were all the waters. Scores of large channeled streams on the route do not run at all. Such a long continued and wide spread drouth as has prevailed now for many months; the unusual suffering on this and other accounts in many places in the United States; the disasters by railroads, steamboats, and on our Ocean washed coasts; the terrible storms—rather unusual workings of earth’s governing laws—make me think that the Divine Ruler of the Universe has a controversy with this nation, which he designs prosecuting by famine, pesti-

lence and war—perhaps civil and foreign. Just see the blessings the people have enjoyed, and the little indication of gratitude or thankfulness for them. And they who should be the *light* of the world, the salt of the earth, are *conformed* or *conforming* to the *world*, (instead of being transformed by the renewing of their minds,) and are becoming indistinguishable in the great mass; hence the conservative influence is becoming weak. Nations that can not, or do not, appreciate properly the *favours* of the Divine Dispenser, if they see days of prosperity they will see days of adversity and calamity. Let us remember Nineveh in sackcloth and ashes. Almost every thing but humility, deep humility, may be seen. But to end this dry lesson.

In North Missouri we came through Fayette, Huntsville, Bloomington, Kirksville and Lancaster. Had circumstances been favorable, I would have stopped at Kirksville. Bro. Wright had a meeting in progress there as we passed.

We reached the residence of Bro. C. Forbes, at Mount Pleasant, on last Wednesday evening—were present here at meeting on last Lord's day—saw and heard Bro. Miller for the first time—also had the pleasure of seeing Sister Bates and two of your daughters, with a number of old brethren. I think I will tarry here till your State Meeting comes off, to see if I can analyze it. I wish to enlarge my acquaintance with brethren, and especially the *practical workings* of the *Divine will*. I expect to visit you and Bro. J. Thompson before the meeting.

Under the influence of the principles of the great salvation,
Most affectionately your brother,

WM. RAWLINS.

Mount Pleasant, Iowa, May 16th, 1855.

A Letter on the Improvement of Morals in the Christian Church,
Addressed to a Brother in the Church.

DEAR BROTHER—Partly to express my thanks for the satisfactory manner in which I was treated by the brethren in your place and vicinity, but more especially to communicate some thoughts upon an important subject, interesting alike to each of

us, as well as the brethren generally, I address you. If what I write shall meet your approbation, you are at liberty to have it published in the *Evangelist* and Bro. Oliphant's periodical.

The subject is an improvement of morals in the Church. We need an increase of moral power among us. Though we have many individuals among us as moral and efficient as can be found in any Church, and though we have some Churches that are well ordered and active in good works, yet as a body we are very deficient in a sound Christian morality and moral teaching. In some places we have little but a name to live. Some of our oldest establishments have often dwindled into comparative insignificance, and only been resuscitated and kept alive by great efforts. We have no system by which the *daily soul-wants* of our people can be fed. They hear a great amount of preaching for a while, by which their minds become excited and overstretched, and then again they do not hear any for a long time afterwards. The extreme alternations of mind caused by our want of system, is by no means favorable to its health. The tone and character of mind that are formed under our present modes of conducting the affairs of the Church are not what they ought to be. But how can the desideratum among us be supplied? This is a question which we all ought to ask with the deepest interest. It appears plain to my mind that there can not be any permanent and sufficient improvement in morals among us without Pastors to our Churches. The tendency of much of the talk and writing of many of our brethren upon "Ancient Order," "Primitive Christianity," "The Eldership," "The Deaconship," &c., though well meant and proper in its place, is too often, in my humble opinion, under our present circumstances, injurious. I am inclined to think that never did a people since the days of the Savior, calling themselves by his name, need Pastors more than we do. When I reflect what a happy and glorious Church ours might be, in comparison with what it really is, I am greatly distressed. If built upon the foundation of Apostles and Prophets, Jesus Christ being the chief corner stone, it is certainly worth building. Every large Church certainly needs one good Pastor. Two or

three feeble Churches should unite their strength in support of one, and should jointly share his services. These Pastors should be *fit to be Pastors*. They should be good men and true—of sufficient knowledge and efficiency to feed the flock of God—they should be well paid, but of sufficient honor and nobleness of mind to take the oversight of the flock from higher motives than the love of gain. Pastors I believe to be the gift of our ascended Savior, for the perfection of the Saints.

Yours in Christian affection,

C. S. WILLIAMS.

FALSE REPORT.

During Elder Jacob Creath's late tour through Iowa, he was, when traveling through some of the Southern counties, informed that Elder A. Chatterton had become a Universalist, and had been regularly ordained a Preacher of that faith. Bro. Creath wrote to Bro. Chatterton (not that he believed the report) to let him know of it in order that he might contradict it, which he did, and the letter together with the denial were sent us for publication; but in our absence the July No. was nearly all made up, and we must therefore content ourself with a brief notice, since we feel satisfied that no person *acquainted* with Bro. Chatterton will believe the report.

We are nearly as well acquainted with Bro. Chatterton's views as we are with our own, and all we have to say about the report is, that we would like to see about *forty dozen* just such Universalist Preachers as he is, located in the West. If there were, no other edition of Ballou's Atonement or Rogers' Pro and Con of Universalism would ever emanate from the press. *That's all.*

D. B.

WORTH REMEMBERING.—Modesty is a handsome dish cover, which makes us fancy there must be something very good beneath it.

PAUL'S CELIBACY.

That the Apostle Paul was a single man, and never married, is, we believe, generally conceded and believed by all. But where is the evidence? Very few, perhaps, have ever thought of that; and there are probably those who regard it as a matter of *tradition*, and not of Scripture testimony. We can ascertain from his first letter to the Corinthians, why he led a life of celibacy, and never married. It was in consequence of the kind of life he had to lead—the troubles, persecutions and distresses with which he had to meet—his unsettled and constantly traveling mode of life—the absorbing labors in which he was perpetually engaged—and the cares of the Churches and cause always on his hands. A wife and family were things that he was utterly unprepared to take care of. Hence Paul's celibacy, and not from any *aversion* to the married state, or women, as falsely represented! Any person who will read his writings, and fail to see these things of which we have been speaking as the cause, must have but little discernment. Neither did he advise others to celibacy, or a single life, on account of any aversion of that kind, as also wrongly represented, but from some of the same and other causes as operated on himself. He says: (I. Cor. vii: chap.) “I suppose therefore that this is good *for* [on account of] the *present distress*, that it is good for a man so to be”—single. And: “But and if thou marry, thou hast *not sinned*.” And it is in reference to this state of things that Paul says, in this same chapter: “I would that all [Christian] men were even as I myself.” The Roman Catholics can get no argument here for the *celibacy of priests*, or indeed any where else. Paul also advises celibacy, in order to greater devotion to labors in the cause of Christ, as we find in this chap. (vii: 32-34)—but *advises marriage* under certain circumstances, (vii: 2-9.)

J. R. H.

THE PROPOSED CHANGE IN MISSOURI.

We scarcely know what to say now, in regard to the proposed change of time for holding the Missouri State Meeting. During our absence to Mount Pleasant, and just on the eve of our departure, a large number of communications in regard to it were received—some favoring, but more opposing, and how for us to act in the premises, or what to say, is a question in our own mind. We have no authority to say whether the meeting shall be held in August or October; and as to publishing all the late communications on the subject, that is out of the question this month, as we were nearly full before they came, and besides, it would not help to settle the matter, as some are in favor of the change, but mostly against it. It is much to be regretted that the brethren of that State did not speak out sooner. For a long time, but few said any thing about it, and they were all in favor of the change. Then word was conveyed to us that the matter was taken under advisement at the time of the Revision Convention in St. Louis, and that it was unanimously agreed on by all present, to have the change made. Since then, however, those opposed to it have sent in their objections, and if *majority* has any weight in settling the matter, then the *opposers* of the change now have it; and *our* opinion is, from the documents before us, that it will be unwise to urge the change any further, but let October be the time for this year. From the present aspect of affairs, it is to be feared that the attendance will be much less—at either time—than it would have been if it had been attended to sooner, but by keeping up the excitement it may serve to break up the meeting entirely.

We trust that no one will censure us on account of the confusion; and we do hope that, in all future time, and all places, the brethren may more fully understand each other, in regard to their wishes and wants.

D. B.

IOWA STATE MEETING.

Having just returned from the late State Meeting of Iowa, we feel desirous of saying a few words in relation to it. We should be pleased to speak of it and our visit to Mt. Pleasant and vicinity in detail, but the amount of business that has accumulated during our absence prevents us from doing so; besides, this No. being so nearly full, we should not have room for it.

We have never seen a better delegation at any meeting in the West, and best of all, all had come with the intention *to act*. The conviction that it required something more than passing resolutions and having them published in order to the upbuilding of the cause, pervaded the whole assembly; hence, they not only *willed to do*, but *put their hands* to the work also, and put them in in the right places— to wit, *in their pockets*.

We can not even mention the different items of business transacted, (all however will be made known soon,) but one thing we can not forbear mentioning, viz: the organization of a Home Missionary Society. This measure was *unanimously* concurred in, and, as before intimated, those present gave unmistakeable evidence of their earnestness in regard to it. A very liberal amount was forthwith subscribed, a considerable portion paid in, and Eld. N. A. McConnel employed to canvass in behalf of the Society. Elder A. Miller will also give some attention to it, and we doubt not but they will be able to make cheering reports of the success that attends their labors. We bespeak for them, in all their travels, such a reception as the interests of the cause demands. Brethren of Iowa, let us now “show our faith by our works.” We profess to love the cause we have espoused, and desire to see it prosper, believing, as we do, that it is the cause of God and humanity. Then, let us contribute of our substance, as the Lord has prospered us, to extend it to every nook and corner of our young State. When those agents call upon us, let us not

send them away empty handed, and with sorrowing hearts to see that the cause for which the Savior died is of less consequence in the eyes of those who profess to love Him, than a few *dimes*. But we confess that we entertain no fears that any brother or sister worthy to be called a disciple of Christ, will refuse to contribute according to his or her ability to aid in the extension of His cause. Want of room compels us to close. D. B.

CHURCH NEWS.

BRO. BATES—During the District Meeting held at Mexico, Mo., the 3rd Lord's day in May, there were 14 additions. There have been, also, 4 additions at Clarksville recently, and 1 at Painesville.

J. J. ERRETT.

Clarksville, Mo., June 1st, 1855.

Dr. H. Ream, of Abingdon, reports the result of a meeting held at that place by Brother John Miller of Walnut Grove, Ill. There were 19 additions by immersion, and 9 by reclamation, and a good impression made on the public mind. (Want of room compelled us to abridge the report.)

Bro. Honderson held a meeting in Louisville, Kentucky, commencing about the first of May, with the happiest results. It was still in progress the first week in June, and the *Louisville Journal* says, there had been, up to that time, from 60 to 70 additions.

Additional "Church News" next month.

D. B.

"I would not crawl upon the earth," said Pope to Swift, "without doing a little good; I will enjoy the pleasure of giving what I give, by giving it alive, and seeing others enjoy it. When I die, I should be ashamed to leave enough for a monument, if there was a friend in need above ground."

EDITORS' TABLE.

☞ There seems to be some misapprehension in regard to our club rates. We gave *old* subscribers who paid up all arrearages the same privilege we did *new* ones; but then it was expected of them to remit in the commencement of the year. For us to wait four, five or six months and then accept club rates, would not be in accordance with our terms, nor would it be equitable, and we can not afford it. Those in arrears are now justly due us at the rate of \$1,50 a year, but if they close in with the offer made in our last, to pay up all arrearages soon, and advance the subscription (\$1) for next year, we will still take the lowest rate. Those who neglect to do so, can not think hard of paying \$1,50 a year.

☞ Be particular in writing to us to give the proper address, (CHRISTIAN EVANGELIST, Fort Madison, Iowa,) otherwise the letters may miscarry. Several cases have occurred, in which valuable letters were directed carelessly, which, after traveling for months, finally reached the P. O. Department at Washington City, and were returned to the senders. This caused us to receive some *scoldings* for not receiving promptly; (but after the letters were returned to the senders, they apologised.) Now, it may be the case that other letters—we have no knowledge of—have failed in the same way.

☞ We again say to our friends that Bro. Henderson is from home, and *all letters on business, connected with the office, must be sent to FORT MADISON, IOWA*—otherwise, the business may not be attended to for months. Please remember this.

☞ As to the present prospects of the *Evangelist*, our labor is on the increase, and the public may judge what that indicates, without being told.

☞ Elder Jacob Creath, Agent for the Bible Revision Association, obtained in Iowa, in a little less than one month, upwards of \$1400 00 in collections and Life Memberships; and that, too, in places where two other Agents had previously (at different times) canvassed. This does pretty well for a new State, considering the small scope of country he passed through.

☞ Our contributors will please bear with us yet a little season. All communications of sufficient merit will be inserted as fast as possible. We have a great deal of matter on hand, from good writers, and, unless in extraordinary cases, the pieces will appear in the order they are received.

☞ Since the discussion now going on in the *Evangelist*, in regard to the Eldership, or power of Christian Bishops, commenced, quite a number of new hands desire to participate in it. The subject we know is important, but then it would not be best to have so many, at one and the same time, engaged in discus-

sing any subject. We must keep up our variety, and it will therefore be necessary to have articles only of moderate length. We shall be *compelled* hereafter to limit every one to not more than from two to five pages, cap paper, to the article. Unless we adhere to this (which we shall) articles will become too old before we can find room for them. Indeed, with the quantity now on hand, and the way they come in, we should never be able to catch up at all. We sincerely thank our friends for the aid thus rendered us, and would extremely regret to have any of them become impatient at the delay, and desert us. Continue your favors, one and all, if you please, and we will do our best to please you.

☞ To those wishing us to continue our essays on the Eldership, we would say, Others are now engaged in discussion, and the Eldership will be included among other things, and as we do not wish to have too much on any one subject in the same number, we shall not write any more on it until they conclude.

☞ During our absence and since our return so many business letters came to hand, and we are so much hurried filling orders for new subscribers, that we are unable to jot down many items which we had purposed incorporating in our Table this month. We'll try and bring up the rear next month, and attend to some queries on hand, also.

D. B.

OBITUARY.

BRO. BATES—Six of our Brethren and Sisters departed this life within a few months past.

L. Z. BRYANT.

Montsylvania, Oregon, April 15, 1855.

BRO. BATES—My daughter, MARIA, departed this life at my residence, in West Point, Iowa, April 12th, 1855, aged near 31 years. She had been a member of the Christian Church for some time.

NANCY MASON.

Died in this county, on Saturday, April 23rd, 1855, our beloved father in Israel, Col. JOHN RIDGLE, in the 78th year of his age. He was a member of the Christian Church for 25 years before his death. Before that he had been a member of the Baptist Church. He left a wife and family of grown children, together with a large circle of acquaintances and relatives, to mourn their loss. He was among the first members of the organization at this place, in the year 1831. During his life he was kind and benevolent. But he is gone to his rest in the Paradise of God, where we hope all of us may be prepared to meet him.

G. H. KINKAID.

Ursa, Adams county, Illinois.

BRO. BATES—I would announce to your readers that our Sister and Brother, MATILDA F. and SAMUEL WALLINGSFORD have departed this life, the former March 25th, and the latter the 28th of the same month—only three days intervening between their deaths. We feel the loss of them both in the Church and neighborhood. They *lived* like Christians and *died* like such; and we sorrow not as those without hope.

DAVID GWIN.

Abingdon, Iowa, June 1st, 1855.

Other Obituary notices were partly set up, but owing to their length could not be got in this month.

D. B.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, AUGUST, 1855.

NO. 8.

THE WORK OF AN EVANGELIST.

BRO. BATES—*Dear Sir*—Through your kindness I have received a number of your excellent *Christian Evangelist*, for which you will please accept my thanks. In reading this interesting pamphlet, I was led more forcibly than ever before to think of the vastness and importance of the work of an evangelist. The doctrine he is to preach, it is true, is stereotyped and always the same, so that a man of ordinary mind, who loves the Truth, may acquire a tolerable understanding of it. But the modes of perverting, opposing and defeating the Gospel are numerous and intricate. They are arranged in such various schemes, and their windings are so artfully and carefully wrought, that a man must be exceedingly industrious if he becomes any thing like familiar with them in an ordinary lifetime. In view of the numerous devices, as coming from the master enemy, “the Devil and Satan,” Paul says, “We are not ignorant of his devices.” Well would it be for the cause of truth and righteousness, if those now in the evangelical field could say the same. The attacks of the en-

emy have so many phases; such a variety of aspects; such plausible pretexts, and frequently assume such unexceptionable and benevolent attributes, that many in the evangelical office are not only unable to withstand and repulse him, but are wholly incompetent to distinguish his devices from the truth itself, or him from an angel of light.

It is true, if men would be satisfied with the pure and simple Gospel of Christ, without an endless variety of "sincere convictions of truth," "views of truth," "deductions from truth," "speculations about truth," "doctrines of the Gospel," "doctrines of grace," creeds that may be "proved by the Word of God," &c., &c., the danger of being misled would be comparatively small. But when the pride of opinion, love of party, or human ambition, decoys the man of God from the shore, into deep and unknown waters, he may show daring, hardihood or recklessness, and at the same time sink in the adventure; or if he should have accustomed himself to such hazardous adventures and be able to gain the shore, many may follow him who may sink in attempting so perilous an experiment. All who attempt to administer the Word should remember that it is the bread of life—that man does not live by literal bread alone, but by every word that proceedeth out of the mouth of God. The human system is not fed, nourished and supported by fine chemical lectures upon the qualities of bread, its nature and adaptation to the animal man; nor yet upon fine theories on digestion and the distribution of the nutritive qualities through the system, either true or false, but by receiving into the stomach the pure *bread itself*. Indeed, if nothing but fine theories about bread, learned views of it, and speculations upon it, were administered for a short time, the system would become disqualified to receive bread itself. In the same way, the soul is not fed, nourished and supported by fine theories, views and speculations of men *upon the Word of God*, but by receiving the *Word of God itself* into good and honest hearts. The nourishment and food for the saint is not in the views, theories and speculations of the preacher, but in the Word itself which he preaches. The quickening

and converting power to save sinners is not in the wisdom, views and theories of men, however true they may be, but in the Word of God itself. All converting and saving power is in God, and he puts it forth through the preacher and the Word. It is not the views or theories of men that quickens sinners, or feeds and strengthens saints; but God, through the evangelist who relies upon and preaches his Word, as an instrument, and through the Word.

Some of the system mongers of these times insist that though their doctrine is not in the precise words of Scripture, or the Word of God, it is an epitome, an abridgment, or more properly, it is the *essence* of the Word—the *substance*. In the same way, I suppose, as we have the essence of bread or fruit in whisky, brandy and wine. But we find that while the pure and simple bread and fruit feeds, nourishes and strengthens men, the essence, or substance, extracted by distillers, produces drunkenness. In like manner, the essence extracted by ecclesiastical distillers produces spiritual intoxication, wrangling and disputation, and is as disastrous to the spiritual good of mankind as the effects of liquor distillation are to their temporal good. The one destroys temporal good—the food that supports animal life turning it into poison, and the other destroys spiritual food, extracting from it an essence as disastrous to the soul as brandy is to the body. In both cases we need a strong prohibitory law, the one to be enforced by “legal suasion,” and the other by moral suasion, suppressing making, vending and using the disastrous essence, and give to the people pure literal bread for the body, and the bread that proceeds from the mouth of God for the soul. I am informed, however, by some old people, who can recollect when the distiller of whisky and brandy might have been a pious and acceptable deacon, bishop, or evangelist in the Church, as they thought that the best distillers did not make more than two or two and one-half gallons from a bushel of corn or rye. But it is now known that from four to six gallons are produced from the same quantity, with what they call “a better bead.” So rapidly have these essence extractors progressed in their science! But

this is not all. While the old fashioned essence produced staggering, falling into gutters, vomiting, redness and a bloated face, with frequent quarreling, fighting, stabbings, murders, fines, imprisonments, abuses and disgraces of wives and children, with as much certainty and effect as the modern article, the latter has the advantage of producing fifty cases of *delirium tremens* for one produced by the old fashioned article. In the same way a modern spiritual distiller will extract a larger system of *divinity* from a single-isolated verse, such as the words, "By which also he went and preached to the spirits in prison," than Luther, Calvin or Wesley would have extracted from the four Gospels. Indeed some of these are like some modern imbibers, who, I am told, like the wine the best that really has not a particle of the juice of the grape in it. They like the system the best that has not the least tincture of the Gospel in it. And while their modern spiritual essence does not produce real *delirium tremens*, in the place of enlightening the recipient, it destroys all relish for light, closes all the avenues by which light might enter, and disqualifies the subject for ever receiving the only remedy—the pure Word of the Lord.

Now, I hold that it is as much the duty of the Christian evangelist to oppose and expose this spiritual distilling and traffic in spiritual essences, which, by the way, are most wretched dilutions, and maintain the ancient simple practice of all ministering to the people the unadulterated Word of God, as to oppose all kinds of making and vending of all grades of ardent spirits, as a beverage. There is not one inch of safe ground in departing one jot or one tittle from the simple Gospel of Christ, as it fell from the inspired lips of the Holy Apostles of the Lamb. To guard this sacred deposit, this most sublime and pure of all the treasures ever entrusted to earthen vessels—"the glorious Gospel of the blessed God,"—and inculcate it in its own native purity and power among the children of men, is the work of the Christian evangelist. To guard it against all dilutions or resolving into essences, and give the pure article to the people, in its own mighty power and majesty, as administered by the Apostles when the

work of God was spreading from the rivers to the ends of the earth, is the work of an evangelist of Christ. He should be cautious of all essence distilled professedly from the Word; of all dilutions; of all doctrines that are mere deductions or abstractions from the Word, or that men think may be proved by the Word, and determine neither to receive nor inculcate any thing but *the Word itself*. It contains the doctrine and the proof. If he desires to see and set forth the Gospel in its condensed form, he will find it all concentrated in the single promise to Abraham, or in the great Christian proposition, "Thou art the Christ, the Son of the living God." Or if he will have and present it in its more elaborate form, he must follow the Apostles, receive and impart it in the same elaborate form as administered by the Apostles, both to the Church and to the world.

In other countries and times it was common to have some great issue. The issue at the time of Chillingworth; of Luther, and others who defended the faith, the main issue was in regard to the Divine authority of Romish traditions. The Protestant party maintained that the Bible, and the Bible alone, was the complete, perfect and all-sufficient revelation of God to man. Romanists contended for the Divine authority of the Apocryphal writings, the Apostolical creed, and the traditions of the Church as of equal authority with the Bible. Hence, we have an article in almost all the popular creeds, declaring that whatever is not read in the Scriptures is not to be required. The article upon justification by faith alone, came up in the same way. It was intended as a denial of the necessity of works of supererogation and all Romish superstitions. We have had an issue of the same kind, not to oppose Romish traditions, but Protestant creeds. In this we have gained immense ground. But a new issue is now coming, in which the Christian evangelist will be called upon to maintain the same completeness and all-sufficiency of the Holy Scriptures, as the only revelation from God to man, with more earnestness than ever before. The last great struggle between the Bible and the enemy has now commenced. The French infidels denied all miracles; but our infidels see that that will not

work. They admit that miracles were done; but they can now do as great, or greater. They admit that revelations were made from God, through Christ and the Apostles, but insist that the same is done now, and that we are not now to go to the antiquated Bible, when we have fresh miracles and revelations in our own time. What we are to sustain then is, that the Bible contains a complete revelation from God—that it does not admit the possibility of another—that it is the last will and testament—that all attempts at revelations from God are delusions or pretenses—that the Bible is still to be believed and obeyed, and that by it we shall be judged in the end.

Respectfully yours,

BENJ. FRANKLIN.

WHO ARE YOUR ARISTOCRATS?—Twenty years ago this one made candles, that one sold cheese and butter, another butchered, a fourth carried on a distillery; another was a contractor on canals, others were merchants and mechanics. They are acquainted with both ends of society, as their children will be after them, though it will not do to say so *out loud!* For often you shall find that these toiling worms hatch butterflies—and they live about a year. Death brings a division of property, and it brings new financiers; the old gent is discharged, the young gent takes his revenues, and begins to travel—toward poverty, which he reaches before death, or his children do, if he does not. So that, in fact, though there is a sort of monied race, it is not hereditary, it is accessible to all; three good seasons of cotton will send a generation of men up—a score of years will bring them all down and their children to labor. The father grubs, and grows rich—his children strut and use the money. Their children in turn, inherit the pride and go to shiftless poverty; next, their children, reinvigorated by fresh plebian blood, and by the smell of the clod come up again.

Thus society, like a tree, draws its sap from the earth, changes it into leaves and blossoms, spreads them abroad in great glory, sheds them off to fall back to the earth, again to mingle with soil, and at length to reappear in new dress and fresh garniture.—*Hunt's Merchants' Magazine.*

REVIEW.—No. 4.

BRETHREN BATES & HENDERSON—In our last we promised in the present No. to notice farther some of the inconsistencies of Bro. Cox; particularly in his views of Church government, or the proper administration of the discipline of the Church; which we will now proceed to do. The brother says: "In the beginning of the Gospel, I do not read of the Apostles organizing a Church, and giving it a definite system of government." And again: "There is no precise system of government, no exact form of administration sketched in the New Testament." And further: "I oppose a definite form of Church government, because such form is not laid down in the Scriptures—because in order to reach it we are compelled to proceed on speculative grounds to establish the foundation, by reason instead of the Word of God."

After the expression by the brother of the sentiments contained in the above extracts, so fully and oft repeated, we were prepared to expect nothing but very general views on his part, combined with great liberality of sentiment upon the subject of Church government—a large margin, so to speak, for the exercise of a liberal discretion, to be filled up almost *ad libitum* by those interested. If there is no definite form of Church government, no precise system of administration sketched in the New Testament, as a matter of course, a great deal must be left to the prudence and discretion of those that are to be the subjects of this government, left, according to the brother, so very indefinite on the Sacred page. We would, therefore, hardly have expected him to object to any form of government that a Church in the exercise of a sound discretion might think proper to adopt for itself, as where a system of government is left indefinite it can only be rendered definite by further legislation on the part of the power instituting the same, or by the agreement or common consent of those under such a system of government. But instead

of the liberal views which the sentiments expressed had justified us in expecting, what was our surprise to find the brother, in a subsequent essay, pointing out with great minuteness and definiteness of detail, the exact mode of procedure that should be adopted and invariably adhered to in every case of discipline that might arise in any and every Church! And he has attempted to prove his views to be Scriptural, by referring, as he says, to "five precedents" in the New Testament; which, he contends, go to establish the same. In his second essay he says, "Let every member of the congregation hear it (the case of discipline) and then decide as in the presence of God. This (continues he) is positively due to the character of every man—due to his family, to his friends, and to the community of which he is a member." And again: "In bringing matters of discipline before the congregation—in specifically setting forth the accusation—in explicitly publishing the testimony, and in actually hearing the defense of the accused in person, there is the best security that can be given against any error in the Bishops, and a rational foundation laid for doing justice in the case. Merely asking for objections is not enough. An affirmative resolution ought to be passed, on which every member ought to vote, as a matter of duty." Who, after the latitudinarian sentiments expressed by the brother, as to the indefiniteness of the system of Church government sketched on the pages of the New Testament, would have expected him to undertake to sketch with so much exactness and minuteness of detail, the *precise* course that should be adopted in every case of discipline that may occur? He should not presume to make that definite which the Lord has left indefinite, or to limit the Churches, where, as he contends, the Lord has not done so. Verily, "the legs of the lame are not equal."

We will also in this connection refer to another inconsistency in the brother's views, in reference to the same subject.

He says in his first essay, "It is most unfortunate that the idea of 'ruling' suggests to our minds the thought of arbitrary sway. The idea of ruling in the New Testament is only another name for moral and spiritual influence. This is the noblest form

of power. It springs from an intellect illuminated with truth; from a heart, the depths of whose affections have been unsealed and consecrated to the work of doing good. This sort of power gives life and power to all minds on which it operates, by bringing them into sympathy with itself, by breathing into them a new consciousness of duty, of the worth and dignity of right doing. And this (continues he) *is the only power legitimately known to the Church.* The Bishop ought to be its representative." [The italics are ours]

The above is a beautiful, flowing and truly captivating paragraph, so far as its style and general sentiments are concerned; so beautiful, indeed, that we had well nigh adopted its breathings, without observing the principle of nullification and disorganization that lies couched beneath its gilded surface. It contains a sentiment which strikes at and nullifies all authoritative disciplinary action on the part of the Church. It commences by expressing the opinion, that it was unfortunate that the idea of 'ruling' suggests to the mind the thought of arbitrary sway. In this sentence the term *arbitrary*, if not thrown in simply as an expletive, is incorporated, as we opine, merely as a make weight, for effect, as it is evident, from what follows in the paragraph, that in the brother's estimation the Church should be inhibited from the exercise of *all* executive or judicial power whatever. Why, then, talk about *arbitrary* power or sway in such a connection? Why use the word "arbitrary" at all? when it is manifest that he intends to condemn and deny to the Church as legitimate the exercise of *all* power whatever, that does not consist purely of *moral and spiritual influence*; or does he intend to characterize every other description of power, except that indicated, as arbitrary and unauthorized? Can the brother conceive of no exercise of power, beyond mere moral and spiritual influence, that would not be tyrannical and arbitrary; but that would be salutary and wholesome, and conservative in its character? If he can not, we hope others will be able to make the discrimination. The power referred to is, to be sure, a very important one; one which should be cherished and rendered as potent as possible for good,

and with all the sincere and well disposed in the congregation, it would be efficacious and controlling; but how shall the rebellious, the insubordinate and the incorrigible, (should there unfortunately be any of that class in the Church,) be reached? They have become callous or insensible to all moral means, to all moral and spiritual influence, (the only sort of power which, according to the brother, can legitimately be brought to bear upon them.) What, then, must be done in their case? Must they be permitted to remain as "spots in our feasts of charity," as roots of bitterness to defile others? According to the brother, if we interpret him correctly, the Church is without remedy, as moral and spiritual influence has proved ineffectual in their case, in reclaiming them; and this power is inadequate to their exclusion, as that sort of power simply can never accomplish such a result; the Church, then, according to the principle laid down by the brother, must tolerate them, and get along as best they can, no matter what injury may be inflicted on the cause, or what disorders brought into the Church. We are strengthened, yes, confirmed, in the correctness of the expose we have given of the views of the brother, from the fact that he says, the Bishop should be the representative of power in question; and no one will suppose that he intended to make the Bishops the representatives or embodiment of a power that would authorize or confer upon them possessing it, the right to exclude a member from the Church; and besides, the whole tenor of his first essay seems to be directed alike against the exercise of such a power, by the Church itself, or any one else. His great object seeming to be to liberate the individual "from the bondage of outward condition," "to take him out of the hands of society and place him in his own hands," and to prove, that in the beginning of the Gospel the Apostles did not organize a Church, and give it a definite system of government, and that "the collecting of believers into a worshipping assembly in primitive times was not effected by the Apostles," and to show that it was wrong to lodge in the Church "a power to crush even the feeblest," (to exclude him, we suppose, as that is the extent of power that has been exercised by any Church;)

and that "it is not by earthly Church books that God knoweth the members of Christ's body," but that "God's book of *remembrance* teaches who is good." In the light, then, of the above quotation, as expressive of the sentiments of the brother upon the subject to which they refer, who, we would ask, can doubt the correctness of our conclusions as to his views, as embodied in the paragraph in question? No one, we think. But it seems a great change has come over, if not "the spirit of his dream," at least, over the sentiments of his second essay, when compared with those of the first. In that he speaks freely and unambiguously upon the subject of the exclusion of members, and goes on to point out how it should be done. He says, "The Church must separate itself from every profligate and wicked person." And further, "In my opinion no case of importance ought ever to be decided till a uniform vote is had; till the whole congregation has fully expressed itself, and the utmost satisfaction obtains among the members." This mode of procedure, however specious it may appear to some, would often, if not indeed, always, be found impracticable in a Church of any size, as it would, in the first place, be very difficult to procure the attendance of the whole Church, upon any occasion, however important, and it would likely be much more difficult, to secure their continued presence long enough to hear, investigate and decide a case of discipline that would occupy much time in the disposition of it, to say nothing of the difficulty of getting all the members of a Church, (composed of, say from one to two hundred persons,) if present, to give that sort of attention which would be necessary to enable them properly to understand a case that was at all complicated: and then, in the end, there might be great diversity of opinion; or the case might be of such a nature as to forbid the idea of all the members, male and female, participating in its investigation and decision. So that the brother's views, when they come to be reduced to practice, would be found to be utopian and impracticable.

The brother's positions and views, as presented in the two essays referred to, are not only diverse but antagonistic. It is no

part of our purpose, however, to undertake to reconcile them—we think he will hardly undertake that task himself. We have referred to his tortuous and zigzag course of reasoning, to show how inconsistent and unreliable are his conclusions, and how unsafe it would be to follow his lead, or to adopt his crude and undigested system of Church government, as the model presented in the New Testament; and for the further purpose of verifying what we have said in reference to these inconsistencies; and as to the insubordinate and disorganizing tendency of his views. We have performed this task, however, with none other than the kindest feelings on our part, and if we have spoken plainly, it is because we thought the truth demanded it: truth is too precious and important to be compromised or concealed, for the sake of any one, however dear or highly esteemed.

ANCIENT ORDER.

P. S. There is a typographical error in our second essay, published in the May No. of the current volume, (or it may have been chirographical,) that we deem of sufficient importance to notice, as it destroys the intelligibility of the sentence, or, more properly, paragraph, in which it occurs. On page 212, in the 16th line from the bottom, for “*chiding*” read “*include.*” When corrected the paragraph will read as follows, (omitting some portions of it, not necessary to its intelligibility here,) “We would, enquire then, what are we to understand by the term, ‘*outward condition,*’ and the phrase, ‘*taking a man out of the hand of society?*’ &c. If they do not refer directly and exclusively to, are they not intended, at least to *include* the disciplinary action of the Church; from the bondage of which the individual that may at any time have been the subject of the same is to be liberated, when it may not accord with *his* reason, but impinges upon *his* conscious perceptions of truth and duty?”

A. O.

Educate thy children, lest one of these fine days they educate thee in a school with no vacations.

ABSTRACT OF THE PROCEEDINGS OF THE IOWA STATE
MEETING,

Held in Mount Pleasant, June 8th and 9th, 1855.

A large number of Elders and Brethren having convened in the Christian Chapel, in Mount Pleasant, June 8th, 1855, at 11 o'clock A. M., Bro. J. Hartzell conducted the introductory devotions, and a President and Secretary were chosen. The meeting continued through four sessions, during which two subjects engrossed the deliberations of the Convention, viz: *Education* and *Christian Missions*. Upon the first theme, the Convention could not agree on the most expedient course to pursue. At the conclusion of "much disputing," conducted with great ability and zeal, but which ended in the most amicable feelings, it was unanimously,

Resolved. That this meeting commend to the brotherhood the efforts of the brethren of Mount Pleasant and vicinity, in building up an Institution of Learning in Mount Pleasant.

The subject of Missions claimed much attention. A *Constitution* was reported and adopted, and the *Officers* and *Directors* duly elected, and over *Four Hundred Dollars* subscribed to "sustain the preaching of the Gospel in destitute parts of the State."

On motion, it was agreed that the next State Meeting be held in Oskaloosa, commencing on Friday before the 2nd Lord's day in September, 1855, at 10 o'clock; and that the next Annual Meeting be held in Marion, Linn county, on Thursday before the 2nd Lord's day in June, 1856, commencing at 2 o'clock P. M.

S. H. BONHAM, *President.*

A. CHATIERION, *Secretary.*

CONSTITUTION OF THE IOWA CHRISTIAN MISSIONARY
SOCIETY.

ARTICLE 1. This Society shall be called "THE IOWA CHRISTIAN MISSIONARY SOCIETY;" the object of which shall be, *to sustain the preaching of the Gospel in destitute parts of the State.*

ART. 2. The payment of *one dollar* annually shall constitute a *membership*; and the payment of *twenty dollars*, in *four equal annual installments*, shall constitute a *life membership*.

be committed to a *President*, two *Vice Presidents*, a *Recording Secretary*, a *Corresponding Secretary*, a *Treasurer*, and *twelve Directors*, seven of whom shall constitute a quorum, and shall have power to make their own *By-laws*.

ART. 4. Any congregation of the disciples of CHRIST, contributing to the funds of this Society, shall be auxiliary, and shall be entitled to one Delegate for every twenty members; and any congregation not numbering twenty members shall be entitled to one Delegate; which Delegates shall have an equal right with the members of this Society in the transaction of any business not confined to the Officers and Board of Directors.

ART. 5. Each contributing congregation shall send its contributions, by its Delegates, to the Treasurer of this Society, at its regular Annual Meetings.

ART. 6. This Society shall hold its Annual Meetings, commencing on Thursday before the 2nd Lord's day in June of each year, at 2 o'clock P. M., at the place appointed by the preceding Annual Meeting.

ART. 7. The Board of Directors shall hold four meetings in each year, as follows: Thursday before the 2nd Lord's day in June; Friday before the 2nd Lord's day in September; Friday before the 2nd Lord's day in December, and Friday before the 2nd Lord's day in March.

ART. 8. The President may call Special Meetings of the Board of Directors; and the President, with the concurrence of five Directors, may call Special Meetings of the Society, whenever the interests of the Society may be promoted thereby.

ART. 9. The Treasurer shall, at each Annual Meeting, report the state of the finances, showing the receipts and expenditures, and the balance in the Treasury.

ART. 10. The Recording Secretary shall make to this Society, at its regular Annual Meetings, such report as shall give a just representation of the doings of the Board of Directors.

ART. 11. The members of this Society, with the Delegates from auxiliary Societies, shall, at the Annual Meetings of the Society, elect the Officers and Board of Directors.

ART. 12. This Society, whenever *twenty* or more members be obtained, shall be authorized to elect the contemplated Officers and Board of Directors, whose term of service shall continue until the next Annual Meeting, and until their successors are elected.

ART. 13. This Constitution may be altered or amended by a vote of two thirds of the members present at any Annual Meeting of the Society.

Adopted at a *State Meeting* of the Christian Congregations in Iowa, held at Mount Pleasant, June 8th and 9th, A. D. 1855.

ART. 3. The management of the interests of this Society shall

Officers for the First Year.

A. CHATTERTON, Oskaloosa,	<i>President.</i>
JOSHUA SWALLOW, Newton,	} <i>Vice Presidents.</i>
J. H. BACON, Fort Madison,	
JOHN BOWMAN, Mount Pleasant,	<i>Rec. Sec'y.</i>
ARTHUR MILLER, " "	<i>Cor. Sec'y.</i>
W. A. SAUNDERS, " "	<i>Treasurer.</i>
JONAS HARTZELL, Davenport,	} <i>Directors.</i>
F. B. LOWREY, Lost Creek,	
JEREMIAH MURPHY, Newton,	
N. A. M'CONNELL, Marion,	
ALVIN SAUNDERS, Mount Pleasant,	
J. L. L. TERRY, Brighton,	
S. H. BONHAM, Frank Pierce,	
A. HARLAN, Ottumwa,	
J. A. DRAKE, Drakesville,	
SAM'L KNIGHT, Farmington,	
SAM'L DOWNEY, Abingdon,	
WM. C. PAINE, Fort Madison,	

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**PROCEEDINGS OF THE FIRST ANNUAL MEETING OF THE
IOWA CHRISTIAN MISSIONARY SOCIETY,**

Held in Mount Pleasant, June 11th, A. D. 1855.

Met pursuant to adjournment—Brother A. Chatterton in the Chair. Meeting called to order. Brother Bacon addressed the Throne of Grace.

On motion, Bro. John Bowman was elected Recording Secretary, to fill the place of Bro. C. P. Gilkison, resigned.

On motion, Bro. N. A. McConnell was unanimously chosen Missionary for three months.

On motion, the Missionary Society agree to pay Bro. McConnell one month advance payment.

On motion, it was,

Resolved, That the Recording Secretary secure the printing of five hundred copies of the Constitution for distribution.

On motion, the Treasurer was authorized to pay five dollars for Bro. Hartzel's tract on Remission, for distribution.

On motion, the Officers and Directors living at Mount Pleasant were appointed a Committee to draft By-laws, and to report at the Quarterly Meeting at Oskaloosa.

On motion, Bro. A. Miller was appointed to deliver a Missionary Discourse, for the meeting at Oskaloosa, on Saturday, at 2 o'clock P. M. Bro. Swallow alternate.

Moved that the thanks of this meeting be tendered to the brethren and citizens of Mount Pleasant, for the respect shown to the members of the Convention, during its session.

Moved that the proceedings of this meeting be printed in the *Christian Evangelist*.

On motion, the meeting adjourned to meet at Oskaloosa.

Closed with prayer, by Bro. James Grant.

A. CHATTERTON, *Chairman*.

J. BOWMAN, *Secretary*.

SECRETARY'S ADDRESS.

BRO. BATES—Permit me to say in conjunction with the foregoing report, that I have never before had the privilege of attending such a meeting—a meeting which had solely in view the glory of God and the good of man—a meeting in which abounded such fervency of spirit and *Christian union*.

I acknowledge, dear brother, that my feelings quite overcame me on Saturday evening, when it was proposed, in a short address, that the brethren then and there assembled should set the good example of contributing to the cause of Christian Missions, to see them coming forward, almost as a man, and many with tears in their eyes, setting their names, with sums annexed, varying from one to twenty dollars, till the sum of \$407,50 stood upon the paper, as the basis of the first general missionary effort of the Christian Church of Iowa. This was most ominous of good. We had talked and deliberated upon the duty of sending the Gospel to destitute parts of the State, till our hearts were full, and words were any longer but poor things, and almost spontaneous action was the result. Such spontaneous, united action is ominous of good to the cause. I have reason to think—nay, I will say—it is my *faith*, that where there is union, and tears, and prayers, and *action*, God's cause *will* prevail.

On Monday morning was the first meeting of the Officers and Board of the Society. Here we deliberated upon the subject of sending out an evangelist immediately. Our beloved Brother McConnell, after much feeling, occasioned by the fact that he would be separated, for the time being, from the congregation in which he had formerly labored, consented to travel till the next Quarterly Meeting of the Board. It was then proposed to sing the song,

“Go with thy servant, Lord,”

when we gave to him the “right hand of fellowship,” that he

should go to the "destitute;" then bowing in prayer, that fervent man of God, Bro. Grant, addressed a Throne of Grace in behalf of the Church, in behalf of the cause, and in behalf of him who was our first State Missionary.

Brethren of the Lord Jesus in Iowa, we have organized a Missionary Society, under favorable auspices. It had its origin in heartfelt desires for the extension of the Redeemer's kingdom, in prayers and tears. God was there; and there were made sacrifices, apart from tears, and prayers, and holy counsels, with which He is well pleased.

I would to God that all my brethren of this fair State could have been present and imbibed of the "spirit of grace and glory" present at the meeting; that they might have felt the love, the union, the promptings to duty, that were there so effectually instilled. I know it wants but a reliance upon God, and a unity of effort to make many a moral desert "bloom and blossom as the rose."

Brethren, let us wake up anew to the world's conversion. God's means are *omnipotent* to save, but we must use them. Let us throw aside that soul-destroying spirit, selfishness, the love of the world; for, "If any man love the world, the love of the Father is not in him." Let us love God and his cause; and as the waters of Old Ocean are rendered pure by their own action, so may your souls be purified in obeying the Truth. The path of duty and sacrifice is the path of happiness and the way to Heaven. Be imitators of Him who was once "rich, but for your sakes became poor, that ye through his poverty might be rich."

We have made use of an organization, "*The Iowa Christian Missionary Society*," that we might concentrate our means to "support the preaching of the Gospel in destitute parts of the State." Is not this laudable? Brother, who reads this, will you not take *stock* in the enterprise? Will not every *Church* become an *auxiliary*, in consonance with the provisions of the Constitution? How many brethren could take a life membership—pay five dollars a year for four years! How many could give a dollar! How many could give a widow's mite! How soon could the sum be raised from hundreds to thousands!

Brethren, come up to Oskaloosa in September!—let's go to Marion in June next! Your brethren who have gone before in this enterprise have yet many good things to say upon the subject of God's love and Christian duty. Come with your offerings, and you shall return happier and better—yes, *better* than when you came. Or should your soul ardently burn to do some-

thing as you read this, enclose your offering in a letter directed to our *Treasurer*, W. A. SAUNDERS, *Mount Pleasant, Iowa*.

Let the brethren where our Missionary or Missionaries shall come, and who see the visible tokens of good resulting—let them remember the cause, by “the fellowship of the contribution,” pay to his hand, and he will account to the Society.

Brethren of the State of Iowa, let not the Missionary cause die! I beseech you as one who knows the wants of this State, and who loves his Master’s cause, *let not the Missionary cause die*. Our Lord was a Missionary; the Apostles were Missionaries; the Holy Evangelists were Missionaries; and it is made the duty of the Church, through all time, to preach the Gospel to the world through Missionaries. Shall we act our part, that we may hear Him say, “Well done good and faithful servant?”

A. CHATTERTON.

EXTRACT.—To allege that a nation is void of all religion, betrays ignorance of the history of mankind. The traditions of their fathers, and their own observations on the works of Nature, together with that superstition which is inherent in the human frame, have in all ages raised in the minds of men some idea of a superior being. Hence it is, that in the darkest times, and amongst the most barbarous nations, the very populace themselves had some faint notion of a Divinity. The Indians, who worship no God, believe that he exists, and that he created, supports and governs the universe.—*Baltimore, Ky.*, August, 1854.

REMARKS.—We do not believe that it is within the power of the human mind to conceive of the existence of a God, or Supreme Being from the works of Nature alone. It is true, that almost all nations have some idea of a God, but then it has come from *revelation*, in some way—either by *tradition* from one generation to another, or in some other form. Nature is *dumō*—she has no tongue or voice of her own, by which she can speak to man. All she can do is only to *illustrate* the existence of a God, after revelation has made Him known. This has several times been amply proved or demonstrated. The “Religion of Nature,” as generally used, is a false term. The Bible contains all the real and true religion in the world, and all the correct knowledge of God.

J. R. H.

BAPTIST VIEWS OF BAPTISM MORE THAN A HUNDRED YEARS AGO.

We wish to call the attention of Mr. Graves, and his brethren who are engaged with him in misrepresenting and slandering us, and in heaping upon us all the odium and abuse they can, to the following, which seem to have been *Baptist* sentiments more than a century ago. It is extracts from a "Serious Reply to the Rev. John Wesley, by Gilbert Boyce, a Baptist." And this is not all we have of the same kind—we have a good deal more, which shall be forthcoming at the proper time hereafter. As Mr. Graves has been making extracts from the writings of our brethren, we will give him some from those of his own. The reader will see that what Mr. Graves denounces as *baptismal regeneration* and *heresy*, is here advocated by one of his own brethren, as the teaching of the New Testament and the doctrine of the Apostles! Let the reader remember, that this was more than a *hundred years ago*, and was then *Baptist* doctrine. And here too we have what is called "Campbellism," some *sixty years* before Alexander Campbell was born. But to the extracts, which are as follows: J. R. H.

"Upon the whole, I may safely and without erring conclude, that let a man pretend to what he will, 'tis certain that he never can be led by the Spirit of God, who is not led by the Word of God: for the Word and Spirit are one, and agree in one: they speak the same thing. Whosoever, therefore, opposes and contradicts the Scriptures, opposes and contradicts the Spirit. The Spirit doth not say and unsay—hath not said one thing by the Apostles and another by the Methodists. No, no—He can not be guilty of self-contradictions; therefore, whoever are led by the Scriptures, are led by the Spirit; for the Scriptures are the divine breathings of the Spirit of God. And whatever secret whispers any one may pretend to have as an overplus, if those whispers contain any thing in them which is contrary to the plain spoken words of the Scriptures, they are not the whispers of God's Spirit, but of the Devil. Every man, therefore, ought to be very careful how he entertains a whispering spirit.

"Thirdly—Baptism is necessary to penitent believers to entitle them to the promise of forgiveness of sins, which is freely given to

all such through His precious blood, according to the riches of God's grace—Ephes. i: 7. Accordingly, St. Peter says to his new made converts at Jerusalem, 'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.'—Acts ii: 38. It ought to be observed that remission of sins is not promised to repentance only, but to repentance and baptism. The Apostle seems to make baptism as necessary as repentance to entitle them to the promise—not to either of them singly and separately, but to both conjointly. Therefore, it appears plain that baptism is to be an inseparable companion with repentance, as faith is to be with them both, in order to receive the promise. If any man will be so venturesome as to cast out baptism from the above text, and declare remission of sins to repentance only, I may, by the same authority he can produce, cast out repentance and declare remission of sins to baptism only. But I will only add the case of Paul, which seems plainly to confirm the necessity of baptism to entitle penitent believers to the promise of forgiveness of sins.—Acts xxii: 16. Ananias undoubtedly understood the necessity of baptism to answer its designed end, or he would not have expressed himself in such terms. Now, suppose the three thousand mentioned in Acts iii: 41, and Paul in the above text, had objected against and refused to have been received as members of the Church of Christ, would the Apostles and the rest of the brethren, the Church, have admitted them into fellowship with them? Or would they, without such admission and baptism, have received remission of their sins? If not, then what I have said of the necessity of baptism under this head is just and right. Therefore, if it was so in the Apostles' time, it must be the same, the very same, in our time; and I appeal to you, Sir, and every serious, knowing Christian, for a decision on this point.

“Fourthly—Baptism is also previously necessary not only to entitle penitent believers to the promise of forgiveness of sins, but also to the promise of receiving the Holy Ghost,—Acts ii: 38, as above cited. Nor do we certainly know of any one person besides Cornelius and his friends, that ever received the Holy Ghost before he was baptized. As to the wild enthusiastic notions of some about their having received the Holy Ghost, I am sure no wise and judicious Christian—no sober, thinking person, will pay any regard to them.

“Wherein may we not this day expect to receive remission of sins and every Spiritual blessing in the same way, or in using the same means they were wont to do in the days of the Apostles? Why not? Do you know of any man who lived in the Apostles' days, who received remission of sins, &c., before he believed, repented and was baptized? Or can you show me any promise that God has made that it ever should be so in any age of the world? If not, what reason have you to think it so now? Have a care that you are not led by an enthusiastic spirit.”

OUR COUNTRY.

BY MRS. MARY R. HALL.

Concluded.

We have attempted in a very brief manner to call the attention to a few of those turbid streams, whose foul waters rush noiselessly on to fill the mighty current that threatens the destruction of all we hold dear as a nation. We know full well that there are many who may mock at our feeble effort, and charge us with weakness and sophistry. They will also tell us that as a nation we are capable of enacting wholesome laws, adapted to our wants and necessities, independent of those given by Inspiration; that it is foolishness to believe that the Bible has aught to do with our liberties or our national prosperity. We have but to refer all such to the sad records of the past—to point them to the midnight gloom that now broods over all portions of the earth, where the Bible is not known, to prove the fallacy of their belief.

Where are the mighty nations whom God once exalted; causing them to increase in wealth, learning and power, till they became secure in their strength, and by their disobedience and corruption, defied the Lord of Hosts to utterly cast them down and place upon their necks the galling yoke of bondage? Swept from off the face of the earth by that hand that had once been stretched out to save them. Naught remains of their existence save what may be found upon history's page! Wealth had not power to bind together the corrupted mass, or keep it from decay—the festering sores could not be gilded over and concealed from the eye of *Omniscience*. Learning, philosophy and refinement became powerless, and yielded their sway passively to ignorance, superstition and vulgarity; while the arts and sciences fled with dismay, and were buried with the general wreck. Proud cities, with their temples of fame, fell and mingled with the dust, leaving no trace of their magnificence to tell of their former

greatness, and wild beasts of prey now roam over the barren waste where once they stood, while the once cultivated fields and fruitful valleys bear testimony to Jehovah's wrath! Thus nation after nation hath passed away, and in every instance history records the fact, that they had become corrupt and were living in open violation of the laws of God when destruction came upon them. What an important lesson for *us*, who have sprung, phoenix like, from the ashes of the nations which once existed upon the face of the earth! If God spared not them, but cut them down in his wrath on account of their wickedness, what hope have *we* that He will spare *us*, if guilty of the like transgressions? Are we made of better clay, or are the souls implanted within us more noble or nearer allied to Deity, that He should look leniently upon the sins and follies we commit? Certainly not.

Will our wealth, our boasted facilities for obtaining knowledge, our great natural resources, stand as a barrier between us and the judgments of a Holy God? As they were of no avail to those who have perished before us, so will they all avail us nothing. *Where, then, is our hope?* Again we affirm, *that it lies in our obedience to the Divine commands!* We fearlessly maintain that the *Word of God* is the great foundation upon which all our national prosperity is based; and glittering above the stars and stripes which grace our country's banner should be an open Bible, as emblematical of the *true* source from whence all our choicest blessings spring!

And yet scattered throughout our land we find those who treat this blessed Book with scorn, who despise its counsels, and set at naught its reproofs! They are ignorant of the fact, or unwilling to acknowledge it, that to the influence which goes forth from the Bible are they indebted, not only for the liberties they enjoy, but for every moral virtue which has been implanted within their natures. And is proof wanting? Destroy the Sacred Volume throughout our land—let not a copy of it be found in any of our dwellings—teach not its holy truths to our children—close up all our sanctuaries dedicated to the service of the Most High—let no tolling bell call forth the worshipers of God up to his holy

day—yea, let even the day itself cease to be regarded as sacred—seal up the lips of those who bring the glad news of salvation—let every messenger of mercy be driven from our borders, and hush to silence every voice of prayer—open no more the doors of the Sabbath School—tear down the standard of the Cross—enact laws without reference to the Divine Code—yea, acknowledge none as coming directly from God, and though you dare not deny the existence of such a being, yet the work of destruction will be complete!

All the dark and fiendish passions of man would, thus unrestrained, burst forth with demoniac fury; our proud temples of learning would soon lie in unsightly heaps; ignorance and darkness, both moral and mental, would prevail; our broad winged eagle would plume her wings for an eternal flight, as the sun of our liberty forever set! Methinks the Heavens would be clothed in sackcloth, the earth re-echo the death groans of our Republic as the golden chain which bound her together and kept her secure was snapped asunder.

Is there a scoffer at the Christian religion, an unbeliever in Divine Revelation, who would willingly be subjected to the effects of such a change? *We do not believe there is one.* The mind is filled with horror at the thought of no Bible, no Sabbath, no Sanctuary, no prayer. If it then be true, that to the influence of the Word of God we are indebted for the exalted position which we have attained; it is also true that every violation of the Divine commands, strikes but a death blow to our glorious Republic, and shakes to the very foundation the pillars upon which she rests.

It is an alarming fact which should startle every Christian philanthropist and patriot, that vice, in all its loathsome and disgusting forms, is on the increase; that it marches at noonday unblushingly through our land, spreading its fearful pall over the future destinies of our country.

Already the cloud blackens a large portion of our horizon, whose muttering thunders tell of the approaching tempest; *that tempest* which if suffered to burst over our heads with all its

fury, will sweep from our borders, with its desolating wing, every vestige of that precious legacy bequeathed us by our fathers—the purchase of their hearts' blood.

While with joy we admit that numbers are now fixing their eagle eyes upon the portentous cloud, and devising plans to dispel its gloom, with heartfelt sorrow we are compelled to say that the great mass of our people appear to be wholly unconscious of its presence. We need a thorough waking up of the public mind on this subject; and God grant that it may take place before it is too late!

As the inhabitants of the Old World refused to listen to the warning voice of Noah, until the Heavens were opened for their destruction, so will it be with *Our Country*, unless there be a turning to the Lord in time to prevent the pouring out of His vengeance upon the land. Now is the day for successful action; and *united efforts* are necessary for the accomplishment of this great work. As a *Nation* we stand guilty before God—as a Nation we must humble ourselves and repent!

Then shall our prosperity stand firm, and we may hope to be exalted to the very pinnacle of earthly glory—as a beacon light, guiding all nations under Heaven in the paths of peace and honor. The islands of the sea will reflect our radiance, and the dark, benighted corners of the earth feel the renovating and genial effects of our influence.

OUR COUNTRY! the "*Cradle of Liberty!*" will have nursed the feeble infant, fed and supported its increasing strength, till bursting its swaddling cloths it leaped forth a mighty giant, encircling the whole earth in its wide embrace, while the Blessed Truth will be proclaimed from land to land, and from sea to sea, "Happy is that people whose God is the Lord."

Keokuk, Iowa, 1855.

Other persons were born about the same time as thyself, and have been growing up ever since, as well as thou. Therefore be not proud.

THE WAY, THE TRUTH, THE LIFE.

BY EDITH DENNA.

Great Father, friend, to Thee,
 We come and earnestly
 Implore Thy holy might,
 To guide our feet aright
 Through sin's and sorrow's night
 Up to the realms of light—
 Thou art the way.

Our place is in the dust,
 Yet, God, in Thee we trust;
 Thy Word shall aye endure
 When seas shall be no more;
 When even death is o'er
 We'll own Thy sov'reign power—
 Thou art the Truth.

When clouds around us lower,
 And life's rough tempests roar,
 The darkness we'll abide—
 Stemming the angry tide,
 We'll seek Thy sheltering side
 And in our fortress hide—
 Thou art the Life.

The Life, the Truth, the Way,
 We ask no other stay—
 By sin and anguish tossed,
 Without this we were lost,
 And ne'er could join that host
 Who in their Savior boast—
 The All in All.

Fort Madison.

SOUND DOCTRINE.—In England there are two maxims which generally prevail in society, and which might be adopted with advantage—they are that, “*It is vulgar to live above your means,*” or, “*To dress above your station.*”

ISRAELITES AND KNOW NOTHINGS.—The *Israelite* of a recent date says:

Nothing prevents us making our name respected in every way in this country. The laws of the Union, based upon the broad and divine principle of equality of all men, know nothing either of the privileges of nobility, or of the exceptional laws of Jews. Here we are all alike, enjoying all the same rights, indulge all in the same advantages, whether Protestants, Catholics or Jews, natives or aliens. And no one, but the criminal, who has forfeited his rights, has ever to fear that any power will encroach upon his right, as long as America will be America.

Again, the native American is free from all prejudices; and even if we see at present a mighty league of exclusive "Know Nothings" established throughout the Union, it was not formed before the fear was excited by the arrogance of some Catholic Bishops, that the peculiarities and intolerance of the Catholic Church would endanger the rights, liberties and principles of the American Constitution. We recollect very well, that no animosity, no apprehension was felt by the Americans, until the Bishops wanted to become the supreme and only lords of all church property, thereby creating a power, dangerous beyond all calculation. The founder of the secret order of Know Nothings is none but the Nuncio Bedini! The American people is a liberal, noble minded, unprejudiced, charitable and tolerant nation.

They take every man for what he is worth, and not for what he believes; and if you, Israelites, step before him as a descendant of the old people of God; if you are able to vindicate the principles of your religion; if you can explain to his common sense the plain doctrines of your faith, you may be sure you will not be despised or mistrusted, but respected and well treated. For, as much as he may hear in his Churches against or about Jews and Judaism, it exercises no influence upon his practical habits; he is too much a business man to bring religious opinions in the account of his different transactions; and if he only find out, that he has reason to respect and esteem you, your religion will not detract the least of his affection for, and of his confidence in you.—*Ex.*

WALTZING.—A newspaper correspondent lately says: "How a woman of education, delicacy and refinement, can consent to exhibit herself in a public assembly, in a modern waltz, is beyond my comprehension. If a waltzing couple could be petrified in some of their attitudes, and be looked at when the excitement is over, you would never hear more of it among decent people."

Chrysostom says: "Dances are high schools of impure passions." Yes and the number of females who have graduated from this high school, with its highest disgrace, is legion!

A Beautiful Extract—Cure for Hard Times.

“We are too fond of showing out in our families, and in this way our *expenses* far exceed our *incomes*. Our daughters—must be dressed off in their silks and crapes instead of their linsey-woolseys. Our young folks—are too proud to be seen in a coarse dress, and their extravagance is bringing ruin on our families. When you can induce your sons to prefer young women for their real *worth* rather than for their *show*; when you can get them to choose a wife who can make a good loaf of bread and a good pound of butter, in preference to a girl who does nothing but dance about in her silks and her laces—then, gentlemen, you may expect to see a change for the better. We must get back to the good old simplicity of former times if we expect to see more prosperous days. The time was, even since memory, when a simple note was good for any amount of money, but now bonds and mortgages are thought no security; and this is owing to want of confidence. And what has caused this want of confidence? Why, it is occasioned by the extravagant manner of living—by your families going in debt beyond your ability to pay. Examine this matter, gentlemen, you will find this to be the real cause. Teach your sons to be too proud to ride a hackney their father cannot pay for. Let them be above being seen sporting in a gig or a carriage which their father is in debt for. Let them have this sort of independent pride, and I venture to say that you will soon perceive a reformation. But, until the change commences in this way—in our families—until we begin the work ourselves, it is in vain to expect better times.

“Now, gentlemen, if you think as I do on this subject, there is a way of showing that you do think so, and but one way,—when you return to your homes, have independence enough to put these principles in practice, and I am sure you will not be disappointed.”

UNIVERSALISM.—Universalism by its own paper is said to be assuming somewhat of a new type. The New York Universalist paper says: “It is no longer necessary the fact should be overlooked, that the major part of Universalists believe in a future state of discipline. This jumping into glory, as a man pulls off his clothes and dives into the bath, is to me unreasonable. Analogy, facts, the schemes of salvation revealed in the Bible, the relation existing between God and his creatures, all prove to my mind the position that there must be a disciplinary process, to induce a progress in holiness—that there must be a difference of moral character and spiritual excellence, of purity and happiness, when men enter the future state in accordance with their moral condition at death.”—*Gospel Herald*.

ANONYMOUS CORRESPONDENTS.

The strictures of "A Northern Puritan," published in the *Evangelist* some months since, have roused up an unknown defender of the fallacies exposed by our correspondent. This valiant defender writes under the *nom de plume* of "A United Brother in Christ," but, from his extreme sensitiveness when the correctness of certain views of Clarke and Wesley are called in question, we strongly suspect he is more nearly allied to them than he would have us believe. His communication was, we believe, postmarked "Memphis, Mo."

We would say to the writer, We publish articles from no *unknown* correspondent, though they *should be* a defense of "ministers who are *now* preaching the Gospel by INSPIRATION" (!!) Whether he is favorable to "immersion" or not, he certainly got into water over his depth in this piece; and with all the aid his favorite authors (Clarke and Wesley) will afford him, he will find himself unable to reach *land*. His piece is partially devoted to the subject of the Trinity—(the *alphabet* of which he does not understand)—as though "A Northern Puritan" had been advocating *Arianism*.

We can not afford much time or space to such lucubrations. We will, however, give one or two quotations, which constitute the fat and marrow of his piece—if, indeed there be either fat or marrow about it—and follow with a few comments. He says:

"Our Lord says, Suffer little children to come unto me; for of such is the kingdom of Heaven; as if he had said, [as much as to say,] Show your love to me by baptizing your children in my name.
* * * * Water [baptism] came in the room of circumcision; consequently, as baptism came in the room of circumcision, infants were [are] the very ones to be baptized."

We would ask our unknown correspondent, How do you know that baptism came in the room of circumcision? The *Bible* teaches no such thing; and the history of the Primitive Church as found

in "The Acts of the Apostles" clearly shows that the Apostles themselves were utterly ignorant that such was the case! Had some one of our gifted, (?) *modern* theologians flourished about the time of the Jerusalem Convention, (see Acts 15,) *he* could have settled the question at issue at once, only by saying to the Apostles, Why, brethren, are you so stupid as not to know that "baptism came in the room of circumcision"?! Doubtless such an one would have received the *thanks* of the whole Church, for, through ignorance of such an arrangement, it was deemed necessary to call the principal brethren together to consider the matter. Besides, our *modern* could have taught Paul better than to circumcise a convert who had been *baptized*. But a truce to irony.

Nor can our correspondent find a single passage in the *Bible* by which to prove *infant* baptism. He has it by tradition, we admit, and he can easily trace it back to "Mother Church," beyond which no vestige of it can be found; and it is from *her* that Protestants borrow the idea, and no where else. This Bishop Hughes (Roman Catholic) charged upon them in a discussion, about the year 1833, with Mr. Breckenridge, a Protestant. The Bishop bade defiance to any one to prove infant baptism without appealing to the *traditions* of the Romish Church, and Mr. Breckenridge utterly failed to do so. And has it come to this, that "orthodox" Protestants must rely on the traditions of the Papal Church to establish a favorite, fundamental doctrine of theirs!! Tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised (the "children" of the Papacy) rejoice!

Again: If "baptism came in the room of circumcision," of course the ordinance was not designed for *females*.

In conclusion we would say to our correspondent, Beware, lest in your zeal for infant baptism you be found advocating "baptismal regeneration."

Another unknown correspondent, who hails from Sherman, Texas, and subscribes himself "A Friend," files objections to the views of "A Moravian," expressed in some articles on "Modern Revivals."

It is useless for *him* to make any attempt to sail under *false colors*. His *Sibboleths* betray him. We had not read more than two or three detached sentences before we were able to *locate* him to a certainty. We have not yet read all of his piece, nor do we expect to, until he runs up the flag of his *Nation*, and gives his *real name*. Let him do these, and we will then examine his piece, and give it a place in our publication, if found worthy.

D. B.

HOSY GHOST BAPTISM.

The *Western Recorder* (Baptist) of March 7th, 1855, published at Louisville, Ky., has an article a column and a half in length, under the above caption, by Mr. L. Fletcher, one of the editors of that paper, which we would transfer to our pages entire but for a crowd of original matter. As it is, we must content ourself with an extract.

The writer discussed the subject negatively, and showed that the baptism of the Holy Spirit was not *regeneration*. And "that it might not be thought that he was contending against a phantom of his own creation," he quotes from Dr. A. Clarke's Notes on John's Gospel, iii: chap. and 5th verse, and shows quite conclusively the fallacy of the Doctor's position. Notwithstanding we should differ with Mr. F. in his arrangement and phraseology, yet, in the main, we have no great fault to find with his positions.

After getting through with the argument, he sums up his conclusions as follows:

"1. That none at the present day are baptized with the Holy Ghost, for those who were thus baptized did *invariably* speak other languages, and were possessed of other miraculous power. It is an axiom as old as the art of reasoning, that like causes, under like circumstances, will produce like results. The power to speak with tongues, and to work miracles, has ceased, for none at the present

day possess these powers; therefore, we think it reasonable to conclude that none at the present day are baptized with the Holy Ghost.

"2. That it is not only improper but absurd to pray to be baptized with the Holy Ghost. The *ordinary* office work of the Holy Spirit, is to "convince the world of sin," renew and sanctify our natures, and the "fruits of the Spirit are joy, love, peace, long suffering, faith, meekness, temperance." The *extraordinary* work of the Holy Spirit, is the conferring of "*spiritual gifts*," such as "*prophecy, tongues, the interpretation of tongues*," and the working of miracles; but as these effects have ceased, so we conclude that the *cause* that produced them, the baptism of the Holy Ghost, no longer exists. Hence the impropriety and absurdity of praying to be baptized with the Holy Ghost. Instead of this, let us pray more earnestly for the reviving and sanctifying influences of the Spirit of Grace, that we may bring forth the fruits of the Spirit to the praise and glory of God."

To this we say—Amen! And if Mr. Fletcher is not arraigned for *heterodoxy*, then "*orthodoxy*" must have undergone a material change.

But the query in our mind is, when did the Baptists *begin* to combat the doctrine of Holy Ghost baptism, only for the purposes specified in the above extract? We profess to have had *some* acquaintance with what was considered standard Baptist theological works 25 or 30 years since, and we have heard many of their ablest men preach—such, for instance, as Elders Karr, Ball, Luther Rice, Wm. Duncan, Leftwich, V. M. Mason, and others, and never before the day of the "Christian Baptist" did we hear or read a refutation of it. That the doctrine was taught by the Methodist and others, and generally believed, or assented to, at least, none will presume to deny; and if it were false, was it not the duty of the Baptists—knowing it to be so—to refute it, especially when their silence left the impression on the public mind that they, too, believed it? It would seem so; but if they ever did, we knew nothing about it. On the contrary, many of their discourses, prayers, hymns and spiritual songs were calculated to lead persons into the belief that Holy Ghost baptism was as much a Baptist doctrine as that of the Methodist. In support of this position we will here quote from memory the commencement of

a song* which was a great favorite with the Baptists about 1830 or '31, and sung at revival meetings. It begins about as follows:

“Brethren, we have met to worship and*adore the Lord our God;
Will you pray with all your power, while we try to preach the Word?
All is vain unless the Spirit of the Holy One come down—
Pray, O! pray, and holy manna will be showered all around.”

If such songs as the foregoing were not calculated to leave the impression in the public mind that the Baptists believed in Holy Ghost baptism, we would like to have some one explain to us what is to be understood by them.

But we have no quarrel with them in regard to their views, as now expressed, on Holy Ghost baptism. They are in accordance with the Scriptures and sound reason, and were they universally taught, one of the strongest barriers to the success of the Gospel would be removed.

D. B.

*We think it may be found in a book called “Dover Collection, by And. Broaddus.” We have not seen the book for near 30 years.

*The italics are ours, we believe.

DISTRICT MEETING IN MISSOURI.

The Annual Meeting of the Churches in the 2nd Congressional District, stands adjourned to meet at Middletown, Montgomery Co., on Friday before the 1st Lord's day in October next, at 11 A. M.

All the Churches in the District, it is hoped, will be represented at the above meeting. Matters of deep importance will be brought up before the meeting, especially the subject of educating worthy young men for the ministry. Brethren, come up prepared to adopt some decisive measures in reference to this great subject.

By order.

A. WILSON, Chairman.

J. J. ERRETT, Secretary *pro tem.*

ILLINOIS STATE MEETING.

The Illinois State Meeting, for 1855, will be held at Springfield, Sangamon county, commencing on Thursday before the 1st Sunday in October.

D. B.

DISTRICT MEETING, GEORGETOWN, MO.

In consequence of sickness, the District Meeting for this District—to be held in Georgetown—stands adjourned to Thursday before the 4th Lord's day in August. W. D. SNODDY.

Georgetown, Mo., June 29th, 1855.

ABINGDON COLLEGE.

Some two years ago one or two brethren, who felt a deep interest in Education, took it into their heads to commence an "Academy for Males and Females," in the village of Abingdon, and upon obtaining the use of the Christian Meeting House, commenced a School, with the intention and understanding that no exertion should be spared to grow it into an Institution of Learning, of the highest grade. The School was continued under the name of "Abingdon Academy," and conducted by our indefatigable Brethren, P. H. Murphy and J. C. Reynolds, with the greatest approbation of the brethren and patrons until last winter, when application was made to our Legislature for a College Charter, which was obtained, and the School has grown both in favor and patronage beyond the most sanguine expectations of its friends. There have been taught in the Institution during the Collegiate year ending with this month (June) about 180 students, as will be seen by our forthcoming Catalogue. A splendid Brick College Edifice, 3 stories high, 40 by 60 feet on the ground, has been erected, at an expense of about \$10,000, which is now completed and ready for use. It is located in the town of Abingdon, Knox county, Ill., on the railroad leading from Quincy to Chicago, in a high, rolling, fertile and healthy prairie. The neighborhood is proverbial for its morality, industry and general intelligence. No such thing as a grog shop has ever been seen in the place. There is a large congregation of Disciples here, and boarding can be obtained on accommodating terms in private families and boarding houses in the town.

The present Professors of the Institution are P. H. Murphy, President; J. C. Reynolds, Professor of Languages; J. W. Butler, Professor of Mathematics; Jas. P. Roach, Principal of Primary Department.

The rates of tuition in the Institution are as reasonable as at any other of similar character in the country. By the unremitting attention of the Teachers, and consequent advancement of the stu-

dents, the School has acquired a popularity wherever known, which is not surpassed by any Institution in the Western country. Those wishing to give their sons or daughters a good Education, can not do better than to send them to Abingdon College.

WM. MAXWELL.

Abingdon, June 8th, 1855.

Professors.

Never was there such a dragging down of lofty titles as in this country. Every little paltry school dignified with a college charter by the Legislature of the State—and such colleges spring up like weeds in the West—shows its titles annually upon men who do not not know the Latin words they represent.

Titles of D. D., L. L. D. come with every annual commencement, until the whole thing has become ridiculous, and but few worthy men accept the proffered distinction. The whole matter of conferring degrees has been “run into the ground,” so far—if the expression is a pardonable one—that it is more a mark of distinction not to be written D. D., or L. L. D., than have the common handle follow the name. Bungtown College and Smuggleton University, out in Iowa or near Oregon, make Rev. M. Puggins, or Rev. Mr. Whanger, in Hardscrabble, D. D.’s, and old Givemits, the member of Assembly, and Putemthrough, the inventor of a new cider mill, become suddenly wiser and greater with an L. L. D. A man will have to be very obscure to avoid these degrees, for they come thick as leaves in Vallambrosa.

The most absurd term, however, is that of Professor, once honored in academic halls, and meaning an instructor occupying a professional chair in a College or University.

Now-a-days the public are informed that Professor this, or Professor that, is ready to give lessons in writing, phrenology, or slight-of-hand tricks, in necromancy or cards. The whole rabble of traveling showmen, vagrant venders of universal panaceas, itinerant lecturers on phrenology, spiritualism, biology and mendicants generally are all Professors.

An illustrious crew, certainly, and though professing much, poor specimens of mankind, taken in the aggregate. As for generals, colonels, and the military dignitaries, the militia furnishes an abundance of such titles, and you may find generals in men of the most unmilitary occupation, and perhaps a colonel, certainly a major or captain, to mix a cobbler or julep at the next restaurant. Republicans as we are, proud of our Democracy, titles don’t come amiss, and if we don’t say, “your lordship” and “your grace,” Bishop Hughes being the only man in our State so called, we show our innate love for title in the mere republican form of Reverend, Right Reverend, Doctor, General, Captain and Squire.—*Buffalo Commercial Adver.*

EVIL SPEAKING.—No. 3.

If any man offend not in word, the same is a perfect man.—JAMES.

1. No man ought to pretend to believe the Christian religion who lives in the practice of a sin so clearly condemned as is evil speaking. I ask my readers to consider in what company the Holy Spirit usually puts this sin. Besides the passages quoted in my former essays, our Savior says, "Out of these proceed evil thoughts, murders, adulteries, falsehoods, evil speakings.—Mat. xv: 19. Paul ranks backbiters with murderers, haters of God, &c.—Rom. i: 29. Such shall not inherit the kingdom of God.—I. Cor. vi: 10. And when he enumerates the sins of the last times, men, says he, shall be lovers of themselves, covetous, boasters, evil speakers, without natural affection, perfidious, false swearers, &c.—II. Tim. iii: 2, 3.

2. They who are guilty of these great crimes and enormities are only pretenders to religion, for, says, he, having a form of godliness, but denying the power thereof. It is no new thing for men to make more than an ordinary profession of Christianity, and yet, at the same time, live in the most palpable contradiction to its precepts. Do we think that which is classed with *murder* and other crimes of the blackest hue to be no sin? Do we believe the Bible to be the Word of God? And can we allow ourselves to live in the common practice of a sin than which there is hardly any other more frequently mentioned as such, more severely reprov'd, and more *odiously* branded in that Holy Book? Do we think it right to disobey God? Do we think it right to *lie* for the Lord? David said, I will take heed to my ways that I offend not with my tongue.—Ps. 39:

3. Again he says, I will keep my mouth with a bridle while the wicked is before me. Read again the 15th Psalm. The Word of God is powerful, sharper than any two-edged sword; sharper than calumny itself. I urge upon my readers and upon

myself for us to practice what we see to be so plain a duty, without which all else is as nothing. Many are so taken up with the deep mysteries of religion, and their own *peculiar notions* of it, that they seem not to think of its common duties or offices. I have often wondered that among Christians this sin was no more laid to heart.

4. It was a singular character of a Roman gentleman that he knew not what it was to give any man an ill word. Refrain your tongue from backbiting, for there is no word so secret that shall go for naught, and the mouth that slanders slays the soul—says the wise man. Our blessed Lord has told us that by our words we shall be justified, and by our words we shall be condemned.—
Mat. 12.

5. Another sign that ill nature lies at the root of this evil is, that we easily forget the *good* said of others, and seldom make mention of it; whereas the contrary sticks with us, and is uppermost in our thoughts, and ready to come out on all occasions; and what is yet more ill natured and unjust, many times when we do not believe the story ourselves we tell it to others, with this charitable (?) caution that we hope it is not true, but in the mean time we give it our pass, and venture it to take its chance to be believed or not, according to the charity of those into whose hand we commit it.

6. Another cause of the commonness of this evil is, many persons are so addicted to the various kinds of sin, that they wish to bring all others on a level with themselves. To speak evil of others is not only a bad thing, but a sign of a bad person. When people are bad themselves they are glad of an opportunity to censure others, and are always glad for room to suspect that evil of others of which they know themselves to be guilty. They can not have a good opinion of themselves, and therefore are unwilling to have such of any other person; and for this reason they try to bring others down to their own level, hoping it will be some justification to themselves if they can but render others as bad as they are.

7. Another source of this evil is malice and revenge. When

persons are in a passion they do not consider what is true, but what is spiteful and mischievous; and speak evil of others in revenge of some real or supposed injury they have received from them: and when they are blinded by their passions they care but little whether the evil they utter be true or false. Many are so diabolical in their dispositions as to invent and circulate false reports on purpose to blast the reputations of good men. This is a black crime, and therefore the Apostle says, A slanderous tongue is set on fire of hell; and the devil himself is a devourer of calumny—he is always ready to foment this spirit among men. He had the impudence to accuse a good man before God. He charged Job with hypocrisy to God himself, who knew the hearts of all men.

8. Envy is another cause of evil speaking. Men look with an evil eye upon the good that is in others, because they know that the virtues of others eclipses or utterly obscures their own; and, therefore, they try to cast a cloud over them, that they may not stand in such contrast with their own evil deeds. This makes them ready to believe and industriously publish any thing that may serve that purpose, and therefore to rise on the ruins of other mens' reputation. And therefore as soon as they get hold of the end of an ill report, they go to work to send it abroad by the very first *mail*: for the string is always ready on their bow to let this arrow fly with incredible swiftness through city and country, for fear the innocent person's justification may overtake it.

9. Curiosity is another cause of evil speaking—an itching for talking and meddling with other mens' affairs, which do not concern them. Some persons love to mingle themselves in all business, and are unwilling to appear ignorant of so important a piece of news as the faults and follies of other people, or any bad thing that is talked of in what they conceive to be good company. Some peoples' good parts (?) lie chiefly in their way of talking about the sins of others, and they are so ignorant and empty that they have nothing else they *can* talk about.

10. Evil speaking is some times done through *diversion*, so little do light and vain men consider that a man's reputation is

too precious to be jested with, and that a *slanderous tongue bites like a serpent and wounds like a sword*. Next to sporting with a man's life, what can be more barbarous than to play with his character, which, to good men, is as dear as life itself. It is a cruel pleasure some persons take in devouring the reputation of others much better than themselves; and this only to divert themselves and the company present. Solomon compares this sort of persons to distracted men—as a *madman*, says he, who casts firebrands, arrows and death, so is the man who defames his neighbor, and says, Am I not in sport?

11. Let us consider some of the ruinous effects of this practice, both to others and to ourselves. To the persons who are slandered, it is a great injury, a high provocation, and a matter of great grief and trouble. If the evil we say of them be untrue, it is an injury beyond imagination, and beyond all possible reparation. And though we should afterwards do our utmost towards their vindication, yet that makes but little amends; because the vindication seldom reaches so far as the reproach, and because men are not usually so forward to spread the vindication, nor is it so well received after ill impressions are once made. The solicitous vindication of a man's self is, at best, but an after game; and generally a man had better sit still than run the risk of making the matter worse by stirring it.

10. It is an injury that descends to a man's posterity; because the good or ill name of a father descends to his children; and often the best thing he has to leave them is the reputation of unblemished virtue and worth: and do we, as Christians, make no conscience of robbing his children of the best part of their estate, and of all the kindness that would have been done them for their father's sake, if his reputation had not been so *slanderously stained*? Is it no crime that, by the breath of our mouths, at once to blast a man's reputation, and to ruin his children, perhaps to all posterity? Can any good person make a jest of so serious a matter? or of an injury so hard to be repented of as it ought to be? In such a case no repentance ought to be acceptable without justice is done to the injured party, if possible. Per-

haps it may undo us in this world to make restitution, and if we do not do it, it will be our ruin in the world to come.

13. No man's reputation is considerably stained, though never so deservedly, without great harm and danger to him. And it is almost always the case, that the matter is greatly aggravated beyond truth, every one out of his county being apt to add something to it. But besides the injury, it is a high provocation. And the consequence of that may be as bad as we can imagine, and may end—nay, often does end—in dangerous and fatal personal encounters. This is the reason the wise son of Sirach gives why we should defame no man: whether, says he, it be to a friend or foe, talk not of other men's lives. For he hath heard and observed thee, and in one way or another it will come to his knowledge; and when it comes he will show his hatred—he will take the first opportunity to revenge it. It is always a matter of bitter and sore grief to the person defamed; Christianity forbids us doing those things which may grieve others. A person's good name is a very tender thing, and a wound there sinks deep into the spirit of a wise and good man: and the more innocent any man is in this kind, the more sensible is he of this hard usage; because *he* never treats others so, and he is conscious of his innocency, and that he does not deserve such treatment.

14. Whoever is wont to speak evil of others, gives a bad character of himself, even to those whom he desires to please, who, if they are wise enough, will conclude that he *speaks of them to others as he does of others to them*: and were it not for that fond partiality which men have for themselves, in justifying their own acts, no man could be so blind as not to see this. Our Savior says—in this very case—With what measure you mete to others, it shall be measured to you again; heaped up and running over.—Mat. 7.

GROTIUS.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

CORRESPONDENCE.

BRO. BATES— I am so well pleased with your reply to Brother Blair, relative to the power of *Elders*, that I am unwilling to withhold my approval; and I here beg leave to express the high gratification which your reply and other expositions touching the same point afforded me—and not only myself, but many of the Christian Brotherhood who live on the Pacific Slope, and breathe its free and Republican atmosphere. I am also singularly gratified at the lucid and energetic exhibitions from the pen of Bro. Dr. Cox. The bold, frank, yet charitable and Christian spirit displayed throughout his lengthy communications, is ominous of abilities, and a disposition on his part of future usefulness. I could wish, however, that the same amount of argument occupied at least one third less space. But they are so forcible and Scriptural that I am proud of his efforts as they are.

I regard the unscriptural doctrine of Episcopacy, as the incipency or germ of Roman Catholicism. For it is just as true that a *practice* superinduced, creates and moulds its peculiar modes of reasoning, disposition and temperament, as that these modes of reasoning and castes of feeling control and influence our practice. Hence the necessity of suppressing the Episcopal Oligarchy which threatens the purity and union of those now harmoniously contending for the faith once delivered to the Saints—striving together for the faith of the Gospel. Eternal vigilance is the price of liberty, either in Church or State.

I am proud to say, however, that I have never known the Elders of any Church built on the one foundation, to assume and exercise the power claimed for them—*Judicial power*. And to my mind this argues well for the sanctity, spirituality and Christian intelligence of the Disciples.

The directions in the New Testament, and they constitute *the*

law governing the case, stand out with so much conspicuity, and in such bold relief, in their nature, simplicity and majesty, that they administer a most fearful and withering rebuke to those who would violate their equal and holy mandates—so that none have dared to practice on a different theory, within the precinct of my acquaintance, during a membership of 25 years.

That the *congregation* is clothed with Judicial power, see I. Cor. v: 4, 5, and Mat. xviii: 15–17. And there is but one appendage to these in the New Testament, and it has for its object the appointment of a committee—not a standing committee, but a *special* one—where the critical character and nature of the case would make it prudent and safe to appoint such. This is found in the ironical reproofs of that magnanimous Apostle to the Gentiles, in I. Cor. vi: 1–5. He there suggests and teaches a mode of action which every unsophisticated and docile reader will easily apprehend and appreciate. But pardon this trespass upon your time and labors; for I have not yet “reported the progress of the cause,” which was my chief design when I sharpened my pen to write.

At a meeting at *Amity*, some three or four weeks since, Judge Walling and his amiable lady, and another most amiable lady by name of Williams, made the evangelical confession and were immersed. Also, within four miles of the same place, Bro. McCarty and I held a meeting and received 7—5 immersed. I was with Bro. Hendrix at Bro. Hill’s, near Wappatoo Lake, two weeks ago, and 1 fine young man announced his Christian faith and was baptized. On yesterday at the Shadden School House, a noble young man made the good confession, and prospects flattering for more.

A High School is in contemplation in that vicinity, sustained mainly by our brethren. The building is let at \$5000. Its size is 72 by 30 feet, with an L 42 by 30, which will make the two outside squares 72 feet each—two stories high.

J. McBRIDE.

Lafayette, O. T., May 14, 1855.

BRO. BATES—*Dear Sir*—I write you this morning at Bro. Creath's request. He came to this place on the 25th ult., and gave us a lecture on the subject of "Revision of the English Scriptures." He obtained from our little congregation about \$14 as a contribution, and six "Life Memberships."

The cause is rapidly growing in favor in "Upper Missouri." Bro. C. says it meets the approbation of our brethren every where, and is meeting the favorable consideration of men of no party. He has forwarded to the Corresponding Secretary at Louisville, \$500 besides meeting the expenses of his tour; has also obtained about \$1400 in "Life Memberships" since the 13th of May. The greater part of this amount has been obtained from communities that have been visited by *three* Baptist Agents.

On the evening of the 25th Bro. C. went aboard the steamer "David Tatum," expecting to attend the examinations at Columbia. Before the boat left, however, he found himself too unwell to proceed. He has had a very severe attack of Cholera Morbus—he has been very sick indeed, but is now better, and we fondly hope will be able, in a few days, to join his family at home. He has had all the attention and every comfort during his illness, that kind friends could afford. May God in his mercy bless him, the "Bible Union," and all its friends.

Yours in hope of eternal life,

THOMAS P. HALEY.

Brunswick, Mo., July 5th, 1855.

POPULATION OF THE WORLD.—The latest, and apparently the fairest, estimate of the population of the world makes it eleven hundred and fifty millions—viz: Pagans, 676,000,000; Christians, 320,000,000; Mahomedans, 140,000,000; and Jews, 15,000,000. Of Christians, the Church of Rome numbers 170,000,000; the Greek and Eastern Churches, 60,000,000; and Protestants, 90,000,000.
—*Ex. paper.*

CHURCH NEWS.

BRO. BATES—The cause of Christ is flourishing with us. We have a large congregation here, and our beloved Bro. Ellege visits us once a month. He is one of the old Wabash soldiers, has fought many battles, and won over a thousand souls to Christ. He lives in the North-East corner of this (Scotland) county.

W. McINTYRE.

Memphis, Mo., June 10, 1855.

BRETHREN BATES & HENDERSON—At our District Meeting at Mexico, the 3rd Lord's day in May, we had large audiences though but few preachers, and but few Churches heard from; so we adjourned to meet at Middletown, Montgomery county, Friday before the 1st Lord's day in October next. We had 14 additions—7 by confession.

I have just returned from Middletown and Antioch; had 3 additions at the former place, and 6 at the latter—all by confession and baptism. I was aided by Bro. Douglass.

Yours in the Lord,

JACOB COONS.

Mexico, Missouri, June 15, 1855.

BRO. BATES—Quite recently there have been 6 additions to the Church at this place, by confession and baptism.

J. C. REYNOLDS.

Abingdon, Illinois, June 18, 1855.

BRO. BATES—We constituted a Church at this place last fall of some 7 members. It now numbers 40, through the labors of Fisher Reed and myself. I preach every Lord's day some place within the bounds of some congregation, and there is a good prospect of doing much in this county (Mahaska). We have no Meeting House as yet.

ELEAZAR SNODGRASS.

Indianapolis, Iowa, June 26, 1855.

From the Louisville (Ky.) Bulletin, June 30.

Religious Services at the Christian Church To-Morrow.

The remarkable meeting at the Christian Church in this city, to

which we have so often referred, still continues under the management of Elder. D. P. Henderson. Crowds of people of this city continue to fill the house nightly, and pay the most devoted attention to the preaching. A letter before us, from one of the most worthy men in the interior of the State, says: "I do not recollect ever to have seen such order, quietude, and correct deportment as we witnessed at church, both inside and outside, while I was among the people of Louisville." The house was packed last Lord's day, both day and night, far beyond anything of the kind we ever saw in this city. One hundred and fifty-three additions have been made to the congregation during the meeting.

Elder Henderson has succeeded in procuring the aid of Mr. S. S. Church, of St. Louis, Mo., one of the most effective pulpit teachers of the West. He has delivered two discourses during the week, which amply justify the good name he bears.

Elder D. P. Henderson will deliver an address, at 11 o'clock tomorrow, on Christian duties, to the young converts. Members will be received at 3 o'clock, and at night Mr. Church will deliver a discourse on the method and possibility of procuring that unity of the Christian body for which the Saviour prayed in what is called his intercessory prayer, and which the Church enjoyed for two centuries after His ascension into heaven.

The reason of our having spoken so often of Mr. Henderson is that an important revival of religion in our city has sprung up under his ministry, and we wish to contribute all in our power to so good a cause.

Since the date of the above, we have had some further accounts, but nothing definite; therefore we can not say whether the meeting has closed, or what the final result was.

The great success attending the efforts of Bro. Henderson in Louisville, seems to be regarded by the papers of that city as the most remarkable meeting ever held there. Almost every paper in the city notices the meeting, and pays the speaker very flattering compliments. It has certainly been one of (if not *the*) greatest meetings we have heard of for many years. But as Bro. H. will write out a full report himself, we forbear saying more at present.

D. B.

Take the hand of the friendless, smile on the sad and dejected, sympathize with those in trouble, strive every where to diffuse around you joy and sunshine—do this and you are sure of being loved.

EDITORS' TABLE.

Some man in Tennessee has obtained a judgment of \$7,500 against J. R. Graves, of the *Tennessee Baptist*, for inserting a libellous article in his paper. Mr. Graves, however, avers that he is innocent—says he was absent at the time the article was inserted. If this be so, it is certainly a hard case; but it is surprising that the plea was not put in on trial. His proclivities for abuse, misrepresentation, &c., &c., are well known to the public; and if he does aim to avoid a violation of the laws of the land, he certainly ventures to the *out edge* of safety. Perhaps this lesson may benefit him.

A few more fresh hands propose taking part—on different sides—in the discussion on the Eldership, &c., which has been going on for some time. To admit so many at a time would nearly fill our paper monthly; and although the subject is interesting, yet we know our readers would prefer a *variety*. "Ancient Order" we suppose has closed for the present, and Dr. Cox will now follow. Bro. Blair is on file again (for next month) in opposition to our views. After these are through, others can have a chance, if desired. (We would say to Br. Blair that the *practical* workings of the different systems caused us to look to the N. T. for our "Key.") We would respectfully suggest to our correspondent who concludes that the Eldership "is of human origin," that it might be well to examine the N. Test. again before assuming that position.

We again say to our scribes, Your articles shall be inserted as fast as possible. We would cheerfully yield you the space we occupy monthly, but there are many things we are compelled to notice.

Reports of Meetings, Appointments, Obituaries, &c., we endeavor to insert the first month after their arrival. Essays of merit take precedence by priority. Obituaries *must be short*.

Several writers take exceptions to the views of "Erasmus" on the "Ministry." (We will try to let "Philo" be heard next month.) We don't suppose "Erasmus" intended to be understood as saying, that none were fit for the ministry unless having passed through College courses. Our understanding was, that he was endeavoring to impress upon the minds of his readers that for the preacher to keep pace with the growing intelligence of the public, he ought to be well educated. He knows that many of our most useful men never entered College as students. Every man knows that a good education is very important for a minister; still, there is something else vastly *more* important. After receiving a sufficient share of Nature's gifts, *Grace must do its perfect work*; otherwise all that Nature and Education can do for him, will never qualify him for the Ministry.

A Postmaster in Tennessee was removed from office recently for writing what was considered an insult to a publisher, on a paper returned to him as not taken out of his P. O. He is not the first one who has been compelled to doff

the official robes for such conduct—and served them right, too, since the postal law no where makes it the duty of Postmasters to write insults to publishers.

☞ Some of the extracts in this number were set up months ago, and crowded out. The one on page 366 we should not have used now, but it was set up and in the *form* before we knew it; and to have taken it out would have caused trouble and loss of labor. Our only objection to using it is the *political* bias it may seem to have, just at this time. In other respects the piece is good; but we endeavor to keep all political subjects out of the paper.

☞ It is all a mistake about the price of the *Evangelist* being increased. To those who avail themselves of the club rates, it is cheaper than last year—costing clubs of 15 only 80 cents each. As to adding 50 cents where payment is delayed six months or more, that don't make good the damage we sustain by waiting. \$1 in advance suits us better than waiting and taking \$1.50. The price of our publication is low enough, in all conscience—as low as can be afforded considering the rise on paper labor and provisions.

☞ The brethren in other States will doubtless be rejoiced to see that Iowa has again roused up in regard to Church extension. The removal of so many to Oregon and California was a great drawback for several years; but accessions within a year or two past, through the labors of our proclaimers, and by immigration, has more than made up for the loss, and we now expect to see the cause pushed forward with becoming energy.

☞ When any number of the *Evangelist* fails to reach its destination, we will send again, if the person will inform us. We mail carefully, but when they are lost in the mails we send others as long as we have any.

☞ We have been favored by the Am. Bible Union with a specimen of a Revision of the Old Testament, some three chapters, in two forms, of the Book of Job, from the original Hebrew, by T. J. Conant. We have frequently heard Mr. Conant spoken of as a ripe scholar, and this specimen abundantly proves it. We regard it as the best we have seen. It is put up in paper covers, and sent by mail for 12 cents a copy.

☞ Elder B. Franklin has kindly sent us a second copy of his Tract—with an appendix, which considerably enhances its value. It contains about 95 pages 12 mo. Price, bound in muslin, single copy, 15 cts.; 20 copies, \$2. Also—“Union Movement,” an interesting volume of 102 pages, 12 mo., showing the only possible ground for the union of all the children of God. Price, same as above. Address Elder B. Franklin, Cincinnati, Ohio. We are also in the receipt of a very able discourse on “Remission of Sins,” by Elder J. Hartzel. The subject is of vital importance to every person, and the reader can not fail to discover that the speaker has studied it well, and presented it in a lucid manner, and in strict accordance with the New Testament teachings. Price 40 cts. per dozen; 50 copies for \$1.50. Address Elder J. Hartzel, Davenport, Iowa.

☞ The Catalogues of Abingdon College, Abingdon, Illinois, and Eureka College, Eureka, Illinois, are both on our table. For particulars in regard to Abingdon College, see present No. *Evangelist*; and Eureka College, May No.

☞ The Annual Catalogue of Palmyra Female Seminary, Palmyra, Mo., is also on our table. The number of pupils the last session was 102. We have several times spoken favorably of this Institution, and late accounts but serve to

confirm us in our former opinion. For particulars, address Messrs. Hopson & Wilkes, Palmyra, Mo.

Prof. L. Farr has purchased the "Seminary" at Salem, Iowa, and opened a School in it. We have patronized Bro. Farr occasionally for the past 20 years, and we know him to be a first rate English Teacher. He has quite a good house, and will be prepared, with able Assistants, to teach any of the high branches required. Salem is located in Henry county, in a beautiful prairie and healthy section. Boarding can be had with the Principal, and at other private houses. Terms, per quarter of 12 weeks—For Primary Branches, \$3,00; Higher English, \$4,00.

Other Schools and Publications noticed hereafter.

D. B.

OBITUARY.

Died at his residence in Cass county, Ill., the 11th of March, 1855, in the 71st year of his age, Elder EBENEZER RICE. The cause of his death was falling upon his head on frozen ground, the 1st day of March, which paralyzed one side of his body, and almost deprived him of the power of speech. During 10 days of extreme suffering he manifested great patience, a calm resignation to the will, and a firm reliance on the promises of God. He died as he lived, in the hope of "a crown of righteousness," which the Lord, the righteous judge, "will give to all that love his appearing."

The subject of the above notice was born in New England—at an early age he emigrated with his father (a regular Baptist Minister) among the Cherokee Indians, in the Territory, now State, of Tennessee. He lived for many years a member of the Baptist Church, until the "Two Seed Doctrine," published by Daniel Parker, was adopted by the Minister and some other members—he and others rejected it, they told him that if he did not receive it he could not sustain the doctrine of Election. About that time he determined, if possible, to lay aside all preconceived opinions, and commence a prayerful examination of the Sacred Oracles, resolved to be whatever they made him. He then joined the Free Will Baptists. In the fall of 1833 he removed to Scott county, Illinois, where he became acquainted with Elder B. W. Stone; and hearing him preach, was pleased to find a people who presented the Gospel, as he believed, in its original simplicity and purity. Since that time he was identified with the Christian Church, rejoicing in the liberty "wherewith Christ has made us free."

Scott county, Ill., May 30th, 1865.

E. G. RICE.

DEAR BRO. BATES—In looking over my obligations this morning, I was reminded by my daughter of one to an old and highly esteemed and much beloved brother. Some months ago I received a letter from Bro. RICHARD SEATON, of Pleasant View, Adams county, Ill., giving an account of his son JAMES having gone to the spirit land. This intelligence touched my heart. The young man had just returned from California, whence he had gone in company with a beloved brother, not for gold, but for that much more precious, the recovery of his declining health. (And there, under the clouds of the Sacramento, lies the remains of my own dear son—my first born—the flower of my family.) Bro. James Seaton was the third son of a family of four sons and two daughters, and though he was cut down by the Panama fever before he had quite finished his twenty fifth year, yet his life had not passed in vain. He had been a solace and stay to his parents in their old age, and an object of love to the whole family. I had preached often, very often, to the young men of this family—others had done the same, without any apparent success. At length, however, in November, 1851, I believe it was, I visited Pleasant View once more. From the beginning of the meeting, which lasted two or three days, I noticed an unusual seriousness on the part of the subject of this obituary. The meeting went on

and his seriousness increased. Much interest was felt in the Church. Parents weeping and praying for their sons and daughters, among whom our beloved old Bro. Seaton seemed to be foremost. Oh! what anxiety! what intensity of prayer! as the exhortation proceeded and the young men were appealed to. The father's prayers are heard, the Gospel prevails, and the dear young brother confesses Christ in the presence of many witnesses. Thus this young brother set the example in his neighborhood, and on the following day I buried him and 9 of his young associates with the Lord in baptism. Succeeding to this Brother Harris, of Indiana, held a protracted meeting in the same house, and many more were added. Thus, I repeat, Bro. Jas. Seaton did much by his example—for among the saved were his two older brothers.

His father writes me that he arrived home weak and emaciated, and during 13 days that he lingered with the family at the loved home, he never complained or uttered a groan. He had told his brother that he must die; but he died like a Christian on the 3rd day of February last. May the Lord bless and sustain the bereaved.

T. J. MATLOCK.

Canton, Mo., June 4th, 1855.

Departed this life Feb. 5th, 1855, Sister SUSAN, consort of LEWIS INGRAM, in the 23rd year of her age.

The subject of the above notice was a consistent member of the Christian Church for about five years. At the time of her decease she was a member of the congregation at Big Woods, Jones county, Iowa. She left a husband and two small children to mourn their loss. May they forget her follies and imitate her virtues, that they with her may be admitted in through the gate into the City.

N. A. McCONNELL.

Bro. RICHARD MOORE, of the congregation on Crooked Creek, Washington county, Iowa, is no more. He deceased on the 30th of April last, aged 68 years. Bro. Moore had been a member of the Christian Church for the last 37 years of his life, and in that relation lived worthy of the name Christian, and he died full of hope.

S. H. R.

JOHN W. BREWSTER departed this life May 8th, 1855. His disease was typhoid fever in the first place, but changed to nervous, of the most violent form. He bore it all with Christian fortitude, and died in the triumphs of the faith.

Bro. Brewster moved from Mount Pleasant, Jay county, Indiana, to Dubuque county, Iowa, about the first of April. Shortly after his arrival his wife took the typhoid fever, and was very low at the time of his death.

I have long been acquainted with the deceased, and know of no one who was more pious and exemplary in his deportment. He left a wife and one child 8 months old to mourn their loss. May the Lord sustain Sister Brewster and friends in this their sad bereavement.

E. K. THOMAS.

Davenport, Iowa.

LEWIS BRYAN TURNER was drowned June 18, 1855, aged 7 years, 4 months and 18 days.

Mr. Turner, his father, lives near Lexington, Ky. He was on a visit to Eld. Lewis Bryan's his father-in-law, of Palmyra, Mo.

On the morning of the fatal day, the parents and grand parents of deceased left home for a few hours. The little boy (their *only* son) plead to go with them, but it was not convenient—he did not go, and he saw them no more, for ere the sun had set his spirit fled away. He was drowned in a pond near his grand father's. The day following, at 4 o'clock p. m., Bro. Hopson spoke tenderly, feelingly, but consolingly of his decease. We all wept, but “not as those who have no hope,” for we are assured he rests in peace. His parents had lost two or three children before, all in extreme youth. May we not hope they will strive to meet their children in Heaven.

Little Lewis was the hope of his father, almost the idol of his mother, and the joy of his aged grand parents and numerous relatives. But all our hopes of earthly bliss are very uncertain. Let us therefore lay up treasure in Heaven.

D. B. WILKES.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, SEPTEMBER, 1855.

NO. 9.

THE WORK OF THE EVANGELIST.

Being a brief Discourse, delivered at the Meeting of the Fifth District Christian Co-operation in Missouri, Saturday before the 4th Lord's day in May, 1855,

BY GEORGE W. LONGAN.

"Do the work of an Evangelist."—II. TIM. IV: chap. 5th verse.

BRETHREN AND FRIENDS—I approach the work assigned me by our last Co-operation Meeting with diffidence; and the more so, since if I had been left to select my own theme for the occasion, I should hardly have selected the one on which I am now about to address you.

I am unwilling, however, in the incipency of our Co-operation efforts, to set a bad example—one that might, hereafter, be regarded as a precedent, and plead in extenuation of a similar delinquency—before my brethren. I shall, therefore, to the very best of my ability, attempt the performance of the duty that has been assigned me.

My subject, by the election of my brethren, is the work of an Evangelist. My text you will find in II. Tim iv: 5—"But watch

thou in all things ; endure affliction ; do the work of an Evangelist ; make full proof of thy ministry."

Leaving entirely out of view, on this occasion, other matters of great interest, in the text, which might, under other circumstances, demand more than a passing notice, I invite your attention at once to the single subject that has been assigned me—the work of the Evangelist.

The word Evangelist, the important word in the text, is found in the common English version of the New Testament just three times. It occurs first in Acts xxi: 8, "And we that were of Paul's company, departed and came unto Cesarea, and entered into the house of Philip, the Evangelist, (one of the seven,) and abode with him." It occurs again in the plural form, Ephes. iv: 11, "And he gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These, with the text already before us, are the only instances of the use of the word in the English New Testament. The usage, as you perceive, is very limited. Yet I apprehend there will be little difficulty in arriving at its exact meaning, and in ascertaining, with sufficient definiteness, the character of the official work which the term is employed to indicate.

The Greek original of which our English word is only an anglicized form, means, according to Bloomfield, "One who announces glad tidings, a preacher of the Gospel, a teacher of the Christian religion. The verb from which it is derived, is defined as follows: "To bring joyful news, to announce glad tidings, to proclaim the Gospel."

These definitions, I presume, will not be disputed by any one. Hence, the Christian Evangelist is, by the very definition of the word, a preacher of the Gospel ; his great, his paramount work, is to proclaim the unsearchable riches of Jesus Christ, to a sinful and dying world. His position is distinguished from that of a New Testament Bishop, mainly, in the following particulars: His charge is not the oversight of any particular congregation ; his work is not so much to teach Christians, as to preach the Gospel to sinners. The business of the Evangelist is, under God, to make disciples, while that of the Bishop is to instruct those who are disciplined already, in all the things which the Lord has commanded ; to rule and judge in the bounds of a single congregation, as the flock over which the Holy Spirit has made him the overseer. The Bishop may preach the Gospel, or as Paul expresses it, may labor in word and doctrine, but this is not neces-

sary to his office. For Paul's language (I. Tim. v: 17) implies, most manifestly, that there were Elders or Bishops in the Primitive Church that did not so labor. And yet every Bishop was a teacher, for says Paul again, "He must be apt to teach." The sum of the matter, then, is this: To the Church, the Bishop is, officially, both a teacher and a ruler. And he may, as an INCIDENT to his position, as a public functionary in the Church of God, with great propriety, engage in the work of preaching the Gospel to sinners, and inviting *them* to the Lamb of God that taketh away the sin of the world.

But while the leading work of the Evangelist—the work from which his official designation is derived, is the proclamation of the Gospel of Christ. There are, nevertheless, important concomitant duties, inseparable from his position as a preacher of the Gospel, that call for much Christian prudence and discretion, and that serve greatly to enhance both the labor and the responsibility of his charge. He goes, for instance, into a neighborhood where there is no organized congregation. He presents to the people the plan of salvation in all its New Testament simplicity and power. With all Christian earnestness he exhorts and persuades sinners to come home to God. Multitudes fall in love with the Savior, and joyfully bow to his divine authority. These are not to be left scattered and dispersed, as a flock without a shepherd. They must be gathered into one community—organized—as much so as circumstances will permit—into a Church. They must be taught to assemble themselves together steadily, on the first day of the week, (if they would imitate the example of the early Christians,) for the breaking of the loaf, the study of the Word, the worship of God in prayer and praise, and for mutual admonition and exhortation, as circumstances may require, and as far as the requisite talents may be in their possession to conduct these exercises to the edification of the body. To such a community the Evangelist must *necessarily* supply for a time, to some extent, the place of a regularly constituted Eldership. And oftentimes, under the influence of circumstances like these, the Evangelist will find himself burdened with the anxiety and responsibility incident to a general superintendence of the interests of the Churches in a considerable district of country. Such, by the appointment of the Apostle Paul, was the position of Timothy and Titus. And such, by the force of circumstances, is often the position of the Christian Evangelist now.

If he is sincerely pious he will soon know something about the feeling of the great Apostle to the Gentiles, who, when sketching

the history of his infirmities and his sufferings, exclaims: "Besides those things which are without, (there is) that which cometh upon me daily—the care of all the Churches." He will be very likely to learn humility from his own manifest insufficiency for the great work devolving upon him, and will very soon find abundant reason for a watchful and prayerful looking up to God for his guidance and direction, and for the merciful benediction of Heaven upon his feeble and—even to himself—unsatisfactory efforts.

These reflections will, I trust, be regarded as setting before us, in a light sufficiently clear, the position and official work of the Evangelist. We now look briefly at the objects of this work—the ends for which he is called to labor. As already stated, his distinguishing work is to preach, without being confined to a local charge, the Gospel of Jesus Christ. And the ends of the proclamation of the Gospel are, emphatically, the following two: the glory of God, and the salvation of sinners.

The religion of Jesus Christ is the last, the fullest, the best development of the Divine character of the infinite Jehovah. It is the specific work of the Christian Preacher to announce the facts of that religion, to unfold its principles, to enforce its precepts, and to hold up its exceeding great and precious promises before the world.

The Gospel of Jesus Christ is a mirror, in which we see the Divine image reflected. It is the glory of God beaming from the face of Jesus Christ. Our Heavenly Father has set forth in the Gospel the Lord Jesus, the Lord of life and glory, as the image of his person, the exact representation of all the fullness of his Divine character. In him all the perfections of the Divine nature are harmoniously, gloriously blended. He is an embodiment of the Divinity: "For in him dwelleth all the fullness of the Godhead bodily." Hence the full development of the Gospel is the full development, the full glorification of the great Jehovah. To preach the Gospel fully and faithfully, is to sustain the principles of the Divine government—to justify the ways of God to men, and to vindicate the honor of the Eternal Throne.

The work of the Christian minister is no mere partisan work. He is not to labor merely for denominational aggrandizement. His objects, the objects of his calling, are higher; his motives should be purer, *holyer*. He must love the truth; but he must not love it simply from a partisan consideration; he must love it for its own sake; he must love it because God loves it, and because its tendency is to glorify *His* name.

“All truth is from the Sempiternal source
Of light divine,—
The only amaranthine flower on earth
Is Virtue; the only lasting treasure, TRUTH.”

Loving the truth in this way, he will feel that “he is set for the defense of the Gospel of Christ;” that he is not merely the pledged advocate of the shibboleths of a party.

He will not, indeed, lose sight of those forms of truth in reference to which the religious communities around him may have departed from the Divine standard; neither will he magnify these beyond due bounds, so as to lose sight of other great truths, equally important—perhaps more so—in which all good men are agreed. Let the Christian Preacher realize that he is set for the defense of the truth; not certain forms of truth merely, in which others may chance to differ with him, but for the defense of *all Christian truth*; rising in his zeal for any particular truth, only as that truth towers in its relative importance above other truths, in the great Evangelical scheme. Local circumstances may indeed, occasionally, demand for some particular subject a degree of conspicuity that it would not ordinarily be entitled to; but, as a general rule, our zeal in the advocacy of any principle should be graduated, according to its rank in the great scale of truth—according to its intrinsic and relative importance in the heavenly scheme of man’s redemption.

Let the Christian Preacher feel, then, that his first great work is to glorify God in a fair, and full, and faithful exhibition of the facts, and principles, and precepts, and promises of the Christian religion. Let him feel that he is the public advocate, accredited by his brethren, of the Lord Jesus Christ, and his divine institutions. And if there is any thing in *position* to inspire in the heart a noble ambition; if there is any thing in a noble calling to elevate the soul, and to arouse all its mighty powers to activity, surely the man that thus goes forth to proclaim the unsearchable riches of Jesus Christ will have his heart fired with a holy zeal, and every faculty of his nature roused up for a mighty effort in so glorious a work. He need not fear but there will be a demand for his best energies. The assaults of infidelity are to be met, and its vaunting hosts must be driven back, and made to quail before the mighty power of truth. Hydra-headed error, in every form, must be opposed and vanquished. A pure Gospel must be exhibited. The way of salvation must be made plain. The light of the lamp of truth must be made to beam brightly on every step in that consecrated way. Sinners must not only be aroused to see and feel their lost and

ruined condition, (which is indispensable,) but they must be made to realize that there is, indeed, a balm in Gilead; that there is, in truth, a mighty Physician there. The way to God must be made so tangible and appreciable that the sin-sick soul may see how to come at once to the Savior, and be healed of his fearful malady. Let the Christian Preacher, then, gird himself for this mighty work. Let him arm himself in the panoply of Heaven, and go forth to the battle. Let him only live to know, to believe, to obey, and to plead for the truth; and though he may not be able always to solve, with all desirable clearness, every hard problem that may rise up before him, yet his horizon will enlarge every day; his mind will be enabled to take in a wider range; he will on each succeeding day know more, and enjoy more of that divine system which is, emphatically, "The glory of God, in the face of Jesus Christ."

But the second grand object of the proclamation of the Gospel, is the salvation of sinners. Who can estimate the worth of a single soul? What tongue can speak adequately of that work, one grand paramount object of which is the salvation of the soul? We look at man, in all the departments of his nature, with wonder!—astonishment, mingled with awe! We never get done admiring the wonderful mechanism of the outer man, the tent, the tabernacle in which the spirit here, temporarily, dwells. But when we attempt to scrutinize the nature of that living, thinking, willing entity, that rules within, its essence is too ethereal for our grasp. We are lost in amazement! We are utterly overwhelmed with a sense of our own ignorance. But though we may know nothing about its essence, yet we are not altogether unfamiliar with its manifestations. We know that it can analyze and combine, can reason and decide, can will and determine, can love and can hate, and, in short, can give a thousand unmistakable proofs of its presence, as a sublime, living, independent reality.

We think of its wonderful power to enjoy and to endure. At one time it is exalted into a very ecstasy of bliss. At another, oh! how intense the agony it suffers! And then we remember that these extraordinary capabilities are to last forever? We think of the fullest measure of rational happiness we have ever enjoyed in life, and in imagination we may protract its duration through eternity, and it falls very far short of Heaven. We think of the intensest agony we have ever known, and, in fancy, let it run on forever, and the idea is no sufficient image of the torment of the worm that never dies. Ah! my friends, let me say to you, in the language of the psalmist, that the "redemption of the soul

is," indeed, "precious!" "What shall it profit a man if he gain the whole world and lose his own soul?" "Or what shall a man give in exchange for his soul?" A life-time spent in neglect of the soul's interest, though you might amass the wealth, and the learning, and the honors of earth, until the full heart should grow sated with such paltry enjoyments, would be a foolish waste—a reckless, criminal prodigality of the golden moments God is giving to you. And, on the other hand, if you should have to pass through life poor, uncared for by the world, unbefriended and unknown to fame, what will it matter, if, in a dying hour, you shall feel yourself rich in faith, and if, in the day of eternity, God shall own you as an heir of the heavenly inheritance? Believe me, *there is one thing needful!* With the wealth of a Cræsus, the sinner is poor indeed! "With the talents of an angel, a man may be a fool!" The Christian can well afford, if need be, to dispense with the honors and emoluments of earth, when he knows that he has in Heaven a better and enduring substance.

To be concluded.

THE SECRET OF CHRISTIAN UNION.—The secret of all union in the Church of Christ is not diplomacy, not management, not trying to screw down our differences, and so develop in contrast our points of coincidence, however useful, or however proper that may be; but the secret of true union, sensibly felt, is looking to Christ. The reason of division, discord in the Church is distance from Christ; the secret of harmony in the Church is nearness to Christ. If we can suppose a large circumference or periphery, and in that circle a number of lines all coming from the circumference and meeting in the centre; those radii, coming from the circumference, approach each other just in proportion as they approach the centre: the nearer they are to the centre, the nearer each is to his fellow; the nearer, to use a more familiar expression, each spoke in the wheel is to its axle, the nearer each is to its fellow-spokes. It is so in the Christian Church; the nearer we come to Christ, the nearer we come to each other; and the man who lives most in Christ, lives in the highest harmony, in the greatest happiness, in the nearest approximation to him who is his fellow.

A fool in high station is like a man on the top of a monument—everything appears small to him, and he appears small to everybody.

ROMANISM.—No. 3.

I shall devote this number to the exposure of the cruel maxims, errors, rites, ceremonies and superstitious practices of the Mother of Abominations. And upon her head was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abomination of Earth—Rev. xvii: 5. By the almost unanimous voice of the Protestant world, the 17th chapter of Revelations is a graphic description of the Roman Catholic Church. She has seven things which she calls sacraments, which word is not in the Bible, and should never be used by Christians in a religious sense. The Latin word *sacramentum* means an oath which a Roman soldier took to support his General. The word ordinance should be used—I. Cor. 11—Hebrews 9. This is a Scriptural word.

The Church of Rome having deprived the people of the Bible, substitutes in its stead ecclesiastical traditions; and obliges her serfs and dupes to admit for truth whatever her clergy teaches them; the young robins open their mouths, and whatever the old parent brings them they swallow forthwith. But what did Jesus say of traditions? Why do you transgress the commandments of God by your traditions?—Matt. xv: 3-9,—Mark vii: 1-13. Jesus and the Apostles every where condemned wicked and unrighteous traditions, and all the great reformers and all good men *ought to do the same*—including human creeds. It is a maxim of Papists that we had better do without the Bible than without traditions, and too many protestants seem to think the same thing. Our Savior appears to have had the Popes in his eye when he delivered those severe denunciations against the Pharisees, in Matt. 23—call no *man* Master (in spiritual matters)—call no man (papa—Pope) Father upon earth—one is your Father, God. We are commanded to try teachers, weigh them by the Scriptures. “Beware of false teachers,” &c. All who teach for Gospel what is not of the Gospel, are false teachers. The

prayers and divine services of the Church of Rome are in the Latin tongue, and her Priests interpret the Scriptures by the traditions of the Fathers. They assert that the Scriptures ought not to be read publicly or indifferently by all; that the reading of the Bible by all is the cause of all the heresies in the world; and in order to enslave the common people by gross ignorance, they preach and perform their mummeries in Latin, contrary to Paul's directions in I. Cor. 14—"that all things should be done to edification. If I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful."

The seven, so-called, sacraments are the Eucharist (or Supper), Baptism (or sprinkling children), Confirmation (in wickedness), Penance (for repentance), Extreme Unction, Orders and Matrimony, (except for her Holy [?] Priests.) In baptism, she adds oil, salt and spittle. In the supper, the people have only the bread given to them—the wine is for her temperate Priests. Our Savior said, drink *you all* of it. They give a wafer instead of bread. To these inventions of theirs may be added the Mass, which is as a true, proper and propitiatory sacrifice, instead of the one offering of Jesus Christ for our sins. Transubstantiation, by which, as they pretend, the bread and wine are converted into the real body and blood of Christ. Purgatory: This is a kind of half way place between the two worlds, where certain souls stop until they are cleansed by the prayers of these Holy Priests, and which could not be cleansed in this world by the blood of Christ. For the souls in this ideal inquisition, the Monks and Friars say masses, for which they must be well paid, because no penny, no *pater noster*; and it is by this the Church of Rome amasses her wealth. The richer the subject the more difficult to get him out. It often takes all a man leaves to accomplish it. Papal Sovereignty: This is politically supported by a pretended infallibility. Auricular confession of sins to a Priest. Indulgences; by which sins are rated or graduated. A man might kill his father and mother for two shillings and six pence in Luther's day. Ludicrous forms and ceremonies; candles in the day time, which they extinguish one by one; strings of beads, monkish aus-

terities, leaves, &c., &c. Cruel maxims: Papists maintain that heretics are not to be considered children or kindred; that no faith is to be kept with heretics—Protestants; that it is lawful to torture or kill them for the good of their souls.

From these premises, I ask, Are we to let all this sin pass unnoticed, for fear “if seen too oft we shall become familiar with her face—first endure, then pity, then embrace?” First, I would say, the above is not a Divine oracle, it is a *human opinion*. Secondly, Granting that the hearts of all the youth in Christendom should be corrupted by the above exposure, and that the moral sensibilities of all the wives and daughters in Christendom should be “shocked,” who is to blame for it? The inventors and perpetrators? or those who name it, to guard others from these dens and pitfalls of sin, and not with any hope to reform these wolves in sheepskins? Who is to blame for all these supposed consequences—I for naming them, or those who practice them as part and parcel of their heathenism, called religion? Are we to let these depraved foreign Priests come here and commit these crimes daily, under the sacred garb of religion, corrupt our wives, daughters and youths, and we know it but must not mention it for fear it will make the matter worse?! I shall cry aloud and spare not, and lift up my voice like a trumpet, show my countrymen their danger, and the abominations of these Jesuits before it is *too late*. We all had better be “shocked,” even with an earthquake, than to have our civil and religious liberties overthrown; than to be brought under the most heartless, cruel and barbarous despotism the sun ever shone upon. We “pity the man or men who plead on the opposite side of this cause.” The “Man of sorrows with all his light and love” did not fail to strip the mask off the hypocrites of his day, and expose their deformity in all its native turpitude and horrors. The most terrific and awful expose I have ever read, is the 23rd chapter of Matthew’s Gospel, and the latter part of the 11th chapter of Luke’s. Wo to you Scribes and Pharisees, hypocrites. These hypocrites were the types and prototypes of the present race of Jesuits. (The reader is requested to read these two chapters.) And then

his tender expostulation at the end of it—O! Jerusalem, Jerusalem, that killest the prophets; how often would I have sheltered you from the gathering storm as a hen shelters her brood, but you *would not*. Read the Revelation of John, made by the Man of sorrows, the 18th and 19th chapters. This is an evil generation.

I, by exposing the crimes of these blind, ambling Priests, who amble along like a blind horse until they fall into perdition, show more love for them—imitate more nearly the Savior's course towards the Pharisees—than those whose sensibilities are so easily "shocked" that they are afraid to expose their enormities.

JACOB CREATH.

OUR MINISTRY, REVIEW OF.

BRO. BATES—The July number of the *Evangelist*, with its usual amount of goodly freight, is at hand. As a leader, I notice an article over the signature of the *learned Erasmus*, entitled "Our Ministry." This is an important subject—one not inferior to any other—and I fully concur with the writer in the sentiment, that "it has paramount claims on the Churches just now;" and I do hope, as it is now opened by a strong and vigorous pen, that the whole subject will be fully discussed. It is with the view to elicit this that I address you this note.

I have read again and again, with deep and sympathizing interest, the article in question. I strove to get the writer's views as to his "*Standard of Ministerial Education*." This I conceive to be the grand item to be settled. We can scarcely conceive that the learned writer intended to make *universal education*—that is, a critical knowledge of all things in the kingdom of nature and the kingdom of grace—a standard of ministerial education. This would be raising the standard so high that no mortal man could attain to it. He must have some well defined

views as to the kind and amount of education necessary in the premises. The learned Dr. Franklin could not take time to study the dead languages, for the reason that there is much more in the solid sciences, which can be studied in our own vernacular, than can be acquired during life. That great man, therefore, would prudently select his studies. His field was Philosophy; our field is the Ministry. And the question is, Are not prudent Ministers under the same necessity?

Bro. Erasmus has said many excellent things on this subject of a general character; things, too, that demand the special attention of the whole brotherhood; and as he has promised more on the subject, I hope he will go on in the well begun work until a better state of things shall be superinduced, and until we shall possess a reliable and perfect standard of ministerial education. For one, I must insist on some such standard. If we can not know all things, what must we know? Are the head and heart both to be educated? If so, what are the evidences of a properly well educated heart? Does a knowledge of all the practical teachings of the Bible, and the ability to communicate in our own tongue such knowledge, fill the bill as to literary and Bible qualifications? What is to be the measure of the Preacher's moral feelings and sympathies? What must be his estimate of the worth of immortal souls? What amount of sacrifice as to personal ease, as to wealth, as to the honors of this world, and as to domestic enjoyment, must he be willing to make? Must he be trained to habits of industry and persevering diligence in his profession? Must he be taught to make a display of his learning in the pulpit, or is he rather to seek to get at the hearts of the people with the truth? Is it necessary to the education of a young Minister, that he should consider himself called upon to attack old and experienced Ministers of other denominations, for the purpose of exposing sectarianism? Is it any part of his training to be deeply impressed with the necessity of setting things in order at home before he commences the work of correcting the errors of other denominations?

Many more questions of a similar character might be propounded, but these will suffice for the present.

I will here suggest that I am trying to preach the Gospel of Christ. I have not enjoyed the benefits of a Collegiate and classic course of studies. If I am one of the "miserably defective preachers" alluded to by Erasmus, I ought to know the fact—my brethren ought to know it—and be dismissed from the responsibilities of the position. I must also suggest that I am acquainted with *some* preachers of very liberal literary attainments, who are not examples to the flock. During the time not actually engaged in pulpit labors, they seem to have a great proclivity for light, and sometimes vain, conversation; and the remark of our brother, when he says, "the people lead the preachers," seems to apply with peculiar force, for the people (I mean the young people, of course,) lead them to "jesting and joking," and they seem to have great delight for the violin, the flute, and other musical instruments, for glee and secular singing, for concert singing, and many things of a similar character. Sometimes also these educated preachers are too weary at night to remain up with the family to worship at that blessed altar, and they are not sufficiently rested and refreshed to arise in the morning at the hour of devotion. (I do not say *all* are so. Far from it.)

Now, Bro. B., these are what the people call educated men, and as Bro. Erasmus has found education indispensable to the Christian Ministry, and as I agree with him in this, you must not suppose I am opposing any thing. I am simply asking some questions, and making some suggestions on the subject, for the sake of more light; but I must keep my eye on our good friend of learning, and see what he makes the "*Standard of Ministerial Education.*"

PHILO.

Those that are the loudest in their threats, are the weakest in the execution of them. In springing a mine, that which has done the most extensive mischief makes the smallest report; and again, if we consider the effect of lightning, it is probable that he that is killed by it, hears no noise; but the thunderclap which follows, and which most alarms the ignorant, is the surest proof of their safety.—*Lacon.*

QUERIES.

Our views on Matthew v: 40, also 41, and Jno. x: 9, are called for by different persons. The passages read as follows :

1. If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.—*Mat. v: 40.*

2. And whosoever shall compel thee to go a mile, go with him twain (or two).—*Mat. v: 41.*

3. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture.—*Jno. x: 9.*

1. By examination of verse 39, it will be perceived that the Savior's object was to implant in the breasts of his followers a principle of non-resistance, quite unlike their former teaching, and a sense of justice far surpassing that of the Jews.

So far as Mat. v: 40 and 41 are concerned, the above might suffice ; but as we suppose the difficulties in the minds of the querists are owing to a want of acquaintance with the subjects introduced in those verses, we will endeavor to give some explanation of them.

By reference to Exodus xxii: 25, 26, and Deut. xxiv: 12, 13, we learn that certain indispensable articles—such as the upper garment (or cloak) of the poor, which served him not only as a garment to be worn in the day, but as a blanket to be used at night—were prohibited from being taken or kept by his creditor. If taken as a pledge, it was to be restored to him before sunset: for, says Moses, it is his only covering, in which he inwraps his body. History informs us that in those Southern climates the nights in summer are very cold ; and as the occupation of many of the Israelites compelled them to sleep much in the open air, or, at best, in tents, it was a great risk of health, unless provided with warm clothing ; hence the exemption of the cloak, or upper garment.

In course of time it appears that as the cloak was the only article of wearing apparel exempt from execution, rapacious, inexorable creditors claimed the right to take the under garments. The case, therefore, which the Savior puts appears to be about this :

Take advantage of no reserved rights ; but if your creditor is so unfeeling as to sue you and take away your coat, which the law does

not positively exempt, give him your cloak also—which is exempt—if such be necessary in order to satisfy his demand.

2. In some countries it was (and still is) the custom for those in the service of the Monarch—such as bearers of dispatches, &c.—to have the royal authority for pressing into their service horses, men, or any thing else they might require. A royal messenger having a long journey to perform, would sometimes press into his service the beast of one man for a certain distance, then another, and so on thro'out his journey. This was doubtless annoying to the owner, who perhaps suffered great loss by having his beast taken away at a time he greatly needed him; but the Savior instructs his followers that, so far from offering resistance, or showing discontent, they should cheerfully comply with the demand, and perform double the service required of them, if necessary.

3. The parable of the shepherd, sheep, &c., is a continuation of the reproof administered to the Pharisees, in the preceding chapter, for their excommunication of the blind beggar. In this parable he describes the character of a good, and also a mercenary shepherd (a true and a false teacher), and leaves those who had so unrighteously expelled the beggar to judge which of these classes they belonged to. When it was delivered Jesus was in the outer court of the temple near the sheep which were there exposed to sale for sacrifice; and the language of the ancient prophets,* who often compared the teachers of their times to shepherds, and the people to sheep, doubtless came into his mind. The prophets alluded to, the parable now under consideration, and Acts xx: 29, not only describe the character of the Scribes and Pharisees, but the base and mercenary teachers of all succeeding ages, whether they be those who enter the fold in some other way than by the door, or those mere hirelings who care not for the flock, but themselves only.

Dr. George Campbell's translation of this passage reads: "I am the gate: such as enter by me shall be safe: they shall go in and out and find pasture." The Syriac version reads: "I am the door: and if any man enter by me, he shall live, and will go in and out and find pasture." McKnight's Harmony of the Four Gospels has it thus: "I am the door; I alone am he whose right it is to admit men into the Church of God: By me if any man enter in he shall

*Ezekiel xxxiv: 2-31—Psalms xxiii:—Micah ii: 12.

be saved, and shall go in and out and find pasture. If any man believes on me, he shall become a true member of God's Church on earth, and shall from time to time receive such instruction as shall nourish his soul to eternal life."

To interpret a parable correctly, we must ascertain the point to be illustrated, and not extend the comparison beyond that point—by striving to make it fit in every particular.

Sheepfolds were for the safety and comfort of the flock. The door, the place of entrance. This every one knows.

The sheepfold in the parable represents the Church of God; and when the Savior says, "I am the door," his meaning is, that it is by and through Him only that we can gain admittance into the Church of the Most High.

Many speculate largely on the latter clause of this (9th) verse—"go in and out and find pasture"—but for our part we regard all such speculations as being foreign from the mind of the speaker. The idea of persons *going out* of the true Church to find nourishment for their souls—until they shall be *called out*, or *led out*, to drink of that crystal stream that proceeds out of the throne of God and the Lamb, and to eat of the fruit of the tree of life, in the world to come, we regard as being contrary to the general tenor of the Scriptures and common sense.

The foregoing, together with the query for Elder J. McBride, occupies as much space as we can devote to queries this month. Bro. Wright's (to ourself) and some others on file will receive due attention hereafter.

D. B.

QUERY FOR ELDER J. McBRIDE.

BRO. B.—I am greatly pleased to hear from our brethren who live beyond the mountains, upon the Pacific Slope, as reported in the *Evangelist*. With some of them I am acquainted, and have labored with, in years gone by, in advocating the claims of our common Master—the Lord Jesus—upon our fellow men. I allude specially to Brethren James McBride and Thomas Thompson. May they long live to plead the cause of Christ before the world, and may the great Head of the Church abundantly bless their labors.

By your permission I would like to ask Elder J. McBride a few questions. In his letter under date of Feb. 20, in the May number of the *Evangelist*, he says: "Many of us here are anti-Episcopal

up to the hub, and we are consequently much pleased with Brother Cox's essays on that subject. And notwithstanding some of our brethren in the Territory claim to be what I call *Episcopal*, yet not a single Church, so far as known to me, is *practically* Episcopal. This argues well for the good old doctrine taught by the King in his own person, 'Tell it to the *Church*,' (not the Elders,) and by that unanimous and richly inspired servant of his, in executing his Master's behests, the Apostle Paul, 'by the majority,' when they 'were come together.' Now for the query. And,

1st. What does our brother mean when he says, "Many of us are anti-Episcopal up to the hub?" Does he mean to exclude from the Church Heaven's appointed corps of officials, that part of them at least known as "Bishops," "Elders," or "Overseers?" If he contends for a plurality of Bishops, a Presbytery in each congregation, of what use are they on his hypothesis, or what the object of their appointment? Would he have them nominal officials—mere cyphers—men of straw? But again he says, "Tell it to the Church," (not the Elders.) Are we to understand by this that the Elders do not form a part of the Church, or *are they* to be excluded from participating in matters of discipline? Is it not the province of the Elders, with other duties of their office, to "rule," at least in some sense? and are not the Churches commanded to "obey" and "submit themselves" to their Bishops, in some sense? I fear that some of us preachers have been so long in the habit of ruling and dictating to the Church, that we are fearful that our power and influence over the Church will be, to some extent, curtailed by the Eldership. I recollect that some years ago I had a conversation with a brother who was preaching for four congregations, and he was opposed to the congregations having an Elder at all, alleging that he knew more of their wants, and could manage their affairs better than they could themselves. In reply, I told him that if what he claimed was true, the Churches knew but little, if any thing, of their wants, or of themselves. Let us all endeavor, brethren, "to learn the truth as it is in Jesus" and having learned it, let us therewith be content. God's plan is always best, and will yield a larger revenue of glory to his name, and good to mankind, than all the wisdom of this world and of human expedients combined. For the present adieu.

ALLEN WRIGHT,

Lexington, Missouri.

CRITICISM, No. 2.—"INTERMEDIATE STATE."

BY L. Z. BAKER.

"Prove all things and hold fast the good," is an exhortation worthy of being heeded by all lovers of truth, in these days of strange and contradictory theories. This Scripture being my motto, I propose to test Mr. Chatterton's response to my Criticism. He says from II. Cor. xii: 2, he only aims to establish conscious being out of the body. Should he establish all he aims at in Paul's case, it will be no proof that the spirits of the dead are conscious. What he has said about Paul's being present with the Colossians, &c., not being parallel with his state when caught up, &c., is not to the point. It matters not how his spirit came to Colosse. He says it was there. There was a medium of communication in the third heavens, as well as from Colosse. From Colosse he heard for himself as much as he did in the third heavens. The only difference is, in the third heavens he had a vision, in Colosse he had none; but this fact does not prove the manner of his spirit's presence there to be different from what it was in the third heavens. Mr. C. premises, Paul's spirit was in Colosse, in consequence of what he had heard from there, and thinks the phraseology with reference to that event is not hard to be understood. True, and we think the difficulty in understanding what is said about his being caught up, &c., originates in our being trained to believe in the conscious existence of the spirits of the dead. The Scriptures say much about the third heaven, and while meditating upon it, Paul's spirit might have been caught there, precisely as it was to Colosse, and the visions and revelations have so fixed his mind, he could not tell whether in or out of the body. Mr. C. says, "the grand dogma," of those he denominates "soul sleepers" is, *a spirit can not exist out of the body*. We object to this and for it will substitute, there is *no knowledge, wisdom, or device in hades, whither*

the dead go, but their love, hatred and envy hath perished.—Ecc. ix: 6-10.

Respecting Moses on the Mount of Transfiguration, Mr. C. thinks I prove enough to prove Jesus was not there. He was not there as usual, but transfigured. He appeared in a miraculous manner. For the dead to appear to the living is not natural, but miraculous; and if Moses was there it must have been by the exercise of miraculous power, and the power that could bring him from a conscious state could from an unconscious, and consequently proving him to have been there will not prove him conscious in *hades*.

In reply to what I said about Abraham, Isaac and Jacob, Mr. C. starts with the conclusion, if "God is not the God of the dead," the dead have no God, and seems in solemn surprise to shrink from the thought, and enquires how I dare talk of saints soundly and sweetly sleeping in Jesus? Such language is well calculated to arouse the timid mind and make me enquire what *daring deed* I have done. I have spoken of Abraham, Isaac and Jacob *as dead*. The Bible says they have died. It says, "God is not the God of the dead." It also represents the dead saints as *sleeping in Jesus*. I have spoken of that sleep as being *sound and sweet*, and in this my daring must consist. I know it is said to be dead, means the body. Then does it not mean the body that sleeps in Jesus? and the body that God will bring with Jesus? And on the same principle, are not all the promises made to the body? Mr. C. says, if the dead are unconscious when Paul says to depart from the body and be present with the Lord is far better, he means to have no God is far better. If this be true, the invalid who, having enjoyed the most affectionate care from his friends, but having no hope of recovery, chooses to change his state for that of the dead, would mean to be without these loving friends was his choice. Again, what difference does it make to the sleeper in Jesus whether he has a God or not, since the voice of the Archangel and the trump of God will wake him up, at a point of time in which the word of that God who brought Jesus from the dead is pledged to remem-

ber him and bring him from his slumbers, to enjoy endless life? (Query—If the dead are not dead, was not their first life endless?) Thank God there is hope for the dead, though there is no knowledge in *hades* whither they go.

Mr. C. calls our attention to Rev. vi: 9–11, in which the revelator says, he saw the souls of the slain, and they petitioned the Lord, and had white robes given them, &c. We believe God is the God of the living, and if this Scripture proves these souls were alive, it proves they have a God. We know they are represented as speaking. We also know it is said, In the day man dieth his thoughts perish.—Ps. 146: 3. We suppose it is the soul that thinks, and if the thoughts of these souls had perished, they could not have spoken in consequence of conscious reflection. How then could they speak? Answer, Miraculously, or as Abel's blood cried to God from the ground. At first these cases may seem not to be parallel, but these souls like Abel had been slain, and if they are unconscious they and Abel's blood, are in parallel circumstances; and if the unconscious blood could cry to God, the unconscious soul could also. In Rev. xx: 4, we are informed the revelator again saw these souls, and *they lived*, &c., but the rest of the dead *lived not*, &c. Does not this plainly teach they had been dead? If not, why say they *lived*, &c.? If Mr. C. can find a *thus saith the Lord* to prove disembodied spirits are conscious under the altar, then it will be safe to say they spake consciously. But if their thoughts have perished, is it not more probable they cried as did Abel's blood, miraculously?

Again: Mr. C. says, our Lord was removing a difficulty which the Sadducees had placed in the way of the Pharisees, and that the difference between them was, the resurrection, angels and spirits. I regard this as far-fetched, and setting the subject in an unfair light. From what is said in the narrative, we might argue with equal force that the Pharisees' question respecting paying tribute was thrown in the way of the Sadducees. The fact that the Pharisees and Sadducees differed upon the above points does not prove those not mentioned were presented to our Lord.

We regard the plain English of the affair to be this: Our Savior previously had taught a resurrection; the Sadducees deny it, and present their question concerning it with the same intention the Pharisees had presented theirs, which was to entangle him in his talk. There is no intimation that any thing respecting angels and spirits was in the question. It was purely a question of the resurrection, and addressed to our Lord, instead of being thrown in the way of the Pharisees. Reader, please examine the narrative carefully—Mat. xxii: 15–40.

Again: Mr. C. represents Paul as declaring himself a Pharisee, upon the doctrine of the resurrection, angels and spirits.—Acts xxiii: 6. We do not see the proof in this passage or its context. It says, Paul perceiving the one part were Pharisees, cried out, I am a Pharisee; of the hope and resurrection of the dead I am called in question. He fully explains upon what point he called himself a Pharisee. We know the historian adds, the Pharisees confess both angels and spirits; but this is a very different thing than for Paul to aver that he was called in question for his belief in the conscious existence of disembodied spirits in *hades*.

Again: Mr. C. refers to what Josephus has said about these sects. He might have referred to more, viz: That the Pharisees believed the souls of the wicked *will never enter the body again*, but *will ever be confined in their prison house*.—See Josephus by Whiston, Antiquities, book 18, chap. i: sec. 3, and Wars of the Jews, book 2, chap. viii: sec. 14. We know Paul contradicts Josephus when he says the Pharisees allow a resurrection, both of the just and unjust.—Acts xxiv: 15. But if Josephus is authority in one case he may be in the other, and since Paul believed in the resurrection of the unjust, which Josephus says the Pharisees deny, according to Mr. C.'s rule Paul could not truthfully say, "I am a Pharisee." Mr. C. cites Josephus to prove that in those days none believed in the resurrection who denied immortal vigor to the soul, and adds, to prove to the Sadducees that souls do not die was to prove a resurrection. Where has God predicated the resurrection, upon the immortal

vigor of the soul? Can not God raise the dead though they *sleep*? And by what system of reasoning can proving immortal vigor in the soul prove a resurrection? We do not see that the doctrines of immortal vigor and the resurrection prove each other, or that the truth of either depends upon the truth of the other. The fact that both were points of difference between the Pharisees and Sadducees does not prove both true or both false. We suppose our Lord could discuss and prove the resurrection without proving the rest of the Pharisees' doctrine to be true. We have seen Mr. C. proves Abraham, Isaac and Jacob's spirits live in *hades* by the "am" and "is." He says, God says, "*I am*" (not was or shall be) but "*am* the God of Abraham," &c. Well, our Lord says, "Now that the *dead are raised*," (not shall be—Luke xx: 37.) Speaking of the resurrection, Paul uses similar language, I. Cor. xv: 42, 43. "It is sown in corruption, *it is raised* (not shall be) in incorruption." "It is sown in dishonor, *it is raised* (not shall be) in glory," &c. According to Mr. C.'s use of the verb to be, our Lord and Paul would teach that the resurrection has passed already, (II: Tim. ii: 18,) and thus Abraham, Isaac and Jacob would live through the resurrection. We know our knowledge of the resurrection forbids such a conclusion. But suppose we wished to prove the resurrection has passed, how would an opponent meet the language of our Savior and Paul? Ans. By showing, from other Scripture, the resurrection to be in the future. And the argument of immortal vigor is met by showing that everlasting or unending existence "is the gift of God," and that it is conferred on the saints at the resurrection.—Rom. vi: 23—Mat. xxv: 44—Daniel xii: 2—John v: 29. But let Paul speak, (Rom. iv: 17.) He refers to a promise made to Abraham in Gen. xvii: 5, which reads, "A *father* of many *nations* have I made thee," (not will make thee.) Could Abraham be a father of nations, when his seed with whom *this covenant was to be established*, (Gen. xvii: 19,) *was yet in his loins*? Certainly not, in the common acceptation of the term. But hear Paul, (Rom. vi: 17,) where he says, Abraham "is the father of us all," (that is all

the seed, the dead, living and unborn,) "before God who quickeneth the dead and calleth things that are not as though they were." The past and future *are present* with God. He is the "I AM," not was or shall be. The people of the nations embraced in his promise to Abraham, then unborn, and some still unborn, while some sleep in the dust of the earth, (Daniel xii: 2,) were all present with the "I AM," and existing in his presence, (for all live unto him—Luke xx: 3,) even the now unborn as well as the dead, and are spoken of as though they were. With these reflections before us, there is no difficulty in understanding the "am" and "is."

Mr. C. represents the joining of death, in its full sense, with the resurrection, "a modern affair." We think not. Job x: 19, "Oh! that I had given up the ghost and no eye had seen me, I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, to the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." This looks like unconsciousness. But it may be said, after he had given up the ghost, *I*, would mean the body, that should be as though it had not been. See verse 11: "Thou hast clothed *me* with skin and flesh, and hast fenced *me* with bones and sinews." Let us see if Job connected the resurrection with this state.—Job xix: 25. "I know my Redeemer liveth, and he shall stand at the latter day upon the earth, and though after my skin worms devour this body, yet *in my flesh shall I see God, whom I shall see for myself*, and mine eyes shall behold and not another," &c. This looks like a resurrection, instead of modern, rather ancient.

To be concluded.

The death of Judas, is as strong a confirmation of Christianity, as the life of Paul.

A MISTAKE CORRECTED.

BRO. BATES—In the St. Louis *Watchman*, (a Baptist paper,) of July 5th, I find a communication written by a certain *reverend*, named W. W. Walden, a portion of which requires a passing notice. The following is the first paragraph:

“BRO. CROWELL—On Thursday, May 30th, we left home for a tour through Grundy and Mercer counties. On Thursday at 4 o’clock P. M., we preached to an attentive audience in the city of Chillicothe; and on Friday resumed our trip along the road through the prairies and by *the wide spread farm* to Trenton, where at early candlelighting we sat under the sound of the voice of Eld. J. Creath, Agent for the Bible Union. The speaker is a grave looking old man, and quite intelligent, with fair talents, but not arguments enough to gull our North Missouri Baptists into revision; especially when the speaker would tell his audience that it was an evidence that *we* (Campbellites) are right, for we are all in favor of revision, &c. We think if Baptists want the Bible revised they had better use something comports with Christian graces and not use a cudgel to break their own noses.”

We dislike the necessity of calling in question the veracity of one of the “Lord’s anointed,” for if we mistake not, this same reverend gentleman, in a sermon in Trenton, not long since, advocated “a succession to the ancient Apostolic ministry;” and as *he* is a minister, therefore he possesses the same powers, virtues, &c., of the good old Apostles we read of. I have laid his communication before several—one of whom was a worthy old gentleman of his own Church—and their opinion is, that the *ancient* Apostles possessed at least one attribute, which this *modern* Apostle is a stranger to; and they base their conclusions upon the following: “It was an evidence that *we* (Campbellites) are right, for we are all in favor of revision.” To this, said to be affirmed by Elder Creath in his lecture here on revision, I am prepared to disprove, and, in all charity, pronounce it a—*mis-take*. Elder Creath said *no such thing*; and I can establish this by scores of his auditors, and by some of Mr. Walden’s

Baptist brethren. Elder Creath remarked that *his* brethren were a unit on the subject of revision, and this fact spoke volumes in their favor, for it argued that if they *were wrong, they were willing to be righted*; that if the present translators made *sprinkling* baptism, he would be sprinkled; if it made the Roman Catholic faith *the* religion of Jesus Christ, he would be a Roman Catholic. This is the substance, if not the identical words, of Elder Creath. And how can any man, who publicly affirms that he has been baptized into the *Holy Ghost*—upon whose shoulders had fallen the ministerial mantle of Paul, or Peter, or John—make such a *mistake*.

The writer says, that Elder Creath had “not *arguments* enough to *gull* the North Missouri Baptists into revision.” Surely this reverend dignitary has made another *mistake*, when he says, Elder Creath is “quite intelligent, with fair talents.” But then all who are acquainted with W. W. Walden (and his acquaintance is *very* limited) know that he is not the man to judge of the talents of Elder Creath or any one else. Whoever heard of *arguments* “gulling” any one into any thing?! We were always of the opinion, that arguments *convinced*, and *mistakes*, falsehood, and fallacy, *gulled*. From the expression, we presume, that if Elder Creath had brought forward a few more arguments, he would have succeeded in gulling! We can assure Mr. Walden that, according to his conception of terms, a few of the North Missouri Baptists *were* gulled—the foundation of opposition to the Bible faithfully translated, *was* shaken—and some now openly avow their friendship to the revision movement, based upon the facts and *arguments* of Elder Creath.

The last expression is the “unkindest cut of all.” There is venom there. “We think if Baptists want the Bible revised, they had better use something comporting with Christian graces, and not use a cudgel to break their own noses.” Which, if we understand him, means, that if Baptists want the Bible revised, they had better co-operate with *Christians*, instead of Campbellites; for if the latter are consulted, or co-operated with, they are so very formidable that we (Baptists) will be broken up, or,

our Baptist noses broken. *Christian graces!* Alas, for the deeply rooted prejudice, hatred and animosity harbored in the hearts of some calling themselves followers of the Savior.

B. H. SMITH.

Trenton, Missouri.

HOME MISSIONS AGAIN.

BRO. BATES.—In the June number of the *Evangelist*, under the title of "Home Missions," there is an article from the pen of Bro. Creath, endorsed by you, to which I would respectfully recall your attention. I should not trouble you in regard to it but for its great practical bearing. I fear much injury may arise from its publication, unchallenged, coming as it does from men of such standing as Bro. C. and yourself.

Bro. Creath says, "I prefer to expend the means we have to spreading Christianity in our own States, to sending it out of the State, and to foreign countries. A man had better cultivate his own farm well before he goes abroad to cultivate his neighbors' farms." And Bro. Bates says, "Bro. C. expresses our sentiments exactly in regard to Missions."

There are abundant carnal motives acting as drawbacks to the benevolence of Christians, but when to these you add those reasons of an apparently just and Christian bearing, you lock up and contract the heart of a large class who are ever ready to find a plausible excuse for keeping their means in their pockets. You will both agree with me, that the most impracticable men are those who meet you with the plea, "charity begins at home." Or, whose doubts of its being well applied, when sent abroad into others' hands, induces them to wisely wait and not give until they *they know* it will be well used.

Suppose it be true, (to give your position the strongest bearing,) that we have a field in our widely extended country, amply

sufficient to absorb all our whole ability as a people, will it necessarily follow that we should not call for and encourage men and money for a foreign field? I think not, because:

1st. We know that Christians are not now doing all they are able to do, either at home or abroad, or in both together.

2. If you are not prepared to affirm and prove that giving to foreign missions has at all lessened the home mission contributions, then is not your position untenable?

3. Taking the experience of other denominations as a test, is it not true, that those who are giving most to foreign missions are most liberal also in the work of home missions? If so, it is a significant fact.

4. Suppose there are not enough qualified men for home missions to absorb all we are able to give, would it be wrong or unwise to call for and employ it abroad? To illustrate: Suppose that preachers of learning, piety and devotion, of France or Germany, should adopt our religious sentiments, should yearn after their kindred and nation, and earnestly desire to go to them with the Word of God untrammelled, ought we not to send them?

If my memory serves me rightly, foreign missions were established before any extensively organized co-operation was formed for home missions. That that which ought to have been the father was comparatively lifeless until revived by the son. Individuals and small co-operations have always engaged in home works. Indeed, every Christian Church having any piety, have been home missionaries to all who know them. But I think no extensive evangelizing co-operation was established until after the foreign missionary enterprises were set on foot. If you think it advisable, I will hereafter look up some facts touching *these points*.

5. Jesus said, "Go into *all* the world and preach the Gospel to *every* creature." He taught his disciples to regard as neighbors all who were suffering. He by persecution scattered the disciples from Jerusalem (excepting the Apostles) and caused them to go every where among the Jews—preaching the Gospel. The Jews thought the message of salvation was to them alone,

but the Holy Spirit declared that in *every nation* they that feared God and worked righteousness should be saved. Paul directed Christians to do good unto all men, especially to the household of faith. And we are told one of the fruits of the Spirit is universal benevolence. Brethren, do not these passages contrast in tone with YOUR missionary sentiment?

6. Jesus said to the seventy whom he sent out to announce his coming kingdom, if any would not receive them into their houses or cities, to depart elsewhere, and to shake off the dust of their feet against them. He could not do many mighty works in a certain place because of their unbelief. Paul's manner was, after making a reasonable appeal to the Jews, if they received him not, to turn to the Gentiles. Nor did he, or any early teachers, confine their labors in either any Jewish or Gentile locality until all were converted. And why, brethren, should they or we continue to preach to men who have time and again rejected a plain, sincere, earnest invitation, while at the same time there are hundreds and thousands elsewhere anxiously pleading for God's Word and God's Messengers to show *them* the way of salvation through Christ?

From all these considerations, and seeing how many professed Christians are hoarding up the Lord's rent, until it is cankering their own and their children's souls, are you not willing to say with me, in the language of the Lord Jesus, "Give to them that ask of thee?" Let all work and plead hard and get all we can for home missions, and not discourage giving to missions *not at home!* Let all be called on to give to their full ability, and if they can not find a good use for it all among our own nation, let us send abroad the Bible and the herald of the Cross, to the very many who are pleading for the Bread of Life. If some of it be misspent, let it be so, (human nature is not all-wise;) it had better all be misspent through ignorance than to remain in the pockets of Christians, and not given at all.

Brethren, in conclusion, let me beseech you both, as you value free and liberal contributions, and as you know it is more blessed to give than to receive, to consider well its bearing before you re-endorse your sentiment.

U. B.

If "U. B." was as well acquainted with the bright prospect for an abundant harvest in the West generally, and the great want of men and means to secure it, as we are, he would not, we think, censure us for urging the brethren to give their first and most earnest attention to home missions, unless, indeed, the souls of other countrymen are more precious in the sight of Heaven than those of our own.

We have not time to notice the many points urged in his communication, nor do we deem it at all necessary. The passages of Scripture which he seems to regard as standing in such bold contrast with the missionary sentiments of Bro. Creath and ourselves, appear to us to have no bearing upon the subject under consideration. We did not condemn foreign missions; but simply called in question the propriety of neglecting the *home*—where the prospect is so bright—for the *foreign field*. We know it is the bounden duty of the Church to strive for the conversion of the world to Christ; but we can not think it the most likely way to effect it, by neglecting a certainty for an uncertainty. We believe the preachers of the Gospel in this day, should do just as the Savior instructed the Seventy to do, and as Paul did, and when the people in one place or city refuse to hear, or spurn the message, to turn to some other. And had the message been fully and faithfully presented to the people of our own country, and they refused to hearken thereunto, we should be as ready as the next man to turn our attention to other countries. But the success that almost invariably attends the efforts of our proclaimers, proves that the people, instead of rejecting, are ready to hear and obey. A fairer prospect for proselyting than is afforded almost throughout our wide domain, could not be asked. Scores upon scores are being added to the Church weekly, if not daily; and can we promise ourselves like results in any other country? or would it be wise in us to cripple our efforts now, by appropriating a goodly share of our limited means to objects of a doubtful character? Let us not undertake more at a time than we are able to manage well. To have "too many irons in the fire at once, some of them will be burned up."

We shall be decidedly favorable to foreign missions whenever we are able to undertake them without jeopardizing the cause at home. But we do think a movement of that kind at present would be premature. Still, if a majority of the brethren decide on embarking in the enterprise now, we shall not withhold our *mile*.

We may be mistaken, but we are fully persuaded that it is our true policy at this time to put forth all our energies to gather the harvest at home—while opportunity offers—strengthening ourselves thereby for other and more expensive enterprises hereafter.

To the question, whether it would be wrong or unwise to employ our means abroad if there are not enough qualified men for home missions to absorb all we are able to give, we unhesitatingly answer—No, by no means. Indeed, it would be both wrong and unwise *not to do so*. But have we not *more* men, well enough qualified* to render essential service, than we are able to employ? We certainly have more than we *do employ*.

We agree with U. B. that all should be “called on to give to their full ability, and if they can not find good use for it all among our own nation, then to send the Bible and heralds of the Cross abroad.” But when we *can* find a good use, not only for all we can command, but five times as much, what then? We know not how it may be in our correspondent’s State, (Ky.,) where the country is older, the cause older, and the brethren wealthy, but in the country bordering on the Upper Mississippi, and the “Pacific Slope,” more is needed than we can possibly raise.

Leaving entirely out of view all the foregoing (to us) weighty considerations, we are fully persuaded that the cause of foreign missions will lose nothing, in the end, by a few years’ delay. The brethren in many places are now contributing liberally for Revision purposes, for building and endowing Colleges, erecting houses of worship, and for the support of the Gospel in our fa-

*We do not mean scholars of the first order—these we know are rather scarce. But men of pretty fair English education, quite extensive reading, and fluent speakers. Many of our most useful men are of this class.

vored land, and to call on them to aid in an additional enterprise, would, we fear, dishearten them. But by waiting a few years we shall become stronger, our houses of worship and Colleges will be built, and we shall then be enabled to embark in foreign mission enterprises in a manner that will be creditable to us as a community, and productive of glorious results. But to undertake a foreign mission now, with all the above named things on hand, it would necessarily have to be on too small a scale to effect much, or else it would become embarrassed in a few years, and have to be abandoned.

The foregoing partially expresses our views on foreign and domestic missions, and although they were hastily penned, they were not hastily formed. Still, if a better way can be shown us, we are ready to adopt it.

D. B.

CHURCH JUDICIARY.*

BRO. BATES—I have been waiting patiently for a full and lucid “Plan” of Church Discipline at your hands, and not wishing to remain in a state of *abeyance* longer, I shall again press the discussion.

I came to no hasty conclusion in the premises. I had read every thing in my power tending to elucidate the subject, and firmly concluded that if the Apostle Paul meant what he said, “The Elders are the Rulers” of their respective congregations.

In the beginning of the discussion, I did, indeed, go back to the beginning and take a peep at “old chaos,” Garden of Eden, &c., &c.; and for what purpose did I go there? You seem not to have understood my motive, nor have seen its relevancy.

Let us see if it has no relevancy to the issue before us. You and those of your belief charge that for the Eldership to act as

*The writer omitted the caption, and we adopt the above as being more appropriate than “Church Government.”—D. B.

I think the Bible requires them to act, amounts to "lordship," "despotism" and "tyranny," and hence must be abominable in the sight of God. Now, if I can show by referring back to the Garden of Eden, to the small congregation there existing, that Adam was the absolute Ruler—and by referring to the respective families of the Patriarchs, and show that the head of each family were absolute Rulers, and to the Jewish economy and show that God appointed the Elders Rulers, with absolute powers, it certainly ought to go a great ways in disproving your position, that persons assuming such powers now, are despots, tyrants and lords.

That the Elders of the New Testament possessed the same powers that were conferred upon the Elders in the Old Testament, is an incontrovertible fact, so far as the issue before us is concerned. If to exercise such powers now amounts to lordship, despotism and tyranny, it amounted to the same then. If it did not amount to lordship, despotism and tyranny then, it does not, and can not, now. If God appointed it then, he does the same thing now.

It is remarkably strange that you could see nothing in that "Flight" to the Land of Canaan, &c.

If my position be correct, (which I fully established in my former essay,)* that God directed and approbated such powers under the old Economy, it forever destroys your position, and estops the Popish cry of "lords," "despots," "tyrants" and "little Popes," unless you can show that he restricted them in their powers in the New Testament—can or will you give us a "thus saith the Lord" upon this subject.

If, my dear sir, I am in that "under current" that wafts one so rapidly towards Rome, I bid fair to have a host of good company, for it is certain that the pious patriarchs, with Abraham, Isaac and Jacob at their head, and the pious Jews, with Moses, Joshua and others at their head, together with the college of Apostles, martyred Saints, and the Disciples of Christ, and last,

*If so, why the necessity for this essay? But perhaps it was only "established" until the other side was heard.—D. B.

though not least, Alexander Campbell, of Bethany, Virginia—Father of this Reformation—William K. Pendleton, Aylett Raines, and a host of others, have passed and are passing down the same current. Ah! what a lovely company. Are you not almost tempted to forsake your *tottering* bark and take passage in that “current” down which so many noble and pious souls have and are traveling? Come along, “for yet there’s room.”

In these days of fanaticism and ultraism you should not resort to the *Holy Horrors of Mother Rome* to fan the flame to the already too much excited minds of many of your readers. The imagery of your mind is too great—you have got a *full grown* Pope impressed upon it, and in your fancy and heated zeal have overlooked the Scripture. Do you expect to sustain your position by referring to the Great Monster which you have been combatting? or do you expect to sustain it by relying upon the Bible? If the latter, why not give us your explanation of the passage in the New Testament, to which I referred? You have not attempted an explanation. We are left in a profound mystery as to your meaning of the words “Ruler,” “obedience,” and “submission.” True, you did endeavor to pass them by, by stating that it is the duty of the Elders to “instruct;” thereby making them synonymous to “instruct” in point of meaning; and in my effort to prove by Webster that the term “Ruler” and “instruct” could not mean the same, you endeavor to escape by saying, “We agree with Webster and the rest of mankind, that a person may be a Ruler and have very limited powers, and instance the Speakers of the House of Representatives and Senate U. S., Judges, Magistrates,” &c. Pray tell me the analogy between these functionaries and the Elders. Do you pretend to say that there is express law limiting the power of Elders, as in the case of these officers? The by-laws of each house and the laws of the land grant an appeal from the decision of these officers. Does the New Testament provide for an appeal from the Eldership? If so, you are right, and the cases are analagous. Suppose, however, no provision had been made for appeals from the decisions of these officers, and their power was not limited,

would not their decisions be final and absolute? Our legislative bodies had a correct idea of the meaning of the term Ruler, and knew unless they were limited their decisions would be absolute. They never would have resorted to the nonsensical effort to prove that by the term "Ruler" they only had the power to direct action, and instruct the members of these bodies.

I admit that they—the Speaker and President, the Judges and Magistrates—are Rulers, with "limited powers," which is equivalent to saying that they are *limited* Rulers.

Now, to make your arguments, or rather definition, apply, you must show some express law in the New Testament limiting the meaning of the words "Rule" and "Ruler," otherwise you are bound to abandon it and yield the point.

As my five pages are about full, I shall close until your next issue, hoping that you will not become tired and faint, and that you will still lend a heeding ear to *the* TRUTH, I remain as ever, your brother in the bonds of love,

J. G. BLAIR.

Monticello, Mo., July 5th, 1855.

"One thing at a time," is said to have been a motto of that eccentric genius, Davy Crockett, and we shall endeavor to adhere to the same in the present case, and not be drawn off to discuss all the abstract propositions that may appear to grow out of the question at issue. The discussion of these would never settle the *main* question; and since *it* can be reached, and *direct* testimony brought to bear upon it, it would be worse than useless to spend time on all the little questions connected with it. Dispose of these minor questions as we may, and the main question is still unsettled. But dispose of it, and all others follow in its wake. Whether A. Campbell and W. K. Pendleton are with our opponent (which we by no means admit) in his views on the Eldership; whether Abraham and others practiced, or Moses and Joshua enforced such regulations through the "faulty" Covenant, which was taken away to make room for *the better* one, we shall not now stop to enquire. Any testimony on the subject by the "College of Apostles" is admissible; but *can* he show *one plain* passage in their writings in support of his position? If

he can, we yield the point at once. But we are convinced that he can not, nor do we think he will attempt it. The best he can do will be to sum up probabilities, present some inferential arguments, and close by analogical deductions, without giving one "thus saith the Lord," directly to the point. We shall adduce some plain, positive proofs, and if *he* has any, let them be forthcoming. Whenever we conclude to abandon what he is pleased to term our "tottering bark," to take passage in his, we'll let him know. The insinuation about "nonsensical effort" may pass for what it is worth, which, in our estimation, is, *just nothing at all.*

Enough has been said heretofore in reference to the import of the term *Ruler*, to satisfy any impartial judge that he can make very little out of it to sustain his position, and for the reasons named in the commencement of our present remarks, we shall argue that point no further at this time.

He asks for the "analogy" between the functionaries alluded to in our last, and Elders. That was not the point we were discussing. He said that Elders were Rulers, (which we admit in a certain sense,) and quoted *a part** of Webster's definition to prove that a Ruler was one that exercised supreme authority. We admitted that Emperors, Kings, Popes, and any others having supreme authority *were* Rulers, but with the part of Webster's definition which he suppressed, and reference to some of our public functionaries, showed that one might be a Ruler, and yet have very limited authority.

In the last paragraph but one of the foregoing article, the doctrine of *unlimited* power of Elders over the congregation is clearly implied. Couple this with his denial of the right of appeal, a few paragraphs preceding, and what have we? Nothing but the most complete and fearful despotism. To call officials with unlimited power, from whose decisions there is no appeal, "little Popes," would be inappropriate, since *Pio Nono* appears to be under obligations to consult his Council of Bishops on im-

*In referring to Webster, why was an important part of his definition suppressed.

portant questions, such as the immaculate conception! &c. But we are occupying too much space with isolated questions. A few words more and we come directly to point in dispute.

Our friend appears dissatisfied because we did not follow him throughout his *foreign* flight. We took up his "clinch" and so completely unclined it that he made no attempt to clinch it again, and we noticed every thing else we deemed of any importance in the discussion. But what position or proof of *ours* did he attempt to meet? Not the first one. He did not so much as answer our question, How unworthy Elders could be removed from office. He now plods somewhat over his former course, and then presents us with what we will, through courtesy, call a critique on the term *Ruler*, &c., and there leaves it.

What is the point in dispute? Our opponent contends that the Judicial Power of the Church is vested in the Elders *exclusively*; and we, that it belongs to the *whole* Church, Elders and brethren included.

In support of our position, we offer the following passages of Scripture, (the reader will please turn to the Book,) viz: Mat. xviii: 15-17; I. Cor. v: 4, 5, and I. Cor. vi: 1-5, the last as authority for appointing committees.

These are positive proofs, of easy comprehension, and such as *no man* can rebut or set aside. They have more weight than forty folio volumes of inferences and analogical deductions; and there is but one way for our opponent to evade their force, and that is, to make it appear that the *Elders* are the "Church," (see I. Cor. i: 2.)—the private members forming no part thereof, or, at best, being mere cyphers. But will he have the hardihood to attempt this? We think not. Then he must yield the point.

In our rejoinder to Bro. Blair in May last, we expressed a disrelish for arguments drawn from the Jewish economy, giving as a reason, that such had laid the foundation for the union of Church and State, infant baptism, &c., &c.; and we now ask the candid reader if there is not a striking similarity between his modes of reasoning from them on the Eldership, and those who go to the Patriarchal and Jewish institutions to prove infant

Church membership, and ecclesiastical titles? But we shall add no more until the proofs we adduced are set aside or rebutted by others equally creditable. D. B.

LOUISVILLE MEETING.

To write a full history of this great and interesting meeting, would fill a volume of no ordinary size. I can hope to give our numerous readers but a mere sketch in this paper. In the month of April last, I had the pleasure of meeting Bro. John T. Johnson, of Kentucky, at the "Bible Revision Association," held in the city of St. Louis. He proposed that if I would go with him to Kentucky, and speak six weeks in aid of the endowment for the Orphan Female School at Midway, that he would join with me in a tour through Missouri, and aid me in finishing the endowment for Christian University. I consented to the arrangement. He visited Christian University, examined the grounds and building, as well as the city of Desoto and the town of Canton, both of which are contiguous to the University edifice. He was delighted with the building and location of the city. After spending a few pleasant days, and preaching for my brethren, greatly to their profit and edification, we set off for Louisville, in company with Bro. E. L. Craig, one of our valuable evangelists. We landed in Louisville the last of April, and there met a communication from Midway, advising us that it was necessary to postpone an effort for the endowment of the Orphan School. On the first Lord's day of May, I preached for the brethren in the city of Louisville. Having often heard it said that the congregation was cold and formal, I selected as my topic the second personal Advent of the Savior. Instead of finding the brethren cold, I was happy indeed to see that they gave a hearty response to this sublime and soul enlivening theme. Several came forward and made the confession. Bro. Johnson preached at night, and

an appointment was made for me on Monday night. The meeting increased in interest, and additions were had regularly every night. I continued to preach on the simple elemental principles of Christianity, and remove the prejudices of those not familiar with our teaching. Bro. Johnson remained a little more than a week, and mean time our beloved Brother Walter Scott made us a visit. I was greatly delighted to see this old veteran of the Cross. I had read his writings for more than a quarter of a century, had heard often of his great zeal and devotion to the cause, but had never seen him. He and Bro. Johnson had a conference together in reference to the Midway School, as well as Brother Scott's School at Covington, and they agreed to leave me in Louisville and go to Midway and hold a consultation with some of the brethren in reference to future operations. They left, and I still continued to preach every night, and our excellent Bro. Curtis J. Smith, the Pastor of the Church, baptized some one almost every meeting. Meantime I received a communication from our worthy Bro. Parish and my relative, Brother Wm. Patterson, of Midway, announcing that I was expected in Midway, to hold a meeting with the brethren and there join Brother Johnson. I immediately wrote to them, stating that the meeting in Louisville was becoming more and more interesting, but if they said I must leave, I would do so, as I felt that I belonged to Bro. Johnson. They wrote me word to remain in Louisville as long as I could do good, and not feel under any embarrassment whatever. I told them that my brethren in Missouri were anxious for Bro. Johnson to return with me, and personally, I would make almost any sacrifice to obtain his services, and that nothing on my part should be done to absolve him from the engagement to return with me. The brethren at Midway, although anxious to see and hear me, were willing for me to labor on in Louisville. All impediments being now removed, I determined to follow the indications of Providence, and hold a meeting in imitation of the Apostles. I accordingly announced that I would remain and continue the meeting while I saw good being effected, and while my strength would continue.

Under these circumstances, the meeting kept up in interest. From two to three persons regularly came forward every evening and made the good confession which the Savior requires, viz: "*I believe WITH ALL MY HEART that Jesus is the Christ, the Son of the living God, and the Savior of the world.*" We continued the meeting for two months, having enjoyed the acquaintance of Dr. Everts, the Pastor of the Walnut street Baptist Church. He preached for me one night, opened meeting by prayer on several occasions, and having also delivered some most excellent exhortations. This relieved me much, as I was becoming quite fatigued. Bro. Judge Edmunds, the Corresponding Secretary of the "Revision Association," also delivered two very able lectures on the subject of Revision during the meeting. He is a most excellent and devoted *Bible Union Christian*, and I never have met a more thorough practical business man in my life. He is just the man for the place and the times. At the close of his last address an old gray headed gentleman, 81 years of age, came forward and confessed his faith in Christ. Bro. Edmunds congratulated him on the confession and determination made to follow the Savior through the remaining journey of his life. It was a most solemn and imposing scene to witness so old a man bow to the authority of Christ. Having obtained 150 additions, and delivered about 81 regular discourses, besides exhortations, I was almost worn down, when to my joy, Bro. S. S. Church, of St. Louis, telegraphed us that he would come to my aid. He accordingly arrived and fully met public expectation, and continued with me for a month. Up to his departure we had obtained 213. I remained a few days longer, preached several discourses, and added 5 more, making in all 218 additions to the Church.

Among the converts during the meeting were some of the leading and most influential gentlemen and ladies in Kentucky. Several Roman Catholics were immersed, and also quite a number from the Pedobaptist Churches. It would be invidious for me to single out and name some, to the exclusion of others, so I shall be excused from naming any of them. About two thirds of the

additions were gentlemen, a rather remarkable occurrence, and many of them heads of families.

So closed the most remarkable meeting I have ever attended. I would delight to record some of the particular incidents that occurred, but my time is too much occupied to write them out. But I must say, that I never in all my life addressed such large congregations, that seemed so solemn and so much impressed with the vastness and richness of the subject of Christianity. Every thing was calm and dignified. The meeting was the very reverse of a "*modern revival*;" and its interest was maintained up to the very last hour.

Besides 218 additions, I had substantial proof given me, that in locating Christian University in Lewis county, Missouri, and proposing to endow it with \$150,000, was regarded by the citizens of Louisville as a proper object of their consideration, and I feel grateful for the generous contribution made in aid of its endowment. More than \$25,000 00 was given, and not half an effort made. A gentleman and his mother-in-law, without personal solicitation, after hearing one address on the subject, very magnanimously secured to the Institution \$15,000, to endow a Chair of "*Sacred Literature*." Other friends I hope will endow a few more Chairs. Indeed I have no doubt of it, and in 12 months I trust we shall not only have \$150,000, but far exceed that amount. Not unto us! not unto us! but to the Lord of Glory be all the praise!

I would like to say more, but must reserve the remainder for a future occasion. I can not, however, close this hasty and imperfect sketch, without tendering my thanks to the editors of the *Louisville Journal* and the *Courier*, for their kind, interesting notices of my meeting. They aided me much, and I hope a generous public will place the proper estimate thereon, and reward them for their manly and independent course.

As I hope soon to enjoy the society of the congregation at Louisville, as well as its intelligent and hospitable citizens in general, I shall hope to write my next from that city.

D. P. H.

LETTERS ON SACRED MUSIC.

DEAR BRETHREN IN CHRIST—I feel prompted to write a few letters on Sacred Music. A recent tour of more than a thousand miles, in which I had many opportunities of observation on the subject, brings the unwelcome impression that it is very generally and strangely neglected in the Churches of Christ. The power of music to enliven and cheer the heart is felt and acknowledged by all men. Its gentle cadence wins its way to the heart that is closed to every other influence. The man of mighty logic stands before us. He lays down propositions; arrays facts; builds up arguments and demonstrations; talks of premises and conclusions, and storms the heart with a regiment of syllogisms. We listen, we are instructed, we admire the breadth and firmness of the intellectual structure. The accomplished orator may open the treasures of the richest rhetoric, and display masterly skill in metaphors and tropes that almost *live and move and have a being*. And from both and all how many go away untouched, unmoved, unsubdued? The strongest argument sometimes sets the soul on defiance, and it may be parried by evasion. But the sweet, attractive charms of *music* calm the turbulence of the human soul, soothe to rest the passions that revel in the halls of our spiritual nature, divest us of our hostility, and cause all the kindlier sensibilities to pervade the breast. It allays, it softens, it persuades. It touches with tenderness, it teaches with gentleness, it smiles with benignity. It comforts, it wins, it exhorts. It inspires hope, and courage, and zeal. It breathes contentment, peace and love. It awakens, it enkindles, it arouses. It bathes us in tears, and it wipes them away. It takes away our breath, and inspires us with life.

How much has been done by Sacred Song to convert sinners to God! In company with a beloved fellow laborer the writer once went to a populous village to preach the unsearchable riches

of Christ. Blunted by sin and hardened by a flattering infidelity, the hearts of the people were disinclined to hear of the sufferer of Calvary. Few attended. We caused to be printed and circulated the beautiful words to two new and charming pieces of music. The audiences increased; the house filled; the fountains of tears broke open, and thirty converts to Christ filled the place with joy.

No man since the days of the "beloved disciple" has probably done so much for the Church as the renowned ISAAC WATTS. His "Divine Songs for Children, Cradle Hymns, Lyric Poems and Sacred Psalms," have filled houses, homes and hearts with melody, happiness and praise. O! how much comfort and Christian sentiment flow in them! Easy of remembrance, and happy in recollection, they bind the heart with ties we would not sever, to the dear scenes of childhood relaxation and infantile innocence, when early life swept by on wings of ecstasy and delight. How much better the Hymn Book than the Sermon Book; the poetry and music that fill the soul with the gushing impulses of love to God and man, than rolls of effete theology, triturerated to the thirtieth attenuation of scholastic metaphysics!

I am tired of debates, and contentions and strifes about words, that minister angry feelings rather than Godly edification. From criminations, fault findings, and the sharp eyed riflemen on the walls and parapets of some theologic fort, what can so well save us as the songs of rejoicing heard in the habitations of the saints. Here let honor be paid to another of the most lovely and useful of the fold of Christ, JOHN NEWTON, author of the Olney Hymns. "The grace of God that bringeth salvation" comes like the dew on the mown grass, noiseless and still, but imparting freshness and life to all it touches. So the men who have been of greatest service in the cause of human redemption have not been distinguished as men of war. *Newton composed hymns*—these are his labor and renown. Had he composed only one, as he has done, a hymn that loves and weeps, in which the souls of myriads speak forth their penitence, their consolation in Christ, and their joyful trust in God; a hymn that teaches millions an

appropriate language for the utterance of pent up emotions that swell their own souls; had such a hymn been his only work, he had merited a monument.

And one he has. The spiritual life made more quick and buoyant, the fountains of holy impulses made deeper, the raptures and joys of the redeemed, enabled by his songs and hymns to ascend higher, and many more converted to God and helped on the way to glory. This is the monument of this good and faithful servant of Christ; a pyramid of immortal honor and eternal glory.

A. S. HAYDEN.

Hiram, Ohio.

CORRESPONDENCE.

DEAR BRO. BATES— Your favor of 9th Jan. was received on the 15th inst. The delay grew out of the fact that I had removed to this place in July last, and a letter informing you of my change of residence must have failed to reach you. You would have heard from me frequently, had the condition of my eyes been such as to have permitted me to write; but such has not been the case. The disease rather gains strength, and I had thought I could write no more; but on reading your very welcome epistle, I determined to bear the toil and endure the pain inseparable from writing.

My family continues to enjoy uninterrupted health, and for myself, sore eyes is the only drawback on my physical man, and this sinks out of view when I think of the privileges I enjoy in the society of so many fellow citizens in the kingdom and patience of Jesus, and the assurance that those I have left in the States still think of me, love me, and pray for me; but above all, what are all my sufferings here, when compared with that "far more and eternal weight of glory," which shall be mine if I hold the beginning of my confidence steadfast to the end.

We are not doing so much here in the good cause as we learn is being done in many places in the States, still we are cheered with what our eyes see and our ears hear of the conquests of the Truth in Oregon.

I beg you to continue to think of and write to me. I may not promise to write in return, but you will remember that it is more blessed to give than to receive, especially when you remember that he to whom you speak the words of comfort and encouragement is one who must necessarily pass many lonely hours. What I say to you, I say to all my brethren.

Please give notice through the *Evangelist* that my address is Pleasant Hill, Lane county, O. T.

Be assured of my Christian sympathy for you in your afflictions. Mrs. Rigdon joins in presenting our love to your dear family. May favor be multiplied to you—Farewell.

JOHN RIGDON.

Pleasant Hill, Lane Co., O. T., May 26, 1855.

BRO. BATES—I have just returned from my tour up the Missouri river. I was absent two months and 10 or 12 days. I have been sick nearly six weeks. I had the cholera in Brunswick, inflammatory rheumatism, and then inflammation of the bowels. I was at the gates of death. People died all around me. I was brought home on a bed in a carriage. I am just able to write a little. In the September number say the State Meeting for Missouri will commence on *Thursday before the Second Lord's day in October.*

J. CREATH.

Palmyra, Mo., August 3rd, 1855.

ILLINOIS STATE MEETING.

The Illinois State Meeting, for 1855, will be held at Springfield, Sangamon county, commencing on Thursday before the 1st Sunday in October.

D. B.

CHURCH NEWS.

BRO. BATES—The cause of our Master is progressing slowly in this part of Oregon. We greatly need a preacher who would wield an influence on the community around, and whose example would be worthy of imitation. This we have not. If we had some of our Illinois brethren I could name here, I think great good would be the result. The harvest is great, but the laborers few in this part of the vineyard.

S. C. RITCHEY.

Multanoma county, O. T., May 27, 1855.

BRO. BATES—We have a house of worship—46 by 40 feet—under way, and expect to complete it the coming fall. It is enclosed, but the plastering and seating is yet to do. It is situated on a beautiful piece of ground in the town of Metamora, our county seat. It will cost us nearly \$2,000 when completed. We number about 50 members. Bro. Page speaks for us once a month. We meet every Lord's day for worship.

C. B. PICKERILL.

Woodford county, Ill., July 7, 1855.

BRO. BATES—We have had some 15 additions by letter, and 6 by confession and baptism since the 1st of May. I am the only Teacher here, and I am but a poor one. The harvest is great, the laborers few, and the opposition violent. But the work is the Lord's, and we look to him for success.

M. PARR.

Bethlehem, Iowa, July 14, 1855.

BRO. BATES—Since I last wrote you, there have been 12 added to the saved—some from the Baptists, some from the so-called New Lights, some from the world, and 4 reclaimed. Our place of meeting is Martindale's School House, South side of the Des Moines river, and four miles South of Agency City. Will traveling Preachers give us a call? The brethren are liberal and fully alive to the cause. Brethren McKinney, Kirkham and Neal have labored for us some.

WM. H. ROBBINS.

Wapello, county, Iowa, July 16, 1855.

BRO. BATES—A strange brother, by the name of Uriah Long, stopped with us on the 7th inst., and labored on evenings and Lord's days until the present time, 8 were added by baptism, and 8 by letter. We only numbered 6 before, we now number 22. To God be all the praise.

JOHN HORNBECK.

Golden's Point, Hancock Co., Ill., July 17, 1855.

BRO. BATES—We stand much in need of some ministering brethren in this part of the country. I have been here more than a year and have not heard one of our brethren preach. The Methodists have preaching in the neighborhood regularly.

We have some brethren scattered through this country, and if any of our preachers should be passing, I would like for them to give me a call. I live two miles below Tecumseh, on Caw river.

This is a healthy and fertile country, and settling very fast. Can not some of our Preachers come out here and settle?

Yours, &c.,

A. T. BYLER.

Tecumseh, Kansas, Ter., July 19, 1855.

BRO. BATES—Bro. W. M. Brown, of Illinois, is here holding a meeting. There have been 4 confessions up to this time.

Yours as ever,

N. A. McCONNELL.

Bubuque, Iowa, August 2, 1855.

BRO. BATES—I believe I have not seen reported the result of a meeting, which was continued from our Co-operation meeting at this place, conducted by Bro. Z. Brown and J. Lindsey. There were 11 additions.

W. H. FRANKLIN.

Macomb, Ill., August 4, 1855.

BRO. BATES—*Dear Sir*—The Lord has done great things for us, whereof we are glad. Brother L. B. Wilkes, of Palmyra, recently spent some three weeks in this county, in "preaching the Word," with the following results: At Louisiana, 3 additions; at Clarksville, 25, and at Paynesville, 43. The meeting was continued after Bro. W. left for a few days longer, at the last named place, and 12 more were added, making in all 83. There had been previous to these meetings some 11 added to the Churches at Clarksville and Paynesville. We thank the Lord and take courage.

In the hope of the Gospel, your brother, J. J. ERRETT.

Clarksville, Pike Co., Mo., Aug. 7, 1855.

EDITORS' TABLE.

☞ Elder N. A. McConnell, Agent for the Iowa Missionary Society, says that his success exceeds his most sanguine expectations; and if it continues so, that the Society will be enabled to send out quite a respectable number of home missionaries. This is truly encouraging.

☞ We have at last been compelled to assume the responsibility of dividing some pieces sent for publication, but no one can find fault, since we have repeatedly given notice to that effect. Our readers prefer a variety. We however regret dividing the discourse of Elder G. W. Longan. We should have excepted such when adopting a rule for the length of articles, and we shall expect good discourses in future.

☞ We gave the reason, on page 2nd of cover, Aug. No., why the Minutes of the Macomb meeting were not published. We wrote to some of the brethren on the subject, and proposed publishing in a separate pamphlet, but they deemed it unnecessary.

☞ Our readers will doubtless be gratified to learn that Elder A. S. Hayden will write some five or six essays on Sacred Music. Elder H. wields a vigorous pen, and understands the subject well.

☞ We invite attention to the card of Pres. J. A. Williams, on 3rd page of cover. He has earned an enviable reputation as a Teacher, and that he justly merits it, the essays of his pupils, which we have published from time to time, abundantly proves.

☞ Pres. William's Baccalaureate, An address on Sunday Schools, (there are some omissions or misprints in the latter,) together with a variety of other matter, will be inserted as fast as we can make room. Our scribes will please bear with us as patiently as possible. We heartily thank them for their favors, and will do our best to give satisfaction.

☞ By reference to Bro. Creath's communication it will be seen that he requests us to say the Missouri State Meeting will be held at the time first agreed on—*Thursday before the 2nd Lord's day in October*, at Georgetown, Pettis Co.

☞ The Iowa State Meeting will be held at Oskaloosa, Friday before the 2nd Lord's day in this month (September). Let all the congregations and scattered brethren who feel interested in the Home Missionary cause, and desire to be benefitted by it, be represented.

☞ We have SACRED MELODEONS for sale, at \$8 per dozen; 75 cts. single copy.

☞ We are requested to announce that the North-Western Fruit Growers' Association will meet in Burlington, Iowa, on the 25th inst., and continue in session four days. All fruit growers should attend.

☞ Elder Wm. Thompson's address is Hays' Springs, Jefferson Co., Ky.

☞ Within the past six months several pieces have been *borrowed* from the *Evangelist* by other publications, and no credit given. We have no fears now

but the public know them, and we therefore say, Go ahead, Gentlemen. It is more creditable to us than honorable in you.

☞ THE HAPPY HOME AND PARLOR MAGAZINE have been united, and are now published under the above joint title, at 21 Cornhill, Boston, and 116 Nassau street, N. York, at \$2 a year. It now makes a pamphlet of some 70 pages, embellished with beautiful engravings. Each number contains one or more pieces of music. The reading matter is solid, and the mechanical execution unexceptionable.

☞ We are under obligations to some friend for a copy of a new Music Book—THE NIGHTINGALE OR NORMAL SCHOOL SINGER, by A. D. Fillmore, author of several popular Music Books. The work appears to be well adapted to the use intended, but the known reputation of the author is a sufficient recommendation.

☞ Other publications and schools noticed hereafter.

D. B.

OBITUARY.

Died at his residence near Springfield, Keokuk county, May 11th, 1855, of typhoid fever, Elder WILLIAM LANDERS. Bro. Landers was born Sept. 28th, 1816, in Kentucky. When he was about four years old his parents moved to Indiana. At the age of 20 he became obedient to the "faith once delivered to the saints." In 1846 he moved to Iowa. April 16th, 1854, he was set apart as an Elder of the Church. He leaves a widow, a numerous family of children, many relatives, and a large circle of acquaintances to mourn their loss. Though he was cut off at a time he seemed to be the most needed, we do not sorrow as those that have no hope. He lived a Christian and consequently died one. May we all at last rest in peace.

I. M. HUGHES.

BRO. BATES—It becomes our painful duty to record the death of a beloved sister, SARAH A. FREEMAN, companion of our Brother FREEMAN, at present at Fairfield, in this State. She was the oldest daughter of Bro. Joseph Ball, who lives about one mile from that place. She was by birth a Virginian; lived at New Cumberland, Hancock county; was educated at Steubenville Female Academy in Ohio. In the fourteenth year of her age she submitted to the authority of the Great King, and lived a consistent disciple of the Divine Teacher until the day of her death, which was the 12th day of July last. She left an affectionate husband, two children, (one an infant of four or five weeks old, who survived her but a few days,) an aged father and mother, three sisters and two or three brothers, who deeply feel the loss they have sustained. She was an ornament to her sex and a shining light in the Temple of God.

A. MILLER.

[Lines accompanying the above crowd out—will be given hereafter.—D. B.]

CHRISTIAN UNIVERSITY.

THE FIRST SESSION OF THIS INSTITUTION will commence under the supervision and instruction of HENRY H. WHITE, A. M., Professor of Natural Philosophy, Civil Engineering, Astronomy, &c., and R. A. GRANT, A. M., Professor of Mathematics, on the *Third Monday of September*, 1855, and close on the last Thursday of June, 1856. Those who desire to send students will address the Faculty, at Canton, Mo., or the President, at Louisville, Ky.

D. P. HENDERSON, President B'd.

Canton, Mo., 13th August, 1855.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, OCTOBER, 1855.

NO. 10.

THE WORK OF THE EVANGELIST.

BY GEORGE W. LONGAN.

“Do the work of an Evangelist.”—II. TIM. IV: chap. 5th verse.

CONCLUDED.

The work of the Christian Evangelist is a work, then, which has for its objects the salvation of souls. It is therefore a work at once sublime in its motives, infinite in its magnitude, and fearful in its responsibilities. Well may he exclaim, brethren, with the great Apostle to the Gentiles, “Who is sufficient for these things?” But the answer is at hand, “Our sufficiency is of God.”

What a mighty motive to activity and faithfulness do these considerations present! The glory of God and the salvation of undying souls!! Brethren, these words that I utter are not mere unmeaning sounds. I am indulging in no idle declamation, but fitted to amuse for a moment, then to be forgotten forever. These things are great and weighty realities. They should take deep hold in the heart of every Christian Minister. He should ponder them, and meditate upon them, until their influence permeates and pervades his entire being.

In no age of the world, perhaps, has there been a greater demand for an able, zealous and faithful ministry than there is in

the present. It would seem, when we look around us and contemplate the ominous aspect of the times in which we live, that the thousand apocalyptic years of Satan's imprisonment had just expired; and that the old Dragon had rushed forth, with redoubled fury, to pour out upon the children of men the gathered and bottled wrath of that millenium of anguish and torture.

In the political world, the signs of a mighty upheaval and fearful convulsion are gathering thick and black around us. The nations of the Old World are gathering their energies and marshaling their squadrons for a mighty conflict. Already has the din of battle been heard, and the issue, who can tell?

In our own hitherto favored land, who dare say that we are not slumbering on the very brink of a volcano, that is destined to shake the continent from its center to its circumference? The spirit of sectional strife, the spirit of lawless mobocracy, the spirit of bloodshed and ruin is abroad in the land.

The red hot stones and melted lava disgorged from the smoking summit of an Etna or Vesuvius do but indicate the existence of those raging fires beneath, that are heaving, and struggling, and groaning to be released from their subterranean prison house. So the frequent riot, the oft recurring mob, the cry of rapine and bloodshed borne to our ears on every breeze, should be regarded as the sure indication of the presence of a mighty spirit of evil; concealed, indeed, save in these occasional outbursts, yet diffused every where, and working and struggling every where with giant energies, beneath the entire surface of the body politic.

Look at social life in another phase, and the picture is scarcely more encouraging. The commercial spirit, or rather, perhaps, the spirit of speculation, has permeated all classes of society, and spread itself over the whole land. Every thing is made subservient to the one great all absorbing passion of life—"the accursed thirst of gold." Brethren, if ever there was a nation of idolators on earth, our own is that nation. Mammon worship is emphatically the sin of our people—the sin of our age. Are we not rushing into the vortex of ruin with a daily accelerating speed? A few years more at this rapid down hill rate and may not old fashioned honesty come to be regarded as an antiquated virtue, quite out of date? I do confess, that in my mind, things are looking fearfully in that direction.

Take a peep into the religious world, and you see there every form of error, every phase of falsehood, of which the mind can conceive, from the refined ideal philosophy of a spiritual (?)

Deism, down to the enthusiastic disciple of the knocking and rapping spirits, or the deluded devotee of low, grovelling, sensual Mormonism. No humbug so wicked as not to have its advocates! No deception so shallow as not to have its dupes!

And then among those who can lay some claim to piety, see how far the spirit of the world, the money loving, mammon worshipping spirit, has taken possession of the heart. What a vast proportion of the Christianity of the age is merely a nominal Christianity! What countless numbers in all Churches, orthodox and heterodox, have a name to live, while in reality they are either dead already, or suffering a spiritual paralysis, that is almost sure to end in death! Brethren, where these things are to end, and what is to be the final result, I pretend not to know. I can not even begin to conjecture. But one thing I regard as sure—unless God for the elects' sake, for his own glory's sake, shall interfere, and control the fearful elements of evil, that do now inwardly work, then the climax of wickedness is fast approaching, and the day of a fearful catastrophe may be regarded as near at hand.

But I know it may be said that this is only the dark side of the matter; that it is but the shading for an accurate picture of the real condition of things. I confess that matters do sometimes seem to wear a more encouraging aspect; that now and then there is some gleam of hope; that there are occasional streaks which seem to betoken the dawning of a better day. But are these cheering indications at all adequate to the exigencies of the times in which we live? Is the rainbow of hope gleaming out brightly before us, and illuminating our pathway with its nearness? Or is its figure but dimly painted on a distant sky?

Brethren, I am no alarmist. I have no desire to be regarded as a prophet of evil. But if I read aright the signs around us, the present is no time for smooth sayings, for honeyed words of commendation, unless, indeed, we would utter words of hypocrisy. I am desirous to look the true condition of things full in the face. I am willing to know the worst, that we may provide for it. Let us not deceive ourselves into the belief that the cause of virtue, and truth, and pure religion, is marching rapidly onward in the age in which we live. This is the song of the syren, that would lull us into quiet only for destruction. Let us beware of such a pleasing but empty delusion. Believe me, there has seldom been a time, perhaps never, that called more loudly for generous, self sacrificing action, than the present.

We need able, faithful, true hearted men, and a host of them,

to drive back, under God, the powers of darkness, and to unfurl and sustain the banner of a pure Christianity in every city and village and neighborhood throughout the land.

And now, brethren, to give these remarks a still more practical direction, you will allow me to say, that our co-operation has been organized with a special reference to this mighty work. We desire to send the pure Gospel of Jesus Christ, with all its benign and heavenly influences, into every nook and corner of the large and needy field we propose to cultivate. But this is not a work to be done by one man, nor by one Church. We must have co-operation or the work can never be accomplished. It is too late in the day for it to be necessary that I should say much as to the importance of co-operation. Its necessity is now obvious to every one. Nothing great was ever effected without it. All nature pleads eloquently in its favor, from the dew drop that glitters in the rays of the morning sun, to the "deep and dark blue ocean," whose angry waves lash with their resistless might a thousand shores.

Christian brethren, we are all members of the same body. We share in the same anxiety; participate in the same hopes, and cherish in our bosoms the same hallowed sympathies. Ought we not to feel that we are called to labor together in the same glorious works? "God has so loved the world as to send his only begotten Son into the world, that whosoever believed on him might not perish, but have everlasting life." And surely it can not be, that any of us who have "tasted the good word of God, and the powers of the world to come," shall feel no disposition to embark in the good work of enlightening our fellow men with the Gospel, that they may be made joint partakers with us of the inheritance of the saints in light. True Christianity, my brethren, is ennobling, liberalizing, philanthropic in its nature. The true Christian is the true philanthropist.

Do you know a professed Christian who exhibits none of the kindlier feelings of benevolence and true philanthropy? Be assured that man has yet to learn the true nature of the religion he professes. "If any man have not the spirit of Christ, he is none of his." There was no selfishness in the blessed Savior. "Though he was rich, yet for our sakes he became poor, that through his poverty we might be rich." True, indeed, Jesus Christ was perfection. And we may not, in the present life, brethren, hope to attain to that high standard; yet if we would expect to reach Heaven we must, in our attainable degree, be like him. The requirement is imperative, absolute. If any man

would be his disciple, he must "take up his cross and follow him." The same generous philanthropy that warmed his bosom must find a place in ours. The same compassion that led him to weep over devoted Jerusalem, must lead us to pray and to labor for the salvation of sinners now.

We hope, then, by our co-operation effort, to combine the means and to concentrate the energies of the brotherhood in this Congressional District. We come not here to enact laws for the government of the Church of God. We assemble not as a judiciary to sit in judgment upon any man's piety or orthodoxy. We claim no ecclesiastical jurisdiction. We will exercise none. Our organization is but an *expedient* to facilitate the co-operation of the Churches of our District in the great work before us. Let no one raise a scare crow to frighten timid brethren away from their duty. Souls are perishing for the want of effort. Multitudes around us are famishing for the Bread of Life. And Heaven forbid that we should fold our arms and sink down into inglorious ease, when such weighty considerations invite us to action.

A few thoughts more and I shall have done. We do desire, brethren, to see your feelings deeply enlisted in this good work. We desire to see a generous sympathy kindled up in your bosoms in behalf of the Evangelists that we may now and hereafter send forth. There is a great deal of power in sympathy. It is like cordial to the fainting heart. Oh! how it nerves the heart of the Christian minister, as he goes forth to his toil, to know that he has enlisted in his behalf the generous sympathies of pious hearts all over the land.

But we want, also, in behalf of our effort, your earnest prayers. It is a great privilege that Christians enjoy, to be permitted to remember each other in their prayers. It is no vain ceremony—the prayer of a child of God. Words uttered from a faithful heart, albeit in great weakness they may be spoken, have power to reach the throne of the heavens, and call down the rich blessings of the great Father of Mercies. "The eyes of the Lord are over the righteous, and his ears are open to their prayers." "The effectual, fervent prayer of a righteous man availeth much." Shall we not, brethren, have your sympathies and your prayers? And finally, the work is one that justly claims your Christian liberality. The Lord Jesus Christ has ordained that "they who preach the Gospel should live by the Gospel." "The workman is worthy of his hire." And while the position of the Christian minister must not be degraded to a level with

the selfish and sordid pursuits of earth, and regarded as a mere trade, to be followed as the mechanic, the merchant, the lawyer, the physician, follows his business; neither is it for a moment to be supposed that the true preacher of the Gospel, who has the glory of God and the salvation of souls at heart, is not worthy of a liberal support. His brethren owe it to him—nay, they owe it to God. To secure the ends for which our co-operation has been organized, these matters must be thoroughly understood. They must be taken to heart. And may God enable us all to feel our responsibilities, and to acquit ourselves faithfully.

And now, brethren, these thoughts are committed to you in the spirit of brotherly love, and with a sincere desire for the advancement of the cause of Christ. A work of mighty magnitude is before us, inviting us to action. With such a cause as ours, apathy or lukewarmness is unpardonable.

Brethren, the times call loudly for effort. Awake ye! arouse ye! and come up as one man—come up to the help of the Lord, to the help of the Lord against the mighty. May the Great head of the Church grant that these words, spoken in His name, may not have been uttered in vain.

ORIGIN OF THE DECEMBER CHRISTMAS.—The ancient Romans held a celebrated Feast in this month. It commenced on the 19th and ended on the 25th day. The last was the great day of the Feast. After that the pure spirit of Christianity began to lose its pristine warmth, the children of the Christians began to mingle in the amusements of this festival with those of the Pagans. To divert their attention from the Pagan amusements, the Roman Bishop instituted a grand festival at the same season, in honor of our Saviour's birth, thus fixing it on the 25th of December. Thus was this unauthorized day instituted, which has been held with so much superstition. It is wholly a Popish invention. Is it not time that Protestants should lay aside the Popish observance? Surely an open Bible is quite sufficient to be our instructor without drawing the unholy water of instruction from the polluted and muddy river of Rome.—*Exchange.*

“Do you profess religion?”

“No, sir, I profess my faith, and practice my religion.”

REVISION.

This is one of the most important enterprises ever undertaken by men. It has now assumed the historic character. It is not a mere experiment, the success of which is doubtful. The friends of this cause have only to pursue the policy begun, and they will secure the blessing of all future generations.

The American Bible Union, whose object is to give pure versions of the Bible in all languages, and the Revision Association, formed for the purpose of aiding the Union in the work of securing an amended English version, are both constructed on broad and liberal principles, admitting to membership all who love the Word of God, and desire to see it exactly translated with the least possible obscurity or indefiniteness.

It is well known that the Reformers have entered with great zeal into this work, and that they form a constituent of both Societies. It is also well known that opposers of revision, at an early period, made this union of Baptists and Reformers, for a specific purpose, one of the grounds of objection to the enterprise. They probably feared that this union would affiliate some of their brethren with the Reformation so strongly, as to destroy their faith in the principles maintained by our denomination. Hence, they projected a review of the system of Alexander Campbell, and requested the Rev. Dr. Jeter to prepare a work on this subject. In accordance with this request, the book is now before the public, and so far as this subject is concerned, the friends of revision in the Baptist ranks are forewarned. I do not suppose, however, that they needed this book for the information it contains, having previously had full knowledge of this way.

Since the publication of this work, some attempts have been made to excite the fears of Baptists on the ground that leading men sympathize with the errors of Campbellism. Not a single example has yet been given where any Baptist connected with the Revision enterprise has departed from the faith of the gospel. It is my firm conviction that no such instance can be found. So far, then, it remains to be shown that any injury has resulted to the gospel standing of a single member of our denomination. If hints, and questions asked in a courteous style, but indirectly amounting to charges, are to be taken as indicative of the fact, the proof is abundant. If private letters sent to different parts of the country, and the essays of anonymous writers, are to be taken as proof, then the proof is at hand. But what man of sense and reflection, and especially of pure religious feeling, does not see through this scheme of attack. I repeat

it, not one example can be produced of a Baptist connected with the Revision enterprise having departed from the faith, as he always held it, in consequence of the union with Reformers in this great work.

But, probably, the main point in charge is, that the policy of leading men in the Baptist ranks is an endorsement of Campbellism. If this be true, we ought to understand it, and act accordingly. It is a question of some importance. In what does endorsement consist?

It is the opinion of Baptists, that Pedobaptist denominations are constituted in error, that their whole ecclesiastical system is an error, and that infant baptism is the ground and pillar of Popery. How far is union with them an endorsement of their errors?

The whole Baptist denomination in the United States were once united with them in the American Bible Society. Was this an endorsement of their errors? Was it ever so regarded? A large portion of our Churches are now united with them in the American Sunday School Union, the American Tract Society, and the American and Foreign Christian Union. Do the Baptists, thus uniting with them for specific ends, endorse their errors? Have any of them, in consequence of this union, become Presbyterians, or Episcopalians, or Methodists? They unite with them in prayer meetings; they invite their ministers to preach for them; they treat them with courtesy and Christian regard. Is this an endorsement of their errors? Was it ever so regarded by the great body of the Baptists? Have they ever thought it necessary to guard this point by resolutions, lest they might be suspected of affiliating with their erroneous systems? Have they deemed it necessary, in order to show their orthodoxy, to fight error with the spirit of the devil? Union for a specific religious object, is not an endorsement of the views of those with whom we unite, beyond that specific object. Why, then, is it charged upon the friends of Revision that they endorse error by uniting with Reformers to procure faithful translations of the Word of God?

Efforts have been made to create the impression that I have endorsed Campbellism. Just so far as I endorse the views of Alexander Campbell, I have clearly and definitely stated. So far as I do not endorse them, is just as definitely stated. No man who takes time to reflect properly can be ignorant of my position. To the repeated inquiries and anonymous essays that have appeared, I have paid no attention. I do not intend to reply to them, for several reasons. In the first place, I have not the time to reply to communications so little profitable to the cause of Christ. It would be an endless work, when, if nothing else could be found to perpetuate the charges, some sentence, or even single word, would be made the text for a host of anonymous writers. In the second place, the Western Baptist Theological Institute has a Board of Trustees, to whom its interests are confided, and they are men capable of judging the fitness of the Professors they employ. In the third place, I

should feel my self respect greatly lowered, could I condescend to answer such attacks.

But, perhaps, it is the *policy* of certain Revisionists that is viewed as an endorsement. And what is this policy? It is that of the late Dr. Waller, as stated in his private letters to Mr. Campbell, now being published. *I will agree with you as far as I can. I will not abate one jot of principle. I will treat you as Christian brethren, and discuss our differences in a spirit of kindness.*

In his third letter to Mr. C. he says, "My rule has been to act with all men in a good cause, where no sacrifice of truth and conscience was demanded. I believe I am doing so, in co-operating with you in the Bible enterprise."

"A hint from you to the editors of your denomination to cultivate peace, and not seek controversy with the Baptists, would be very beneficial. Such has been my course towards your brethren, since my return to the editorial chair of the *Western Recorder*. I am by letter and otherwise, urging a similar course upon my brethren everywhere. I believe such a policy will be attended with the best of consequences."

Now, what is the attitude of the *Tennessee Baptist* in regard to this letter? In the issue of August 4th the late Dr. Waller is charged as having been tempted, and as having fallen, purchased by the gold of Alexander Campbell. I do not aspire to the reputation of the man who charges, *corruption by means of gold*, upon the dead, who can no longer defend themselves, and especially upon the late Dr. Waller, whose praise is in all the Churches. No man in the Baptist ranks was more firm in the principles of the Gospel. No man defended them with more zeal and ability than he did, up to the very time of his death. And because he, being engaged with others, in union with Reformers, to promote pure versions of the Scriptures, recommended to his brethren not to seek controversy with them, but to treat them with Christian courtesy, he is charged as having *fallen* by the gold of Alexander Campbell. I am altogether mistaken in the character of Baptists, if they do not make that lump of gold too heavy for the author of the charge to bear.

Let the Baptists read the private letters of the late Dr. Waller with care. Let them be published world-wide. They do honor both to his intellect and his heart. Blessed are all they who partake his spirit, in prospect of death and the judgment. In all my ministerial efforts I have endeavored to pursue this policy. And in every place where this policy prevails, good has been the issue. Former bitterness of feeling, which led to most unhappy results in social intercourse, and neither increased the Baptist interest, nor diminished the success of the Reformers, has been succeeded by kind feelings, and the absence of offensive doctrinal hostilities. And yet each maintains and publicly defends, in their respective congregations, their own views of doctrine and practice.

The policy recommended by the late Dr. Waller has been the policy of leading Revisionists from the beginning. United with the Reformers in this noble enterprise, they have deemed it Christian policy to avoid *offensive* opposition to each other. They will not abate one jot of principle, while at the same time they will treat Reformers and Pedobaptists, whether in or out of this union, as men and gentlemen. They will rebuke sin and error as much as they have ever done, but not in the spirit of Satan. If this spirit, this policy, is an endorsement of error, we have mistaken the character of pure religion.

I hope that this policy will be carried out faithfully by all who love the Revision enterprise. It will be attended with the best of consequences. I fully agree with the late lamented Dr. Waller in his views, as expressed in his third letter to Alexander Campbell. "What some Pedobaptists have said about your aid in the Revision enterprise, has but convinced me the more firmly that we should give place to such egregious folly by subjection, no, not for a moment. It is but the dernier resort of men driven to the last extremity. It is already losing its effects, even upon the minds of the ignorant."

Let not the friends of Revision be divided among themselves, and especially upon the ground of a policy so obviously pure, noble, and Christian. The Lord reigns, and he will guard pure and undefiled religion, and make even the wrath of man to praise him. We have a great work before us. If we do this work faithfully, we shall reap the reward. No Baptist within my knowledge has any affinity with error, in consequence of union with Reformers in the Revision enterprise. The insinuations that have been thrown out to the contrary are unworthy of notice. The fears of brethren are not justified by facts.

I hope that all the friends of Revision will say, in reference to Reformers engaged with them in this noble work—"*We will agree with you as far as we can. We will not abate one jot of principle. We will treat you with Christian courtesy, cultivate peace, and discuss our differences in a spirit of kindness.*"

This line of Christian conduct is beyond dispute correct. Let all Baptists who really love the cause of Revision stand up to it boldly. Let them not be moved by appeals to their fears, by the charge of endorsing Campbellism, nor by charges against the honored dead of having been purchased by gold.

S. W. LYND.

We most readily forgive that attack which affords us an opportunity of reaping a splendid triumph. A wise man will not sally forth from his doors to cudgel a fool, who is in the act of breaking his windows, by pelting them with guineas.

CRITICISM, No. 2.—“INTERMEDIATE STATE.”

BY L. Z. BAKER.

—CONCLUDED.

Mr. C. asks if the dead are not conscious, why are the words Paradise and Tartarus connected with their state? We might ask, if the dead body is not conscious, why would a grave in Machpelah be preferable to one in Egypt? Gen. xlviii: 29, 30. Also xlix: 29-32. These passages show Jacob and Joseph preferred a burying place in the promised land, to one in Egypt. But we do not suppose it was because their bodies would be conscious in the grave; but we consider it yet remains to be proved these words are used in connexion with the state of the dead. “To-day shalt thou be with me in Paradise,” is cited as proof by Mr. C. The thief’s request was, to be remembered when Christ *came into his kingdom*; an event which Jesus, Paul and John represent as future.—Luke xxi: 25-32. “When you see these things begin to come to pass, *know the kingdom of God is nigh at hand*.”—II. Tim. iv: 1. “Who shall Judge the quick and dead at his *appearing and kingdom*”.—Rev. xi: 25. “The *kingdoms* of this world are become the kingdoms of our Lord and his Christ.”—Rev. xii: 10. “*Now is come the kingdom of our God, and the power of his Christ*.” it appears * the thief believed the “gospel of the kingdom” Jesus had preached.—(Mat. iv: 23, ix: 35,) and notwithstanding Jesus now hung upon the cross, he looked to the time when Christ and his Saints should possess the kingdom under the whole Heaven, (Dan. vii: 13, 14, 18, 22, 27,) and requests Jesus to remember him then. Jesus replies, “verily I say unto you to-day, thou shalt be with me in Paradise.” It will be perceived we have placed the comma after “to-day,” which materially changes the meaning of Jesus’ reply, and makes it answer the question. The punctuation is the

* In what place?—D. B.

work of men believing in the immortal vigor of the soul, and it would be natural for them honestly, to place it so as to favor that theory. If the change in punctuation is allowable the passage may read: Verily, to-day (that is now) I say unto you, thou shalt be with me in Paradise. We think the word Paradise occurs but three times in the New Testament and we will suggest the idea of its referring each time to the restoration "in the kingdom of God." Mr. C. has said, in Rev. ii: 7 it refers to the New Jerusalem state. In the thief's case we think it plainly refers to the time, after the sounding of the seventh angel, when it is said the kingdoms of this world are become the kingdoms of our Lord and his Christ," for it was when Christ came into his kingdom the thief wished to be remembered. And we think our Saviour assured him, he then should be with him in Paradise. In the case of Paul being caught up Mr. C. says, Paradise is equivalent to the third Heaven. We think this is true, but we prefer Peter's description of the three Heavens, as more scriptural than Mr. C.'s His is on pages 209-10 of *Evangelist for 1854*; Peters in II Pet. iii. 5, 7, 13. Where he speaks of a Heaven and Earth that perished in the flood, (first,) and of Heavens and Earth that now are, and are kept in store unto fire, &c., (second,) and of a new Heaven and Earth (third,) which according to his promise we look for, wherein dwelleth righteousness. This, we think, is the paradise in which the thief is to share, and the third Heaven to which Paul refers. But it is said he was caught up. David was raised up on high.-II. Sam'l xxiii: 1. Capernaum is said to be exalted to Heaven. Speaking after the same manner, the third or new Heavens are highly exalted above the present, and in the vision, Paul might say caught up with propriety, and yet refer to Peter's third Heavens. Again, it may be said that Peter's third Heavens are in the future, and he could not be caught up to them until they come. They are present with the I AM, and he could take Paul to them in visions and revelations.

As to the Tartarus, Mr. C. has said the word occurs but once, II. Pet. ii. 4, For if God spared not the Angels that sinned, but

cast them down to Tartarus, &c." Nothing is here said about the dead of our race, nor is it intimated that these Angels are dead. By reference to 95th page of Evangelist for 1854, we may see the inference by which Mr. C. arrives at the conclusion, "*it is most probable*" Tartarus is the abode of the conscious, disembodied spirits of the wicked. In his inference we see *no proof* that Tartarus is the abode of the wicked spirits. The most we can say for his arguments is, it is possible Tartarus is the abode of the wicked dead. Next comes the rich man and Lazarus, and since we would as soon fall if we have not the truth, as stand if we have it, we frankly admit this parable has its difficulties; but we regard it as a passage of scripture without a parallel, and, therefore, subject to Mr. C.'s rule of interpretation, found under his fifth objection on p. 211 of Evangelist for 1854. The cases of Jacob and Joseph are applicable in reply to what Mr. C. has said about sweetly sleeping in Jesus. We do not contend for the literality of the terms, sweet and sound. Neither is the sleep of the dead literal, still the word is not unmeaning. But, as we feel sure many hearts who have read the remarks referred to, can appreciate the force of *sweetly sleeping in Jesus*, remembering that such sleepers while alive, heard and believed that God will bring them from the dead, when Jesus comes to reign on the Earth, Rev. v. 9, 10, also xx: 4, 5. And also feeling sure they can feel the difference between sleeping with such a prospect before them, and sleeping as does Nero, &c., we leave this point, with "blessed are the the dead who die in the Lord." If the body only dies, this blessing is for the body; for "blessed are the dead, &c."

On page 211 of Evangelist for 1854, Mr. C. says, our Savior once said to his disciples, *you know nothing at all*. By the aid of Crudens Concordance I have searched for it, but in vain, and we venture the opinion, it cannot be found recorded among our Saviours sayings. Again, he alludes to I. Tim. vi. 3, 4, 5, where Paul says, "if any man teach otherwise, and consent not to wholesome words, &c., he is proud knowing nothing, but dotting about questions, &c." Our translators have placed the

comma after nothing, which makes a seeming contradiction, for immediately he tells what he does know. The word "but" here, is not without meaning. Take away the comma after nothing, and the passage will read, knowing nothing but doating about questions, &c." "There is no knowledge in hades."—Ecl. ix. 10. Mr. C. says this is a strong declaration. Can he find one as strong to prove there is knowledge in hades? If not, should not he submit the weaker side to his rule of interpretation, instead of the stronger? We will cite a few other strong declarations he has not noticed. Job x: 18-22.—Ps. 146: 3, 4. Also 1st verse of Ps. 146, in connexion with Ps. 115, 17. While I live I will praise the Lord. I will sing praises unto my God while I have any being. The dead praise not the Lord, neither any that go down into silence." I. Cor. xv, 32. If the righteous are more happy and the wicked more miserable in hades, (Mr. C.'s fourth prop,) could Paul esteem it of no advantage to escape the misery of the latter, and secure the increased joy of the former, though his body should never be raised? Mr. C. has presented to the readers of the Evangelist, a theory of the intermediate state, which he claims to be *ten fold less objectionable* than any other theory, and which comes to us endorsed by the Editor, as not only tenable but incontrovertible. These are honest representations without doubt, and commend the proof to our candid consideration. We have considered it and think it is wanting. If there is any plain proof to establish this theory we would like to have it pointed out. We consider it an important question. For in it we think the truth or falsity of God's word is involved. He told Adam and Eve (not their body) if they eat of a certain tree, "dying they should die." Now if they possess a vigor, capable of perpetuating existence, parallel with the existence of their Creator, when is his word to be verified? Again, we say, it is an important question and we ask the reader to give it an impartial examination. If any one thing is certain, it is *error will do us no good*. Reader, since we do not wish to ask too much of the Editor of your paper, who has shown himself more liberal than many Editors have, it is proba-

ble we shall not appear before you again, therefore we wish to say, take nothing we have said for granted, but prove it, and if good, hold it fast. The day is drawing near in which God will judge the secrets of men by Jesus Christ according to the Gospel. In conclusion we will ask you to read the 15th Psalm and and make it your guide to the tabernacle of God in his holy hill.

FAREWELL.

Aurora, March 13th, 1855.

REVIEW.—No. 5.

BRETHREN BATES & HENDERSON—When speaking in reference to our Bishops or Elders, our Bro. Cox seems to have his mind filled with suspicion and distrust; there is none of that generous confidence manifested towards them, that their position and their previously tried and unblemished character entitle them to, if indeed they possess the Scriptural qualifications for the office; not even to the same extent is this confidence manifested, as is by men of the world towards their civil or political rulers. They consider the facts, that their rulers are chosen by themselves, and are amenable to their authority, a sufficient guarantee that no injustice will be done or abuses practiced. Yes, with no other assurance than these, they cheerfully submit to their decision their highest interests—questions not only involving property and character, but liberty, and even life itself, without any misgivings or fears that any injustice will be practiced, or partiality shown; while the brother, and those that coincide with him, are unwilling to trust a case of discipline to the decision of our Elders—men selected by the Churches themselves, for their age, experience and tried integrity—men possessing (if they are what they should be) all the graces and excellencies of the Christian character in an eminent degree. Are such men unworthy of confidence? can such not be trusted? are civil and political rulers

more trustworthy than our Church officials? or do men of the world accord to their rulers a more generous confidence than Christians do to theirs? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." As an evidence of this want of confidence, we would refer to the following extracts from one of his essays upon the Power of Christian Bishops. The brother says: "Character ought to be held more sacred than life. Before it is condemned, let scrutiny and fairness be brought into a plain and unconcealed investigation—let *every* member of the congregation hear it, and then decide as in the presence of God. This is positively due to the Character of every man—due to his family, to his friends, and to the community of which he is a member. I am opposed (continues he) to investigations simply before *one* or two Elders, because such examinations are too limited to satisfy the body of the Church, which is interested, and must act in reference to it." And again, "In bringing matters of discipline before the congregation, in specifically setting forth the accusation, in explicitly publishing the testimony, and in actually hearing the defense of the accused person, *there is the best security that can be given against any error in the Bishops, and a reliable foundation laid for doing justice in the case.*" (The italics are ours.)

The brother says *every* member must hear and decide upon all cases of discipline. We demand to know by what authority he would drag woman, ever diffident woman, from that silent, modest, yet comely and dignified position—in harmony with the gentleness and amiability of her nature—assigned her by the Apostle, to become a trier and a judge, and to be mixed up with the party feeling and strife, too often consequent upon public investigations of cases of discipline before the whole congregation, such too, as would sometimes at least, offend her delicacy and offend her moral sense. How could she attend to such duties, or rather perform such acts, without violating the plain teaching of the word of God: "Let the women, (says the Apostle,) learn in *silence* with all subjection. But I suffer not

a woman to teach, nor to usurp authority over the man, but to be in *silence*.”* Again, “And if they will learn anything, let them ask their husbands at home, *for it is a shame for women to speak in the Church*.”† Can persons attend to the investigation of a case of discipline, and participate in its decision without speaking, or which is the same, making known their views by some stipulated sign? They certainly cannot. Then are women forever prohibited in engaging in any such matters, as we see they are expressly prohibited from speaking in the Church? Suppose a case of discipline to be submitted to the Church for its action, and a majority of the men vote on one side, and that they are overruled by the female portion of the congregation voting on the other; and this is not an extravagant supposition, as they are much more numerous in almost, if not in all our Churches, than the males, (and by the way are apt to be more governed by their feelings than from the deliberate conviction of the requirements of justice, and this is no disparagement to them, as it is only the result of the promptings of their more gentle and sympathetic nature;) would not such a government be a gynarchy—a government of women? And in that case, would she not, in direct disregard of the positive prohibition of the Apostle, be usurping an authority over the man?

Some may possibly regard these views as unreasonably limiting, or restricting the female portion of our congregations, but we do not apprehend that *that* number, at least upon “sober second thought” will be large, embracing such (perhaps a few others,) as may be prepared to go the whole length in advocating the doctrine of “woman’s rights,” as contended for by some in the present day, who are in favor of investing them with all the privileges, civil and political, enjoyed by men; among others, the right of voting at our elections, and of holding office. We, however, have no apprehension of objections from the great body of the Sisterhood themselves, as we feel assured that the theater upon which they would be drawn, and the scenes in which they would be compelled to take part in the exercise of the preroga-

*1. Tim. iii: 11, 12.

†1. Cor. xiv: 35.

tive claimed for them, are such as would be contrary to all the promptings and feelings of their better natures, and would not be coveted by them. Some, however, to sustain this *beau ideal* of a perfect democracy, would not only sacrifice the proprieties of life and do violence to the natural instincts of woman, but would even sacrifice the word of God itself; unwittingly however we trust. And besides those already referred to, there are other insuperable objections to the idea of a perfect democracy; there are a great many minors and novitiates in all of our Churches, and are those embodying the age and experience of the Church, we would ask, to be offset numerically against these, where they may chance to differ? No human government ever proceeded under such a principle. None at the present day attempts to carry out the radical idea of perfect democracy even among male adults; none ever attempted it so far as known to us, except some of the ancient Grecians, and perhaps Roman cities or States, and with them it was found to be impracticable, resulting in anarchy and confusion, and was finally abandoned or proved a failure; and shall it be said of us in reference to these matters, in the present day, as was said by our Saviour of some in his day: "The children of this world are in their generation wiser than the children of light?" Shall we fall behind them in the wise and prudent conduct of our affairs, in pursuit of a phantom, which never had any real existence, and which is only calculated to flatter the pride and vain conceit of those whom the more crafty and designing would render subservient to their ambitious views or selfish purposes?

The brother says he is opposed to investigations simply before one or two Elders. It is no uncommon thing for him formally to declare himself opposed to what none of his brethren are advocating, or are in favor of; and what few, if any, outside of the Catholic communion, would be disposed to give any countenance to. Whether it is his object to create the impression that those who differ with him upon the subject of the power of the Elders, hold obnoxious sentiments, we will not undertake to decide; but it is very certain that there are none amongst us in fa-

vor of investigations before one Elder. It is the view of all the brethren, as far as known to us, (except the few that favor what has not inappropriately been called "the one man system"—single Pastor for each Church,) that a plurality of Elders are necessary to perfect the organization of every Church; this having been the case with all the Apostolic Churches. It was the case with the mother and model Church at Jerusalem;* also with the Church at Ephesus;† and, indeed, with all the Churches of Asia Minor, for it is said in reference to them, "When they (the Apostles,) had ordained them *Elders in every Church* and had prayed with fasting, they commended them to the Lord on whom they believed."‡ Philippi also had her *Bishops* and *Deacons*;§ and Thessalonica had *those* that labored among them and were *over* them in the Lord;¶ and Paul left Titus in Crete that he might set in order the things that were wanting, and ordain *Elders* in every city.¶

With these examples in view, who that regards the authority of Apostolic precedent, could be in favor of a single Elder in any Church as a permanent arrangement, or of a case of discipline being investigated and decided upon by such Elder simply? There should, after the example of the Apostolic Churches, be a plurality of Elders in every congregation; because what was necessary to perfect the organization of one of these Churches, is equally necessary to the same end in the present day. When a Church has not persons in its body of suitable qualifications for the office, they should appoint a special committee to act in any case of discipline that may arise; and where it was deemed necessary, persons might and ought to be appointed to act *pro tempore*, even where the Church had a plurality of Elders, either in conjunction with them, or independent of them, where there were any disqualifying reasons that rendered it improper for them to act in any particular case. According to these views it could never be necessary, as indeed it would never be proper, that any case of discipline should be submitted to the decision of a single

* Acts xv: 4.

|| Phil. i: 1.

† Acts xx: 17.

§ 1. Thes. v: 12.

¶ Acts xiv: 23.

¶ Ti. i: 5.

lder, and the course above suggested is often pursued by our churches, of which we imagine the brother was fully aware before his expressed opposition to the course to which he objects; mode of procedure which no one advocates, and which we suppose has never been adopted by any of our Churches.

The brother seems to think that it is highly important that in all cases of discipline *every* member of the Church—both sexes and all ages—should be present and participate in their investigation and decision, to guard against any error being committed or wrong done by the Elders of the congregation. It does seem to us that a bare statement of the case is sufficient to make its absurdity manifest to all reflecting minds. What! the requiring of the attendance of the whole Church, including novitiates, inexperienced women, and boys and girls in their teens, to exercise a sort of restraining or controlling influence over the Elders by participating in its action, the best security that could be given that no error would be committed or injustice done? Such a notion is most preposterous indeed. We would think the intelligence, the experience, the probity and the piety of these Elders much more satisfactory guarantee upon this point, than the presence and joint action of such a body of triers as the whole brotherhood would constitute, however well they might be disposed to do justice in the case; and besides, the Elders are amenable to the Church for any misfeasance or malfeasance in office, and do not hold their offices only during the pleasure of the Church. With what reason, then, can any injustice or act of oppression be apprehended at their hands?

Reason against it who may, so long as it is written, "*obey* them that have the *rule* over you, and *submit* yourselves; for they *watch* for your souls, as they that must give account;"* it is, and will continue to be the high and responsible prerogative of the Elders on the one hand, to rule in the fear, and according to the will of God; and on the other, the bounden duty of the membership to "*obey*," submitting themselves to their authority, not in the way of a servile obedience to them as men; but as the

*Heb. xiii. 17.

servants and official organs of the Church, and ministers of the Lord, from a deference to the authority of the Great Head of the Church, who hath clothed them with this authority, not for their individual or personal aggrandizement or honor; but to be exercised by them with meekness and humility, for the promotion of the spiritual health and welfare of the brotherhood, being themselves "examples to the flock." This is the order of Heaven, and it seems to us, if the Scriptures are to be understood according to any intelligible rule of interpretation, oppose it who may.

The man of faith, who is fully subordinated in his feelings to the will of God, ceases to reason or cavil when God speaks, but considers obedience a paramount duty. He does not falter because he may think the thing commanded is not republican, or is not in harmony with the political institutions of the country, or with his notions of equal rights or democratic equality; but the question is, has God so ordained, has he so commanded; if so, that is sufficient to secure a ready and cheerful obedience on his part. He does not stop to demand a reason of the Almighty for what he has seen proper to enjoin, or to hold any of his commands in abeyance, because he may not be able to see the fitness and propriety of them. What, we would ask, is more comely and what more befitting the Divine wisdom, than that the government and administration of the affairs of the the Church should be in the hands of its Seniors—a Scriptural Eldership, chosen and separated by their brethren for that purpose. The influence of such an organization, if faithfully carried out, would be most salutary and healthful. It would be "as the dew of Herman, and as the dew that descended upon the mountains of Zion," in its vivifying and soul cheering effects. It would be a tower of strength to the innocent and unprotected, but a terror to evil doers, as they could not hope by the arts of the demagogue, or by a system of log rolling, or by an appeal to the sympathies of the brethren, simply to escape merited censure. And this is the true secret of the opposition of many to this order of things.

But we have already transcended our prescribed limits, and must, therefore, for the present close. ANCIENT ORDER

[PUBLISHED BY REQUEST.]

DEATH BED EFFUSION OF MISS L. A. DODGE.

How num'rous are my friends below,
 For me what great respect they show ;
 They constant prove my friends indeed,
 By acts of kindness in great need.

My parents dear, both kind and true,
 With anxious hearts my good pursue—
 They fondly hope, but hope in vain,
 That health will soon return again.

Of sisters I am bless'd with three,
 None could do more than they for me ;
 In God's own house they hope to meet
 With me before the mercy seat.

By mercy stay'd I lingering lay,
 While my pale form fast fades away—
 Admonished thus in language plain
 This dust the grave will soon contain.

You'll miss me soon at home I know,
 And ev'ry other place you go—
 You'll miss me there, and think of me
 When I am in eternity.

You'll miss me at the house of God,
 No more my voice will there be heard,
 But others there my seat will fill,
 Obedient to the holy will.

In th' Church yard in a few days more,
 With friends I'll lie who've gone before,
 And while around my grave you weep
 My father's God my dust will keep.

When dreary Winter rolls around,
 With mantle white thrown o'er the ground,
 A marble slab above my head
 Will say, she's sleeping with the dead.

From that same marble you will learn
 When to the dust I did return—

There, too, you'll read my age and name,
For ages there the lines the same.

But when sweet Spring returns anew
You'll early come my grave to view ;
White roses there you'll plant for me,
To wave in lasting memory.

There my freed spirit chance may stray
To meet you at my house of clay,
Thence soar above where angels bright
Dwell in the everlasting light.

Oh! what a joyful sight to me,
The saints in glory there to see—
And there, dear sister, I shall meet
Your husband at the mercy seat.

A golden harp they'll give to me,
To sing in vast eternity
The songs of love, the songs of grace,
Within that holy, happy place.

In robes alike we both appear,
A change in this will soon be here,
When, sister,* I in white shall be,
And you in black will mourn for me.

When, my dear sisters, I am gone,
My min'ature you'll look upon,
And you my features there will see
When nought of them is left of me. †

A lock of hair perhaps you'll fold
And place it in a box of gold. ‡
Or in some other place t will be
Preserved in memory of me.

As these rude lines you oft will see,
As oft your thoughts will turn to me,
But do not weep for we all soon
Shall meet beyond the silent tomb.

*Her sister Nancy.

† When she has returned to dust.

‡ Locket.

There are some men, whose enemies are to be pitied much, and their *friends* more.

Lines appended to the Obituary of Mrs. S. A. Freeman.

But she sleeps, yes, she sleeps with the dead,
 She mingles no more with us here below,
 Her spirit has gone to join with her head,
 Releas'd from sorrow, anguish and woe.

Her absence, O! why should we now regret,
 Or why call her back to dwell here again;
 Her spirit releas'd has join'd the pure state,
 With seraphs on high forever to reign.

No more we complain, we bid her adieu—
 Our sister, enjoy your blessed abode,
 For we trust ere long to all meet with you,
 Joint heirs with Jesus, and heirs too of God.

Then sweet be the slumbers of your sleeping dust,
 Forgotten? O! no. Of Jesus beloved—
 His trump will soon sound to call up the just,
 To clothe you afresh and crown you above.

ARTHUR MILLER.

Mount Pleasant, August 8th, 1855.

LETTERS ON SACRED MUSIC.—No. 2

It cannot be necessary to enter at length into an elucidation of the power, and the elevating and moral tendencies of the songs of the sanctuary. Vivid in the recollection of all is the name of Jenny Lind. It is questionable whether there lives, or has lived, a person so popular as this Scandinavian peasant. No name of female, possibly that of Victoria alone excepted, became a familiar utterance in so many lips. Caressed by the nobles, the favorite of peasants, idolized by all, she became with amazing celerity a person of universal renown in Europe and America. The world cannot hold two supremes, or else Catherine Hays, the very impersonation of melody in its highest eloquence and perfection, would not be obliged to hold a second rank.

No one needs be told what has evoked such spontaneous and universal applause toward these gifted vocalists. It only shows the depth of the passion in the human soul, and the power with which like a stream overflowing all its banks, it may flood the world with tides of holy joy and the swelling sympathies of a better life. And how recreant are we to the sacred cause with which we are graciously entrusted, how regardless of our own happiness and the highest enjoyment of our families to permit such powers to remain dormant! I must utter it, there are multitudes of churches in which their singing is miserably mangled, or in which they scarcely sing at all. In many of them the whole stock of music on hand for common use consists of four or five tunes, sung with nasal intonations so inveterate as to divest this most thrilling service of all its charms.

"Hosanna's language on their tongues,
And their devotion dies."

The church loses her life, and her power departs. The youth in the neighborhood and our own families take no interest in exercises so dull and stale, and from a necessity in their own nature, they thirst for springs of pleasure more congenial to their tastes. They go to other churches and swell the choir. They hear not the gospel, and are left to become the prey of a volatile infidelity, or the victims of the giddy temptations found in the unsanctified pleasures of the world.

Such, alas! is the history of too many churches where joys for new-born sons of God filled every heart, and the Gospel but lately was carrying dismay into the ranks of all opposition. Yet even the small and stunted measure of musical practice here spoken of, is infinitely better than none. Sing on, and sing the best you can, we say to all. But when improvement is so easy, when the acquisition of even two or three new pieces pays back at once such an immense interest on the labor invested in acquiring them, is it not surprising, is it not astounding that some thoughtful persons do not undertake it and bring about a reform? I could give the latitude and longitude, the "local habitation and the name" of more churches than one, to which this faint description might be very literally applied. *Good music yields a greater revenue to the Church of spiritual life, and increase in members, and with a less cost than any other of her appliances for good; the faithful preaching of God's holy word alone excepted.*

It is not intended to spin out a set of essays, to run through months, and needlessly take space in the pages of this valuable periodical. I am too busy, and the subject too grave, and vastly too important to be treated so lightly. When the Most High gave the moral constitution to Israel, he presented it in *Ten Words*. The whole law in all its legislative detail, in the admirable compend of it by the Divine Teacher, is given in two sublime sentences. Good sermons are short; vapid ones spread over much surface. Be my letters brief. But our brethren who control presses should speak out and enforce the necessity of this work and encourage it along. If all the "chief men among the brethren, the captains of Tens, the captains of Fifties, the captains of Hundreds, and the captains of Thousands should utter the word, and prolong the tone that calls attention to it, the approaching fall and winter evenings might produce a revolution most salutary and lasting in the results.

Hiram, Ohio.

A. S. HAYDEN.

From the Central Register.

A GRAVE CHARGE.

REV. J. E. SHARP—*Dear Sir*—This day the *Weekly Central Register* was put into my hands. From it I see that you are its editor. In the No. of that paper issued Saturday, 26th of May, 1855, there is an article copied from the *Alton Courier*, and that again from the *Philadelphia Chronicle*, headed "A New Bible." The impression produced by the reading of that article is, that the Bible Union is either making or is going to make "A New Bible." You are responsible for the impression which your language produces upon the minds of your readers. This is a very serious charge. It comes from a Reverend gentleman. If it is true, the Bible Union deserves the execration and detestation of all good men. As you have copied and endorsed it, and commented upon it by observing that the *Chronicle* very justly remarks, &c., you certainly have some proof of so serious and grave a charge; for surely no man of honor and truth would publish so heavy a charge against such a body of men as compose the Bible Union, without proof, much less a Reverend gentleman. If you, as the endorser of this most injurious slander, have any proof of its truth, we call upon you to produce it, or retract it in your next paper; or else you will deserve the execration and detestation of all good men. If the originators and propagators of this base and malicious false-

hood, have any proof that the Bible Union is making A New Bible, they are called upon to produce the proof of the charge, or else to withdraw it through their columns—or stand convicted before society, as calumniators of the Bible Union. For assuredly they can not expect the Bible Union, or society to take the word of Reverend gentlemen for so grave a charge, unsupported by one word of proof. The day is past when society will take the word of Reverend gentlemen for proof of so weighty a charge against even a body of "Tinkers." The first sentence in this offensive piece says, "among the tinkering of the age, there is a society formed for the purpose of bettering the Bible." Making A New Bible, and bettering the old one is one and the same thing in the logic of these Reverend gentlemen. There is a sentence which says—*Falsus in uno, falsus in omnibus*—he who is false in one thing, is false in every thing. It is either false that we are making A New Bible, or it is false that we are bettering the old one. If we are doing the former, we are not doing the latter, and if we are doing the latter, we are not doing the former. You can take either horn of the dilemma, gentlemen; and in either case you have published a falsehood. What would a court of equity say to such a charge? Would a court of justice take assertion for proof? It is either false that we are making A New Bible, or it is false that we are bettering the old one. What proof did you give that these tinkers had in the new Bible, "specimens of untranslated words, bungling English, and unscholarly expressions enough to show that such a Bible will never be received into our families and pulpits." How respectful, and how courteous, to call such a Union "tinkers," menders of mental vessels! Now, gentlemen, to apply such language to such a subject, and to such a body of men as compose the Bible Union! We give you to understand, Reverend gentlemen, that we are watching you as closely as you are us, and that you shall be held responsible for your words and acts to society and to posterity, if not for slanders to a court of justice. If your families and pulpits never receive our New Bible, as you say, will you die of grief for it? Will not that be all your prayer and all your desire? Could you ask more? There are four grave charges—making A New Bible, tinkering at the old one, a new translation, untranslated words, bungling English. Are these charges true or false? What is the proof of their truth? As yet we have only the word of these Reverend gentlemen for it. A fifth charge—supported by the bare word of these clergymen printers, is, that these people (tinkers) "propose to have one Bible for themselves, while the evangelical world is united on the Bible of their fathers." *When, where, and who* proposed A New Bible for themselves? Our motto is, the Bible *faithfully* Revised and translated for all the world. How many Bibles have the learned evangelical clergymen had for the last 240 years? They translate their texts every Lord's day, from the original languages, the common people have the Bible of your fathers—

the people are kept in the darkness or twilight of the sixteenth century while the learned clergy have the light of the nineteenth century. When we propose to put your own translations into the text and give it to the people, you then charge us with making A New Bible. By translating your texts every week do you not thereby condemn this Bible of your fathers? In what is the evangelical world united? Are they united in their opposition to give God's word faithfully revised to the people? Are they united in divisions and strifes? When did the clergy as a body ever favor a reformation, or revision of the scriptures? This union of the evangelical sects, is a union no union. Herod and Pilate were once as firmly united as are these evangelical sects. But who did they unite against?

Another unsupported charge against the Bible Union is, that we would try to "tarnish and misconstrue God's word." In what instance have we done either? Where is the proof? The editor of the Central Register has impeached the motives of the Bible Union by saying, we have done all this to gratify a mere selfish or unholy appetite. The proof of all this is on the editor's lips. "Young America in Religious matters cuts quite a poor figure." She cuts as rich a figure as do these evangelicals in their union no union, in their union to oppose us in giving to the world God's word faithfully translated and revised in all the languages of earth. Physicians heal yourselves. All of which is respectfully submitted by

JACOB CREATH.

Bloomington, Macon Co., Mo., May 26, 1855.

All the papers which have inserted the article from the Alton Courier, are requested to copy this reply.

J. C.

OUR WIVES AND DAUGHTERS.—The editor of the Newburyport Union—who is a woman—speaking of the alleged extravagance of wives and daughters, says that a great part of it arises from their being kept in ignorance of business affairs. Was it the habit of men to interest their wives and families in the details of the day-book and ledger, she thinks we should hear much less talk about unreasonable expenditures. But if men will persist in treating women as fools or children, they must expect them to act accordingly: Did any one ever know of a woman urging her husband into unnecessary expenses, who was thoroughly acquainted with his resources, and made a confident of all business matters? We do not believe the world can furnish an instance. Let business men try the experiment of making their wives and daughters their confidential clerks, so far as knowledge is concerned, of their establishments, and we should hear no more lamentations about \$500 shawls, and \$3,000 parties."

QUERIES.

BRO. BATES.—1. Upon what data and by what authority do you arrive at the conclusion, that the Church at Corinth was embraced in the “*every Church*,” as spoken of in Acts xiv: 25? Or are you certain that there were Elders in the Church at Corinth at the time that Paul wrote his first letter to the congregation at that place?

ALLEN WRIGHT.

ANSWER.—We have as good authority for saying there were Elders in the Church at Corinth at the time the Apostle wrote, as we have for saying that Philip preached baptism to the Eunuch, Paul to the Jailor, or that the great company of priests who “became obedient to the faith” were *baptized*, and yet, no candid, intelligent person doubts either. Indeed, the history of the Primitive Church proves that such was the established order.

Acts xiv: 25, proves beyond the possibility of a doubt that the appointment of Elders in all the congregations was the established order up to that time. ’Tis true, that according to Bible chronology, the events recorded in Acts xiv: transpired about six years before the first letter to the Corinthians was written. But in Titus i: 5*—which was written some three or four years thereafter, we find an injunction to the same effect. Hence we conclude that any thing universally observed up to about six years before the letter to the Corinthians was written, and positively enjoined about three years thereafter, was observed during this interval of nine years—notwithstanding we have no record of it—unless different orders prevailed at different times during the Apostolic Age.

For our part we could as readily conceive of a *kingdom* without a king, and subjects, as we could a *Church* without its lawfully constituted officers—or a part of them, at least.

In conclusion we will propound an interrogatory to our querist:

*Chronologists differ in regard to the precise years.

Can any number of believers—either great or small—be properly called a “Church” (or Congregation, if he prefers the term,) without permanent or *pro tem.* officers?

2. Is it lawful for a woman to teach or exhort in the Congregation?
W. H. R.

ANSWER.—I. Tim. ii: 12, and I. Cor. xiv: 34 are always appealed to by those who take the negative of this question; and according to their construction of the passages women are not allowed even to *pray* in an assembly of Saints.

In various places in the Bible (one only of which we will mention, I. Sam. i: 11-17,) we find that women did pray in public; and Paul (I. Cor. xi: 5) gives special directions in regard to covering their heads when praying and prophesying. With all these passages of scripture before us, we arrive at the following conclusion, viz: That *it is* unlawful for women to be set up as public Teachers, or Preachers, or to preside over the congregation as officers. But on the other hand we regard it as no violation of the divine arrangement for them to *pray* in the Church, or speak a word of exhortation for the edification and encouragement of the brethren.

3. A. confesses his faith in the Gospel of the Son of God, is immersed, and the members of the congregation give him the hand of fellowship. May he properly be considered a member of the congregation, and amenable to it for his conduct?
S. I. J.

ANSWER.—Most unquestionably.

4. When a brother confesses his sorrow for any injury done to others, is it not the duty of the persons claiming to be injured to forgive?
W. F.

ANSWER.—No law can be plainer than the one (Mat. xviii: 21, 22) on this subject; provided, however, that the injury be such as requires nothing more than a penitential confession. If it be an injury to another's property, the damage should be repaired also. But if the injury be such that a suitable acknowledgment of the fault can repair, and the offender makes this, the injured

party is *compelled* to forgive, or become an offender himself against the law of Christ.

5. If a person who has been excluded presents himself and makes acknowledgment, and a portion of the congregation still say they have objections to his reception, are the objectors not under obligation to furnish their objections and be reconciled to their brother, if he desires it!

F. A.

ANSWER.—There can be no doubt but the “objectors” are under obligation to make known their objections, and the question of being reconciled would depend entirely on the validity or invalidity of said objections. We refer this querist also to Mat. xviii: 21, 22.

6. Who are the signs spoken of in Mark xvi: 17, 18, to follow?

T. M. W.

ANSWLR.—Those that believe—(see 17th verse).

7. Have the Elders of a congregation the right to exclude members without a hearing, or the privilege of a word in self-defense? and persist in refusing to grant an appeal to their own congregation—or to a disinterested tribunal from other congregations?

W. M.

ANSWER.—It is contrary to all law—Divine and human—to condemn a person without a hearing. In reference to appealing from the decision of the Elders to the brethren of the same congregation, we refer the querist to our views on discipline as set forth in the current volume of the *Evangelist*, particularly pp. 60, 61. Our views have undergone no change since penning those articles. Where sufficient cause for such a procedure exists, Acts xv: justify referring matters of difference to other congregations, and their decision should be final.

We refer “W. H. W.” to Elder A. Chatterton’s essays on the “Intermediate State” as an answer to his query touching the condition of the departed.

D. B.

Most men know what they hate, few what they love.

A SHORT TALK.

Two more numbers, and the 6th volume of the *Evangelist* will be concluded; and as many of our patrons reside in distant States and Territories, necessarily requiring considerable time to hear from them, we design holding a little *talk* with them this month, hoping they will give earnest heed thereto.

We respectfully solicit a continuation of the favor of each one of our former patrons, and not only so, but that each one will try to get us all the new subscribers he can.

We desire to commence the next volume with at least 10,000 subscribers; and although we shall make no extravagant *promises* to induce people to subscribe, yet, this we will say: If our list is raised to that *notch*, no man who aids in elevating it will regret the trouble, provided he is reasonable in his expectations. Let each, therefore, who desires to see the paper placed on a footing to work more effectively, get all he can to subscribe, and if he cannot get more, get *one*.

On the other hand, if there are any who cannot be induced to continue, we do hope (and justice requires it of them,) that they will notify us at furthest by the first of December. Don't wait, if you please, until one or two numbers of the next volume are sent you before you attend to it. Every set we break in that way, is the loss of one dollar to us. Should any who are in arrears determine to discontinue, it will be expected of them to remit the full amount due at the time of giving notice; otherwise the notice will not be valid. But as we confidently hope—from assurances given—not only to retain nearly all we now have on book but to add a great many new names, we shall dwell no longer on this point.

We request our Agents to see every patron, if possible, in their respective localities; ascertain who will, and who will not continue, and let us know as soon as possible. By enquiring at your Post,

Offices you can learn the names of all in each town and vicinity. We also earnestly request you to use due diligence in increasing our list. A proper exertion will speedily bring it to the figures named. But as we do not expect you to labor for us for *nothing*, we hereby authorise each one to retain a fair per cent. on what he receives for us. All who have heretofore acted as Agents for us are requested to continue.

As remittances from Oregon, California, Texas, &c., cannot be made so promptly as from States adjacent, our agents in those places will make the best contracts and arrangements they can, and we will be content.

One thing we wish observed by all—viz: If any names are sent who have not subscribed *in person*, explain the fact, as it is sometimes the case that persons order the paper sent to a friend intending to pay for it themselves, and we, being ignorant of the fact, may per chance send the account to the persons receiving the paper. Again: Some friends in order to introduce the paper in places where it is unknown, and only intending to have a few specimen numbers sent, forward us the name of some acquaintance without an explanation of their wishes. In all such cases the particulars should be carefully reported. We have no desire to *force* our paper on any one; and where we send specimens to any one of our own accord, if we hear nothing from them in a reasonable time we discontinue.

Our terms will be the same—viz: Single copy, in advance, \$1; 15 copies, in advance, \$12. Where payment is delayed six months from the time of subscribing, \$1 50 will be charged unless otherwise agreed on.

Where subscribers are obtained at the club rates we cannot afford any other premium or per cent.

In conclusion we would say, that desirous as we may be to increase our circulation, we do not wish to do so by disparaging other publications. We are willing to risk the success of the *Evangelist* on its merits, and not the demerits (if such there be) of other papers; and if it be found unworthy the support of the Brotherhood, then let it go down.

Now, dear friends, we leave the case in your hands. We do not intend to annoy you by monthly appeals of this kind. But little more, if any thing, will be said on this subject before the close of the volume.

EDITORS.

BAPTIST CHURCH IN MIAMI, MO.

BRO. BATES—*Dear Sir*—On the 4th Lord's day in last month, in the town of Miami, Saline county, a singular incident occurred in the Baptist Church. An old Sister who had been a worthy member for many years, made application for a letter, stating that she intended to unite with the "Christian Church" in that place.

Upon this application a spirited discussion arose, some in favor of granting the letter, others opposed it. Finally their Pastor arose and said: "There were but two ways to get out of the Baptist Church; one was *to die out*, and the other was *to be turned out*, that the Baptists have excluded Mr. Campbell and his friends, for *heresy*, and they could not therefore consistently grant the letter; but that the Sister could unite with the Christian Church and then they could *exclude* her." *This decision was final. This speech was made by the Rev. Mr. Bell, a professed Revision Baptist.*

This may be their custom, and to them may appear right, but it does seem strange to me that a good Baptist should be excluded for *heresy*, (especially by those who preach the doctrine of "once in grace always in grace,") for simply wishing to live with another body of Christians.

I state these facts upon the authority of a good brother, who was there and heard the entire discussion. The Sister made application for membership in the Christian Church last Lord's day, and after a statement of the facts, was received without a

dissenting voice. So much for the progress of liberal sentiments in the Baptist Church in Miami.

I remain your Brother in the hope of Eternal life,

THOMAS P. HALEY.

Manlins, Mo., July 10th, 1855.

EXPLANATION.

Some of our hasty remarks accompanying the article of "U. B.," on Home Missions, in our last, may appear uncalled for, without an explanation. We should have stated that *another* man—in a very pompous, dictatorial style—took us to task for our views on that subject, and although not so stated, our remarks were intended for him as well as U. B. The difference between U. B. and us, (if we understand his positions,) consists mainly in regard to the proper *time* to embark in Foreign Missions, and the effect on Home Missions—he contending that *now* is the time, and that the effect would be favorable. While we plead for delay in the first, until we gather greater strength and get "things set in order" at home, and feel very doubtful of the correctness of his views on the latter. (If U. B. can make it apparent that foreign missions will prove no drawback on home missions, in our present condition, we stand ready to advocate them without delay.)

U. B. is a very courteous writer and we deemed this explanation due to him. Our other *catechist* must conform somewhat to his style before he can be honored with any further notice by us.

D. B.

Examinations are formidable, even to the best prepared, for the greatest fool may ask more than the wisest man can answer.

CHRISTIAN UNIVERSITY—OPENING SESSION!

It is a source of very great pleasure to us, to refer our readers to the announcement made in our paper to-day, of the opening of the first session of CHRISTIAN UNIVERSITY. We have watched with unceasing interest the great efforts which the friends of this Institution have made to secure its completion, and knowing as we do the sleepless vigilance and determination of those who have stood at the helm and piloted it through every storm, we most sincerely congratulate the friends of education everywhere in the opening of this great Institution of learning.

When that splendid bell shall ring from the lofty dome of Christian University, on the 3d Monday in September next, summoning to recitation the students that shall throng its halls, it will be a proud day for the people of Canton and of Lewis county. This University should be the pride of every true American, whether of native or foreign birth, and the noble, philanthropic, independent and magnanimous manner in which it has been carried through every storm should command the admiration of every patriot and philanthropist.

Professor H. H. White, formerly of Harrodsburg, Kentucky, long and favorably known as one of the very best disciplinarians, takes the chair of Mathematics, this session. Professor Grant, so well known in this State, and whose abilities as a teacher, are of the highest order, takes the Chair of languages. His success in the department of teaching is too highly appreciated to need a word from us. We venture to predict for the Institution a bright future, and can emphatically recommend it to all our friends, as one every way suited to the development of the intellectual and social character of the student. The promises made by Elder Henderson, the founder of the noble enterprise, have been more than realized, and never has a man worked harder and more successfully than he in building it up. His iron will and energetic manner make everything subservient to the cause which he advocates, and no doubt but in another twelve months, he will have raised the \$150,000 endowment. Our accessibility is such, that students can reach the University easily by Railroad and river from nearly every quarter of the Union. Our citizens will do the best they can to accommodate students with good boarding, and we say come on, and we will give a warm reception to those who may ascend "Mt. Parnassus," the seat not only of the Muses, but of "Christian University".—*North East Reporter.*

PROCEEDINGS

Of the Board of the Iowa Christian Missionary Society at the first quarterly meeting, held at Oskaloosa, Sept. 8th and 9th, 1855.

Met pursuant to adjournment. Bro. Downey addressed the throne of grace.

A quorum of the Board not being present, the members present assumed the responsibility of *filling out* a quorum in order to proceed to business.

On motion the report of Bro. N. A. McConnell, State evangelist, was read and received.

On motion the Treasurers report was read and received.

On motion Bro. John Martindale was chosen as a State evangelist for one year, compensation \$400.

On motion Bro. P. T. Russel was employed as an evangelist for one half his time for six months—same rate.

On motion Bro. Eleazer Griffin was employed as an evangelist on the same terms as Bro. Russel.

On motion Bro. N. A. Connell, was employed as Fiscal Agent for nine months at \$40 per month.

On motion the members of the Board, residing at Mt. Pleasant, were chosen a committee to appoint a Fiscal Agent for Southern Iowa.

On motion the Treasurer was empowered to make up to Bro. Swallow, from the Missionary fund any deficit necessary to his holding a meeting of — days at Trenton.

On motion the resolution of the Mt. Pleasant meeting touching the building of a College at that place, was reendorsed.

On motion the Agents of the Society were paid one months' service in advance.

It was resolved to settle with the Agents quarterly.

Subscription to the Missionary Fund, taken at the Oskaloosa meeting.

	\$180 00.
Amount received by Bro. McConnell.	1370 13.

Whole amount not before published.	1550 13.
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Adjourned to meet at Brighton, on Friday 2 o'clock, of the second week of December.

A. CHATTERTON, President.

A. HULL, Secretary *pro tem*.

IOWA MEDICAL COLLEGE,

Located in Keokuk, Iowa.

We invite the attention of our readers to the Advertisement of this Institution on 2nd page of cover, and which we are pleased to say bids fair to take a prominent position amongst the Institutions of the country, devoted to the cause of science and humanity.

Each member of the Faculty is favorably known to the profession of the North West, and we are assured that in all the necessary means of teaching, this College is not surpassed by any other in the West.

We can speak from personal knowledge of Dr. Sanford, the professor of Surgery, which is one of the most important departments in a Medical College. He is a gentleman of superior attainments, and from long experience in the profession is eminently qualified to fill the station to which he has been appointed. The other Professors, we learn from reliable sources, are also well qualified—each for his respective station.

The object of this notice is not to *puff* the College, but for the benefit of the public, in the following manner, viz :

1. We are authorized to announce that all surgical operations and consultations will be given and performed *gratuitously* at the College building during the session.

2. That a limited number of *scholarships* has been issued by the Trustees, which are designed to facilitate the efforts of worthy young men in the profession, either as Students or Practitioners, whose circumstances are limited. By special favor, which we hereby acknowledge, a few of these scholarships are placed at *our disposal*, which we will fill and transmit to any of our friends who will send us the name of a worthy student or practitioner who desires to forward or complete his medical education in a first rate Institution. Holders of Scholarships will be entitled to the entire course by the payment of \$15.00. Apply soon, as the session commences the 1st Monday in November, (*prox.*).

D. BATES.

Fort Madison, Iowa.

SIXTH ANNIVERSARY OF THE AMERICAN BIBLE UNION.

THE Sixth Anniversary will be held at the Meeting House of the First Baptist Church in the City of New York, corner of Broome and Elizabeth streets. The usual business meeting, at which officers and managers are chosen, will be held at nine o'clock, A. M., on the day above named. The public exercises will commence at ten o'clock, the same day and place; and meetings beginning at such hours as may be agreed upon, will be held for two days, or longer, in the morning, afternoon, and evening. Attention will be given to the accomodation of the friends of revision from abroad, who may be present, and they are requested to register their names, at the Bible Union Rooms, as early as practicable, after their arrival in this city.

The Anniversary Meetings will be continued sufficiently long to enable a large number of friends to address them. Among the speakers who may be expected to be present are—

Rev. D. R. Campbell, LL. D., President of Georgetown College.

“ George W. Eaton, D. D., Theological Instructor in Madison University.

“ Isaac Errett, Warren, O.

“ I. N. Hill, Albany.

“ W. G. Howard, D. D., Rochester.

“ N. V. Hull, Alfred, N. Y.

“ T. Gracchus Jones, Norfolk, Va.

“ A. Maclay, D. D., New York.

“ W. C. Pendleton, Professor in Bethany College.

“ C. P. Sheldon, Hamilton.

“ Q. H. Trottman, Hertford, N. C.

MEETING HOUSE BURNT.

On Lords day (Aug. 19) after our last protracted meeting, which I reported to you, we found our Meeting House in ashes. The fire was first discovered about three o'clock, in the morning. It was a *Frame*, nearly completed. It was evidently the work of an incendiary, from the fact, that a certain Bible was taken from the Stand and laid on the fence close by. We can only surmise the motive that prompted the perpetrator to so vile a deed. That

day we repaired to the Grove and had three more confessions, whilst the remains of our house were still smoking. We intend to build another immediately.

I hope never to witness another such a circumstance. It has prostrated the congregation—whose anticipations were very bright—almost into utter despair. We are not, in reality, able to build another house, but for the Truth's sake we shall undertake it; and, under existing circumstances, we expect to solicit some aid from brethren of other congregations—not for *us*, but for the sake of the truth, for which, we have reason to believe, the house was burnt.

Yours in Hope, G. B. SHIDLER.

Pleasant Grove, Des Moines Co., Iowa, Sept. 6, 1855.

This is, truly, a great misfortune to those brethren, and we have no doubt but they will receive some help, since this is one of the cases which should call forth our liberality. Want of room forbids more at present.

D. B.

THE OSKALOOSA MEETING.

BRO. BATES—Our Meeting closed with six additions from the world, and one from the Baptists. We have to regret that the meeting was not better attended. We had made ample preparation for the entertainment of a large number, but they were not here; the Missionary Board was measurably minus, and many of the preachers expected came up missing. I verily thought from the zeal manifested by the Board, at the first meeting, that they could have plucked out their eyes for the sake if so good an enterprize. But alas! where is the blessedness they spoke of? At the second Meeting, one is at his farm, another at his merchandise. Brethren let us all give it up as a worthless affair. We have raised by subscription, donation &c., only \$1900,00 in three months, without half an effort. We have the prospect of raising only \$2000,00 or \$3000,00 per annum. Let us hunt up little frivolous excuses, and stay away from the meetings of the Board, and let the whole affair die as soon as possible! But

if we do esteem it a thing worthy our time and effort, let us come up like men for the year that we shall serve; then if it be found too onerous, others for a like term will supply our places. If we accomplish any thing in this, it must be by individual sacrifice and promptitude. Brethren of the Board, shall we see you at Brighton Friday before the 2nd Lord's day in December?

A. CHATTERTON.

Oskaloosa, Iowa, Sept, 18, 1855.

Query for "An Old Fashioned Disciple."

A reader desires "An old fashioned Disciple" to explain the difference between "*real* and *formal* remission."

In regard to some other objections of our correspondent, we will say, It was not that the preachers alluded to by an "old fashioned Disciple" taught baptism to the faithless and impenitent, but that they understood no duty *beyond* baptism—that when they got *converts* that far, there they left them, without instructing them in their duty *as christians*; and we actually fear this is but too true, in some instances.

Will "An old fashioned Disciple" respond to the above?

D. B.

ACQUITTAL.

Complaints having been urged by J. B. Wilmoth against C. G. Titsworth, (preacher) the churches composing the N. E. Co-operation, sent delegates to Mantua, June 16, 1855, to examine the difficulties. They proceeded in good order, and after a thorough examination, they not only cleared Bro. Titsworth of all blame, but gave him great praise for his zealous and consistent labors, and the best commendation to all the saints; and, in turn, they impeached J. B. Wilmoth, before the Mantua church for his course. This is the substance of a report about six times as long as this. Brethren, look well to the preachers. We need watching. Deal with us strictly—make us set good examples, or make examples of us. Make us know that we

belong to the churches; not the churches to us. The Christ. Record and Christ. Evangelist were requested to copy the report.—*Philanthropist*.

This is the only "report" we have seen of the case.

Two August Nos. of the *Philanthropist* came in one cover instead of Aug. and Sept. Please send Sept. No.

D. B.

CHURCH NEWS.

BRO. BATES—I take this method of informing the Brethren of Indiana, Iowa, Illinois, Missouri and Texas of my whereabouts.

The cause of our Lord is slowly but steadily moving forward. We have some talented men among us, and churches are being established in many parts of our Territory. We organized one the 4th Lord's day of May, six miles East of where I reside, with 14 members. Brother Alfred Powell was with us. Bro. J. A. Powe will probably be our evangelist this Summer. T. M. WARD.

Thurston, Linn Co. O. T., July 3, 1855.

BRO. BATES—Last Fall Bros. Rigdon and Bradshaw visited the Umpqua Valley, after which, by their advice, I moved out, and have been contributing to the best of my ability to promote the common cause, but under very embarrassing circumstances.

The Umpqua Valley is divided into two counties, and there are some Disciples in almost every neighborhood, with whom I have become acquainted, but no Public Preacher. On last Lord's day I heard the confession of 3 persons. E. G. BROWNING.

Myrtle Creek, Oregon, July 9, 1855.

BRO. BATES—On the 3d Lord's day in June, we closed a meeting here with 9 additions by confession and immersion, Bro John Miller of Eureka, Illinois, was the speaker. To-day we closed another with 15 additions. Bro. E. Snodgrass was the laborer on the last occasion. Beside those named, 7 others united by commendation, making 31 in all. G. B. SHIDLER.

Pleasant Grove, Iowa, July 15, 1855.

BRETHREN BATES & HENDERSON—I wish to inform you some-

what of the state of Religious affairs here. There are a few of the disciples of our Master scattered about here on the frontier of Texas, who are as sheep without a Shepherd. I have been striving for some nine months to get some of our Preachers to visit us, but have utterly failed until within a few days past.

I rode around among the brethren persuading and admonishing them for us to unite and try to keep together as a Church. I finally succeeded in getting a few of them to come together so that we could see and become acquainted with each other, and on last Lord's day week I succeeded in getting a beloved brother, John Whitmire, to come and preach for us. We then organized a congregation of 11 members—5 brethren and 6 sisters—and Bro. Whitmire has promised to meet with us and help us.

R. T. BROWN,

Alverado, Ellis Co. Texas, July, 1855.

P. S. It affords me great pleasure to receive your paper, for thereby I hear from Brethren Henderson, Wright and Church.

BRO. BATES—Brethren Goodnight & Beebe have been preaching about 30 miles from here. They have baptised a number of persons, and organized a number of Churches within the last few weeks.

W. P. TORENCE.

Sherman, Texas, Aug. 7, 1855.

BRO. BATES—I had a three days meeting with Bro. Russell, at Rising Sun, over last Lord's day. Two were immersed.

A. CHATTERTON.

Oskaloosa, Iowa, Aug. 9, 1855.

BRO. BATES—Since I last wrote to you I have immersed six, and organized one congregation of 27 members.

D. R. HOWE.

Princeton, Illinois, Aug. 14, 1855.

BRO. BATES—I have spent some time at Keithsburg this summer. In May, we organized a Church at that place of 27 members. Since then we had five additions.

A. DAVIDSON.

Oquawka, Illinois, Aug. 16, 1855.

BRETHREN BATES & HENDERSON—It will, no doubt, gladden the

hearts of you and your readers to learn the success of the truth in Warren County, Mo. Bro. Jackman and myself spent the 3d, 4th and 5th Lord's days in July, and the 1st of this month at "Union," and "Hickory Grove." It was truly a time of refreshment. Forty-one were added to the faithful. This is a good field. There is a choice little band at the "Grove" struggling as for life. They are in the midst of the most determined and systematic opposition; but they are holding up their heads—a brighter day is dawning upon them.

Yours in the good hope,

TIMOTHY FORD.

Frankford, Mo., Aug. 17, 1855.

BRO. BATES—Brethren Parker & Humphreys, of Appanoose County, Iowa, commenced a meeting on Locust Creek, near this place, Saturday before the 1st Lord's day in this month, and continued over Monday. The result was eighteen additions, and one more made confession, but was not then baptized on account of ill health. Among the converts was my daughter Mary. May I not rejoice? I never saw greater interest manifested than at this little meeting. Much more might have been done, but the brethren had to leave to attend an appointment on Medicine Creek, which closed the Monday following with three additions. We had a very wet time at the latter place which hindered the progress of the meeting. Much good might be done at both those places if we were able to procure the proper help.

G. GHOLSON.

St. John, Mo., Aug. 18, 1855.

BRO. BATES—I preached here on Lord's day and yesterday, and had the pleasure of introducing two young men into the Kingdom of God's dear son.

N. A. McCONNELL.

Marion, Iowa, Aug. 21, 1855.

The cause is still on the advance in this part of the country. Thanks to the Lord.

Yours in the Good hope,

J. B. GRIFFITH.

Lisbon, Indiana, Sept. 1, 1855.

I held a meeting here lately, and closed with forty-three additions.

D. P. H.

Canton, Missouri, Sept. 11, 1855.

EDITORS' TABLE.

☞ We cannot but congratulate the Iowa brethren on the fair prospect for evangelizing in this State. The report of the Missionary Board is most cheering, taking into consideration the weak condition of the Church in most parts of the State, and the short time the Agent, Elder N. A. McConnell, has been canvassing in its behalf. The amount reported does not include what was subscribed at the Mt. Pleasant meeting. What was received up to the late meeting in Oskaloosa, speaks volumes in favor of the system, the efficiency of the Agent, and the liberality of the Iowa brethren. We are more than gratified that the Board has secured the services of Bro. McConnell, for nine months more Iowa, according to her strength, is now taking the lead in behalf of the "Home Missionary" cause.

☞ As Bro. Chatterton will rejoin, we let Mr. Baker's "Criticism" pass with but few words by way of comment. We by no means subscribe to his views, but as we believe him to be candid, (and he is, certainly, courteous,) we treat him as we do all other candid, conscientious men. But we regret that a man of his sense and apparent piety lets a subject of that kind engross so much of his attention. We will just add, that Mr. B.'s change of emphasis in the Savior's reply to the thief is unwarrantable.

☞ Our reply to query 6, p. 467, although laconic, fully answers the query. But we presume the difficulty with the querist is, those signs do not now follow believers. They followed to confirm the mission of the early proclaimers of the reign of favor; but when the Kingdom was established they ceased—(1. Cor. 13: 8). That they did follow in the Apostolic Age, the book of Acts clearly proves. But it does not appear they followed all, even then, nor was it necessary that they should in order to the fulfillment of the Savior's words. Things may be said of a community which will not apply to every member thereof, and yet be literally true; and as we find those signs did follow many of the first believers, the prophecy is fulfilled, notwithstanding they might not have followed all, even in that day.

☞ We learn that Mr. W. M. Leftwich is out in another communication, in some paper; and, as usual, kept it from our view. The Editor should have had courtesy enough to send us a copy, if Mr. L. had not. Will some friend send us a paper containing his piece? We wish to notice it if it is worth a notice. We sent Mr. Leftwich a copy of our paper whenever we used his name; and why he did not treat us with the same courtesy we cannot tell, unless it was because he thought it easier to have the fight all in his own hands. One can get along with more ease in that way than to have some one watching and goading at every false step. But it was very unwise in him to part company with us so unceremoniously. Had he succeeded in what he started out to do, he would certainly have won the *kites tail*—a L. L. D. or D. D., or both. But seriously, we will venture the prediction that he is more cautious in future about what he attacks.

☞ We have a large number of communications on hand, which we shall insert as fast as we can make room for them—i. e. all that are worthy. We have several *long* Educational Addresses, which we shall be compelled to postpone until we dispose of other matter on hand. We endeavor to insert essays, &c., in the order they arrive, but reports of Meetings, Church News and Obituaries, must always have the preference.

☞ We acknowledge the receipt of the last Annual Catalogue of Palmyra, (Mo.) Female Seminary, but having misplaced it we can only say now, that the school is in a prosperous condition.

☞ The "First Annual Circular" of the Saint Joseph (Mo.) Female Academy is on our table. The number of Pupils in this Institution is not reported. The compositions of the Pupils give evidence of correct mental training. For particulars address the Principal, J. K. Rogers, St. Joseph, Mo.

☞ The first Annual Catalogue of Berian College, located at Jacksonville, Illinois, is also before us. This institution has a full faculty, and from the number of Pupils, thus early, must be in a prosperous condition. The Catalogue shows 59 male and 37 female Pupils. For particulars, address Pres. J. Atkinson, Jacksonville, Illinois.

☞ The first number of a duodecimo of 32 pages, Edited by Dr. J. W. Cox, Weston, Mo., has been received at this Office. The Mechanical part of the work is well executed, and the Dr. writes in his usual fluent style. As many of his pieces have appeared in the *Evangelist*, it will be all sufficient to refer the reader to them. The matter in the number before us is equal to any of his former productions. Success to the enterprise.

☞ Our young friend David Swan, late of this place, has engaged in an enterprise of his own—to wit, publishing the "Macomb (Ill.) Enterprise." It is quite a respectable looking weekly (secular) sheet, and if constant attention to business and economy will insure its success, then, "Dave" will succeed.

☞ The Announcement of the Female Medical College at Philadelphia, Pa., has been on hand for several months. The Institution appears to be in a flourishing condition.

☞ A. S. Bonham, of Illinois, regards it as an act of benevolence to say to the public that Dr. J. D. Harper, of Springfield, Illinois, is an efficient optician—cured his eyes and others, also, speedily.

☞ Elder A. Chatterton, of Oskaloosa, Iowa, has Sacred Melodeon for sale. We have some also. D. B.

NOTICE.

If "Ancient Order" will just stop and "wood," I will offer a reply. I can assure him that he has mistaken my opinions and done me gross injustice, unintentionally no doubt. He is fighting a man of straw. Local inflammations seem to have disordered the action of his mind. At a proper time my views shall be given, and perhaps he had better wait, or fight an imaginary spectre.

J. W. COX.

A. B. UNION CAUSE IN OREGON.

EDITORS EVANGELIST.—I am the Agent for the American Bible Union in this Territory. The cause receives much encouragement here. I address large congregations once or twice a week, from two to three hours each time, and they listen with close attention and frequently question me much longer. I expect to send back near a hundred subscribers for Life Memberships in my report for this month. I already have sixty-six. Some days I get eight or ten—all good responsible men.

Yours, &c.,

CHARLES H. MATTOON.

Bloomington, Polk Co. Oregon, July 23, 1855.

OBITUARY.

DEAR BRO. BATES—With a heavy heart I stepped upon the deck of the steamer "Jo Gales," and was soon fast leaving the shores of Iowa. How rapidly did my mind hurry over the events of my past life. Eighteen months before had I with my Mother two Sisters and two Brothers, first set foot on the fertile soil of Iowa, with high hopes of happiness; but, alas! happiness is to-day certain, to-morrow doubtful. Death entered our little Cottage home, and thinned our little band. Mother and my Sisters sleep "that last long sleep," and I with feeble health, "all lonely return."

Wm. H. PREHM.

Mecca, Ohio, Aug. 12, 1855.

On the 27th July, 1855. Mrs. VIRGINIA McCLELLAND, of *Clay Co. Mo.*, died of pulmonary consumption, aged about 22 years. She had in early life confessed the name of the Messiah, and followed in humble submission his examples until she departed this life.

Died on the 4th August, 1855, SIMEON PARK, of *Haynesville, Mo.*, of pulmonary consumption, aged about 25 years. He had in early life confessed the name of Jesus Christ and obeyed his commands.

Haynesville, Mo.

JEROME FRANKLIN.

BRO. BATES—Since we came to this place, our Mother, DIADAMA JONES, departed this life. She died on the 6th of October 1854, after an illness of five weeks, which, she bore with almost unequalled patience. About 25 years ago, a few friends were hastily collected, on the banks of Spring Creek, McMinn Co. Tenn., to see her immersed into the Savior upon a confession of her faith in Him. This was a new idea with the lookers on. With them it was a doubtful experiment, but with her, a solemn reality, knowing that the promises of God are, "Yea and Amen" in all things. In all that country, one had never before been known to be immersed for the pardon of sins. But from that time forward there was a thorough reformation in that congregation, and many were enabled with her to go on their way rejoicing in the Lord, that "Joel's all things well." Her life and death were an exhibition of that spirit, which first moved

her to obedience. When she felt death coming, she drew her family to her, and, (addressing them according to their stations) besought them to "live in the service of the Lord." Then, turning from us, she said, "Now let me lie down and die. I am going to meet the Lord." She left a devoted husband (Elder Wm. Jones) and eight children, who deeply mourn her departure, but rejoice that she thus took her exit. In the hope of a better inheritance.

I remain your Brother in Christ.

I. R. JONES.

DEAR BRO. BATES—I sit down to write a few lines to you this morning to inform you that our youngest Son, FRANK PIERCE ROWE, died of fever last Monday morning, 10 minutes before 1 o'clock, aged two years and 9 months. He was sick but six or seven days, during which time his sufferings were great. It was hard for us to give him up, but we have the assurance that his inheritance is where no suffering can ever more reach him.

Your Brother in Christ,

JACOB ROWE.

Keokuk, Iowa, Aug. 19, 1855.

Died at the residence of her husband, WM. M. DEWEESE, in Morgan County, Illinois, Mrs CAROLINE DEWEESE, on the 13th day of August 1855. The deceased had long been an exemplary member of the Christian Church, and as friend, child, sister, wife and parent, no one was entitled to a warmer or stronger claim upon the affections of the heart. She was my only surviving Sister. But she too is gone, from this vale of suffering, and now quietly sleeps in her grave, awaiting the sound of that trumpet, that shall call to life, the sleeping dust of death. Oh! it is hard, to part with those of our kindred endeared to us by so many ties, strengthened from childhood's sunny hours! I had six sisters, with whom I played in infancy, but death has called them all away. Death has robbed me of my last, and now the family circle no longer will be cheered by the smiling countenance of a sister. My aged and infirm parents, as well as the bereaved husband, will deeply feel this heavy stroke of affliction. But she died a Christian, and we all hope soon to meet her in Heaven.

D. P. H.

Died in the city of De Soto, Lewis County Mo., on the 24th day of August 1855, Miss. CARRIE GRANT, in the 24th year of her age. The deceased was a member of the Christian Church, and the daughter of GEN. THOMAS D. GRANT, formerly of Boone County, and was among the most amiable and lovely young ladies I ever knew. She had many acquaintances, formed in Christian College, who will receive with deep sorrow, the painful announcement. The dec'd, was quite ill, a short time before she left Boone County, and on the journey to De Soto, was exposed in one of the large prairies to a severe storm of hail and rain. Shortly after her arrival, she was violently attacked with flux, which terminated her earthly existence, after a few weeks of painful, though patient suffering. I never knew any one to bear so much suffering, with greater patience, and she died sweetly and calmly. I stood by her bed side, I sung for her, read her the description of the New Jerusalem, and prayed that the Lord Jesus might receive her spirit. I conversed with her, and she was as calm as a summer's eve. She said, she would soon meet her brother in Heaven, that she was willing to die. Her death was a glorious one, and as she was gasping her last, without a struggle or a moan, the smile of Heaven was playing on her countenance. A few minutes before she died, she requested her father to select some pretty spot in some of the groves, for her grave. The deep affliction which this sudden and unexpected death caused, almost disarmed the whole family, and Brother Grant requested me to select the spot for her grave. I did so, and she now sleeps a short distance from Christian University, on the top of one of the most beautiful hills in our vicinity. Peace dear sister to thy memory, and may we all soon meet there, where parting shall never be known.

D. P. H.

Several Obituaries and much Church News came in too late for insertion this month.

D. B.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, NOVEMBER, 1855.

NO. 11.

THE DISCIPLE A STEWARD.

DEAR BRO. BATES—I have been engaging my attention somewhat of late in considering the position of the disciple of Christ, as a Steward of God. I will give you the outlines of my thoughts and perhaps they may afford material for after filling up. I. Pet. iv: 10. As every man hath received the gift even so minister the same as good Stewards of the manifold grace of God. I. Cor. iv: 2. Moreover it is required of a Steward that a man be found faithful.

We are professedly engaged in making a return to the Ancient order of things as taught by the Apostles and practised by the primitive disciples; and yet, strange to say, we have never, that I have seen, touched upon the topic above mentioned, at least with the view of calling it practically into exercise; and I have thought that there is more in this subject, if properly understood and practised to make up the deficiencies of organization, than any theme to which our attention could be drawn.

One of the first impulses in the mind of the primitive disciple,

after receiving the blessings of salvation and being filled with joy and peace in believing, was to consider that none of the things which he possessed was his own.

Now this is precisely what is wanted in the present day to counteract the prevailing selfishness and covetousness, to cherish the generous and benevolent spirit of the Gospel, and to prepare our minds for the grand and glorious achievements which are yet to be accomplished under the administration of the Saints. "We are constituted stewards of the manifold grace of God." How would this idea, if realized by the disciples of Jesus, alter the whole character of our movements! That we have the funds of Jesus to manage and lay out for all the purposes of his grace and that it is required of us to be faithful to the trust; and that according to our efficiency will be our reward at last! To thus work for Jesus—to consider that none of the things we possess are our own; that we have a commission to use them as stewards for God, would carry us at once from Earth to Heaven and would open up a sphere of usefulness and enjoyment which we have never thought of before. But how shall we commend the subject effectually to the attention of the Brotherhood and impress upon them individually that they are called to this high honor, and constituted the Stewards of God.

It is a self evident that all we possess we have received from God. He has given us our being—he upholds us in existence, from him cometh down every good and perfect gift, and we retain health and life and the possession of the comforts of life only so long as he pleases to continue them, therefore we cannot boast as though we had not received them. We brought nothing into the world, and it is certain we can take nothing out. Let but the mandate come from Heaven, and the wealthiest grandee on earth may be constituted the poorest wretch that breathes. The Lord gave and the Lord takes away. He can create and he destroy. The blessings but as for a day are soon to be restored. This proves the Stewardship of every human being, and he will be finally judged by the use that he makes of the trust reposed in him. But it is the Christian who is more especially to realize

that he is constituted a Steward of the manifold grace of God. And it might be pressed home by the following consideration. When we devote ourselves to Jesus, all that we possess became his. Surely when a man leaves the Kingdom of Satan and enters the Kingdom of Jesus he carries his property with him, he does not leave it at the enemy's disposal—he brings it as an offering and places it at the feet of Jesus, and Jesus constitutes him a Steward to manage it for his interest. There can be no other consistent, rational, scriptural view of the subject. If the believer is not his own, but bought with a price surely neither is his property his own, he has only the management of it entrusted to him. If he has bought the pearl of great price, he must have sold all that he possessed in order to purchase it; for it could not be purchased at a lower price. Here then is the only alternative. Either a man's property is the Lord's or he himself is not the Lord's. If he claims to be a disciple of Jesus, Jesus claims a right to his property. If he has been rescued from the power of Satan, so has also his property from the power of the enemy. If he has relinquished the service and Kingdom of Satan, surely his means of service must be conveyed with him.

I see not how it is possible to evade the conviction of this truth. We had better then yield our minds at once to it, and divest ourselves of all supposed right we held in the things we possess. Account ourselves Stewards, and manage all for the interest of the Redeemer's cause. Perhaps by some this may be regarded as a great hardship, that they should have been laboring so strenuously to acquire property, and to divest themselves all at once of their right. Well what greater hardship is there in this, than if the Lord were to deprive us of it by a stroke of his providential judgement as when he said to the rich man, "Thou fool this night thy soul shall be required of thee!" But instead of being a hardship it is the very reverse: for it will enable us to manage it better even to our own advantage than if we accounted it our own. A man that is faithfully disposed, can always manage an estate as a Trustee better than he can his

own, and the reason is, he finds himself limited to certain objects which he cannot transcend without breaking the trust. So if we undertake and manage our estate as Stewards of God, we will restrict ourselves from all extravagances and carnal indulgences, which are contrary to our real interest, and we will be openhanded for any thing where the interest of the Redeemer, and the glory of his name are concerned. To a person who realizes himself as a Steward, managing the Lord's property, it would appear as a gross abuse to take the Lord's money and buy tobacco. To take the Lords's money, and give to a son to attend the theatre or drinking saloon, or to a daughter to fit her for the Ball-room! But in the ordinary necessary expenses of the family he would know that the Lord wishes all his servants to live and enjoy the comforts of life, and to afford to their children all the necessary education to fit them for the discharge of the duties of life. The Lord is no niggard nor does he intend his children to be niggardly in any of their operations. In the management of his estate he wishes every thing done upon a grand scale. In fact, his name is the more magnified and glorified, the more generous and liberal, and free that his disciples are in the distribution of his goods for proper purposes. I do not know any thing that would be more delightful to the people of God, or more glorifying to the name of Jesus, than that out of *his* treasury, every instance of poverty were relieved, every call for instruction provided for—efforts made for the recovery of all lost characters, the Gospel everywhere diffused abroad. This would constitute an argument that the infidel could have no idea of how to deal with! Seeing the wants of the poor supplied, he inquires who has done it, and is answered, it has been done in the name of Jesus, by his disciples. Seeing the distressed and afflicted waited on, and by medical skill relieved and restored, he inquires who has done it, and is informed that the disciples of Jesus have done it for his sake. He sees the drunkard reformed, and the ruined wretch saved from the depths of degradation and woe, and all is done for Jesus' sake. What more does he need. Falling down on his face, he acknowledges the truth of God, in the Gos.

pel which yields such fruit. I can easily conceive what pleasure it would give to the toiling mechanics to think all day long that he is doing the work of Jesus, that the wages he is earning will be used by him as a Steward for Jesus. That Jesus will consider it serving him as effectually when he supplies the wants of his wife and children, and holds himself open for the performance of any duty as if he had thousands to expend in the cause. The merchant by considering that he is transacting business for Jesus would be careful not to over reach his neighbor, for the Lord will not recognize dishonest gain. So with the Banker, the Lawyer, the Surgeon, &c. Then it could be truly said now as it was in the days of miracles when inquiry is made if Jesus is the Christ or not. Go tell John what things you have seen and heard. The blind receive their sight, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached unto them, and blessed is he who shall not be offended in me. I should be happy to dwell more on this glowing subject, but time and space forbids. I remain Yours Fraternaly,

WILLIAM THOMPSON.

Hay's Springs, Jefferson County, Ky., 28th Aug., 1855.

INTERMEDIATE STATE—REJOINDER TO MR. BAKER.

MESSRS. EDITORS—The prosy character of Mr. Baker's last communication, the abundance of its repetitions and the amount of items interspersed irrelevant to the point—*Is there spirit-life during the intermediate State?* render it no agreeable task to respond. We shall not make a draft upon time, type and paper, to respond to that which was already sufficiently noticed in my last communication, or in my original essay.

Mr. B. makes some play upon the words *life* and *death*; and enquires: "If the dead are not dead [spirit as well as body,] was not their first life endless?" No person who has carefully

examined the subject of life and death can be the author of such a query. Death is the opposite of life; yea, the extinction of life. The terms explain each other. Wherever there is death there is extinction of life, let that life be what it may. "The first life," (to use his phraseology,) is *animal life*—a life connected with flesh and blood, and dependent upon the union of spirit and body. These separated, animal life is extinct, the *body* is dead, "As the body without the spirit is dead."—Apostle James. No, Mr. B., animal life is not endless. But this argues nothing in favor of the extinction of spirit-life. The forged gospel of Materialism alone reads, The spirit without the body is dead. The death of the spirit is no essential consequence of the extinction of animal life.

But Mr. B. supposes that because promises are made to the *dead*, which must be applicable to both body and spirit, that, therefore, both must be dead, or unconscious. This does not follow. By the *dead* are meant those who have departed this life, and proves nothing in regard to the state of the spirit. 'Blessed are those who have departed this life,' does not imply blessed are they whose spirits are dead. Nay, the opposite is proved from the very text which Mr. B. quotes and applies to the intermediate state. "Blessed (correctly rendered, happy) are the dead that die in the Lord &c." In reason's name, can a thing as unconscious as a stone, and *without a God*, (which is the case if Materialism be true,) be *blessed*, or *happy*? A blessed or happy state, after this (animal) life is extinct, plainly indicates conscious being. But Mr. B. makes this happiness consist in knowing nothing at all: the *happiness* of a tree or stone.

Mr. B. destroys his own theory of soul sleeping in more instances than one. Here is another example: In his former communication he spoke of the saints as "soundly and sweetly sleeping in Jesus." I supposed that it was only the sleep that Nero and others enjoyed, if Materialism be true. Now he says, "Many hearts who have read the remarks referred to, can appreciate the force of sweetly sleeping in Jesus, remembering that such sleepers, while alive, heard and believed that God will bring

them from the dead, when Jesus comes to reign on earth. And also feeling sure they can feel the difference between *sleeping with such a prospect before them*, and sleeping as does Nero, &c." Saints sleep with *prospects* before them, and thus differ from Nero! An unconscious being has no *prospects*, Mr. B. If you have a *prospect* between death and the resurrection, I can assure you, you will know something.

In Mr. B's. former communication, he insisted that Moses and Elias were not "really" in the mount with the Savior, because the event was denominated a *vision*. I responded that the same reason would show that the Savior himself was not *really* there. He sees the difficulty, and now says, "The Savior was not there as usual but transfigured. He appeared in a *miraculous* manner." Now what does all this amount to? Suppose the Savior was transfigured; and suppose it is a thing miraculous for spirits to talk to, or in the presence of men in the flesh, does it imply unconsciousness? It would be a miracle for Mr. Baker to hold familiar converse with an Angel; but the miracle would not consist in raising either or both from a state of unconsciousness for that purpose. Neither *visions* nor *miracles* can help Mr. B. here.

The whole tribe of materialists can never prove a resurrection of the dead with the words of the Savior before them, "God is not the God of the dead, but of the living." For if men do die, body and spirit,—as the Sadducees contended, and in the sense in which the Savior used the word *dead*, when contending with them,—they have no God; and if they have no God, they have none to raise them, and it indubitably follows that there will be no resurrection. Mr. B's. effort to reconcile the idea of persons sleeping in Jesus without a God is the superlative of puerility.

But who can argue with Mr. B? Men sweetly sleep in Jesus, without a God! The departed are *blessed*, and have glorious *prospects*, while as unconscious as stones! I cannot understand these things. The cave of Machpelah cannot solve them. What arguments can satisfy him? Souls may cry from under the altar; but Abel's blood solves the difficulty. He can prove

the unconsciousness of all the Angels of God. The logic he has in store is altogether sufficient. If they are heard to speak to man on earth or God in Heaven, "*miracle*" will set aside all idea of their consciousness in the first instance, and "*Abel's blood*" in the second. A Dives may not *speak* in the prison of hades; nor a Lazarus be *comforted* in Abraham's bosom; nor Abraham respond to Dives to convince Mr. B., that they live after this life, and can speak for themselves; Abel's blood demanding vengeance can set aside all idea of their conscious being!

He will not have the thief go to Paradise the day in which he died, nor the Savior either; but—by altering the punctuation—he would make the Savior say, "to-day I tell you, &c" I suppose the thief would have known *when* the Savior was telling him without his being told. When a change of punctuation, changes into nonsense, we had better let changes alone.

We here close our notice of Mr. Baker, having no disposition to extend it, whatever may be his course. I do not think it profitable to discuss this subject with him, even it were profitable to discuss the subject at all. He admits too many truths. Materialists, in general, will not admit of his defense of their dogma. He has never been fully initiated into that which he would defend, else he would make hades to be the tomb; the spirit breath, and man no where but in the grave, between death and the resurrection. Mr. Baker compounds too many truths with his error of soul-sleeping, to meet the taste of his brotherhood. A multiplicity of errors is more consistent than truth and error combined.

A. CHATTERTON.

Oskaloosa, Iowa.

If some persons were to bestow one half of their fortune in learning how to spend the other half, it would be money extremely well laid out. He that spends two fortunes, and, permitting himself to be twice ruined, dies at last a beggar, deserves no commiseration. He has gained neither experience from trial, nor repentance from reprove. He has been all his life abusing fortune without enjoying her, and purchasing wisdom without possessing her.—*Lacon.*

SPENCER H. CONE, D. D.

Proceedings of the Church of Christ, in the town of Canton and city of De Soto, Lewis County, Mo., had in relation to the death of Elder Spencer H. Cone, of the city of N. York, President of the American Bible Union.

Resolved, That the proceedings of the Christian Church in the city of Louisville, corner of Fourth and Walnut streets, meet with our most cordial approbation, and that this congregation fully endorse the same.

Resolved, That Elder D. P. Henderson, J. M. Sutton, William T. Jones, C. H. Bland, and Professor H. H. White, be appointed a committee to transmit all the proceedings to the Christian Evangelist for publication, and request all papers friendly to the cause of Revision to copy the same.

Proceedings of the Christian Church. North East corner of Walnut and Forth streets, Louisville, on the death of Dr. Spencer Cone, of New York City, President of the American Bible Union.

The writer of the letter to the Hebrews presents to the consideration of the saints in Christ Jesus, for their remembrance and affection, the long line of illustrious individuals who had gained distinction in the fields of Godly faith and obedience. They are passed in review as examples worthy of remembrance, and as possessors of virtues which we are to imitate; as workers of righteousness who should excite our emulation. The teacher of the Hebrews brought forward only those who had been faithful under the old covenant, and he said that time would fail him in enumerating these. The cloud of witnesses which then encompassed the saints in Christ Jesus has largely increased since that time. It has spread until it has nearly covered the earth, and every age of God's new dispensation has added to its increase and its powers. Christianity has its names of renown in faith, who are worthy of the esteem, love and reverence of all to whom Christian truth is dear. And among these objects of affection the memory of Dr. Spencer Cone, of New York city, stands conspicuous. According to the measure of the light Dr. Cone possessed, he faithfully and fearlessly walked in the truth of the New Testament, following wherever he believed it led him, regardless of all personal consequences. For the space of forty years he was a bright and shining light among our Baptist brethren,

and although he had attained the highest positions among his brethren; though he was honored as one of the most faithful and eloquent teachers of Christianity; though he was eminent for piety, learning and zeal; he was a willing learner in the school of Christ up to his dying hour. Seventy years of pupilage in that school found him at their close still an humble, zealous, honest and faithful searcher after truth. God had given him an ample stewardship of talents and faithfully did he perform his duties toward his fellow-men in disbursing his gifts, by teaching, as the only righteousness that is acceptable to God, obedience to all the mandates, precepts and principles taught by Jesus Christ.

In old age, at the point where men are usually satisfied with the attainments of their ambition, Bro. Cone was aroused to the fact that the word of God is not presented in our common version, nor in any of those versions for which it has been made to act as a standard in the terms uttered by the Holy Spirit. He felt that it was a grievous evil that there should be one Bible for the learned and another, differing materially, for the unlearned. He nobly determined to strike down this enormous wrong. He turned his back upon all the high honors he had won, upon all the favors and reverence that had been bestowed upon him for his service in the cause of that evil which he had unwittingly sustained, and, with a pure heart and a self-sacrificing spirit, he earnestly, honestly and zealously commenced his noble labors. Old age had found him just awaking to this solemn, this sacred duty, but such was his energy, his vigor, his zeal and his power of concentration, that he seemed to renew his youth, and he labored as though he was resolved to redeem the time that had been lost.

When Dr. Cone first recognized these duties he clearly foresaw the floods of calumny, the bitter persecution, the unrelenting war that were to be his doom. But against the floods he stood—

“Firm as the surge-repelling rock.”

The storm had no peril that he feared to meet, and the war had no power that he was not ready to confront. When he recognized it to be his duty to advocate the immortal truth that the ideas of the Holy Spirit should be transferred from the original language into all other languages by terms in each of those languages that most plainly, clearly, and palpably express the ideas of the spirit of God, Dr. Cone girded on the heavenly armor, fought the good fight valiantly, faithfully and successfully, and he died upon the field in full harness, in the seventy-first year of his age. At the time of his death he was the President of the American Bible Union for the revision of the Holy Scriptures. For the advancement of that cause he labored zealously and understandingly; he liberally enriched the library of the American Bible Union by the gift of many rare and recondite books; his able counsels were always ready for the uses

of the cause, and in every possible way he was efficient in service. The excellence of his labors is recognized over America and Europe, and wherever they are known they are honored and revered by all who value the pure truth of God's holy word.

The phases of humanity are accurately marked in the virtues which they recognise as worthy of honor and remembrance. The savage honors the barbarous prowess of his chief; a warlike people honor the destroyers of men, philosophers and men of science honor the votaries of their departments; but the Christian, true to the guidance of that spirit which frees him from all trammels and leads him into all truth, recognizes faithful obedience to the entire word of God as the only virtue entitled to his honor, remembrance and love. Paul recognised a propriety in the conduct of the Phillipians in "boasting of him in Christ Jesus." And we may, therefore, boast to-day of one who knew no righteousness save that which belongs to obedience to the word of God, no terms of salvation except those proclaimed in the New Testament, and who taught and practiced the truth that every jot and tittle of the word of Jesus Christ is essential to the happiness and security of the saved. And so carefully did Dr. Cone cultivate his faith that it continued to grow until his dying hour, so that he who loved the truth, who believed and obeyed the Redeemer of men, and confidently trusted in the promises of Him who is to judge the living and the dead, was enabled to go on his way to death rejoicing in the light of immortality, and he sank to rest on the sure foundation of the Christian resurrection.

We feel, therefore, that in honoring the memory of Dr. Spencer Cone, we are doing no more than justice to our own advancement in Christian truth and enlightenment in the Holy Spirit. His devotion to Christianity, his fidelity to its behests, his unfaltering sense of duty under the gospel of Christ, and his earnest labors to induce all men to obey that gospel upon its own pure and simple terms, entitle him to live in the memory of all who themselves are devoted to those aims of life thus recognised as the highest that a mortal can know.

And in full view of the duties, privileges, and proprieties which pertain to us as members of the body of Jesus Christ, to render honor to whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame, and to any other virtue to which praise is due, be it

Resolved, That we fondly and affectionately cherish the memory of the Christian graces, the unwavering piety and the self-sacrificing spirit of duty which characterised the Christian life of Dr. Spencer Cone.

2d. That we tender our sincere condolences to the First Baptist Church of New York city, and to all everywhere who faithfully preserve the unity of the Spirit in the bond of peace, and who

recognise one body and spirit, one hope of their calling, one Lord, one faith, one immersion, one God and Father of all, who is over all and with all and in all the faithful, in the affliction that Christian truth has sustained in the death of Dr. Spencer Cone.

3d. That we sincerely mourn with the members of the American Bible Union and with all the friends of the revision of the English Bible, and of the faithful translation of God's word into all languages, in the severe loss which this holy cause has sustained in the death of the President of the American Bible Union.

4th. That a copy of these proceedings be forwarded to Bro. W. H. Wyckoff, corresponding Secretary of the American Bible Union, and to Bro's. T. T. Devan, Ely Kelly and Sylvester Pier, of the First Baptist Church, Broome street, New York city, with a request that those brethren present them to the official bodies named in this resolution.

5th. That these proceedings be spread upon the record book of this congregation.

6th. That we respectfully request the Publication Committee of the *Western Recorder*, the editors of the daily papers of this city, and of the *Christian Age*, at Cincinnati, to publish these proceedings.

T. S. BELL,

JOHN CARR,

JOHN PATTERSON,

} Com.

CORRESPONDENCE.

BELoved BRO. BATES—Long since I dropped you a line, sketching some of the features of Old Va. christianity. Shortly after its appearance in the *Evangelist*, I spread the blank sheet before me, but after writing a half page, its sombre phase disinclined me to proceed, and I waited to see if a few months would change the landscape to my vision, and enable truth to dip the pencil in more verdant colors, and now, with all my buoyant, genial, hopeful temperament, candor drives me to the conclusion, that he who paints an Eden, must either procure a microscope and magnify the present, or a telescope and look into the beautiful distance. To say nothing of the Apostles, no two Va brethren known to me would with advantage substitute the Bible sketches of Epaphroditus and Timothy. I do not think we have any men like minded, who do so deeply care for the

state of the Church, who would so scrupulously abstract every dollar from their own and their children's lusts, that they might with the mammon of unrighteousness, as with every talent entrusted to them, make to themselves friends in the deathless mansions. It would seem impossible that a Jewess should raise a better son than a Christian mother. But either men are like mountains, to which distance lends enchantment, or else the Calvinistic and Armenian schools in which we have been raised, have not made one Paul nor one noble Peter. And, my dear Va. kinsman, I am sorry to say that all my inquiry, subsequent to my last, (and I have traveled much, and never fail to make the inquiry,) has not prepared me to correct the representation, that many a child never heard their christian parents pray. And two men I know do not put as much into the Lord's Treasury as into the purse of the Tobacconist.

Had I known, my dear cousin, where these letters would have led me, I would not have written one line. Now that I have had the indiscretion to tell our family secrets, you must not farther endanger my standing at home, by a disparaging contrast of the Va. with the Iowa brethren. Not that it would not gladden my heart to find you a living impersonation of what the Bible so beautifully delineates.

With us Christianity is but in embryo, utterly unequal to the world's conversion. I should not be surprised if 50 years elapses before the visions of Isaiah are realized in the sheen and splendor of our churches. In the mean time, I can say with all truthfulness, that *great* improvements have been made over the miserable crudities, the starving garbage furnished by Augsburg, Geneva, Westminster, Oxford and Philadelphia. I would lie down in despair, if preaching Jesus Christ produced no better fruits than the stale contradictory theories of the *past*. I say of the *past*, for with the exception of what we call the Primitive Baptists, we can only find the Antinomian Hopkinsians willing to be damned; infant election gospels in the musty books of by gone days. Some of those things are so far in the past, as to endure the denial that they ever existed. We have a Mr. Sands—a

famous scribe, who traces his descent very high up the Jordan, whose blood is so purely Baptist, that, if I should judge from his inability to blush, I should say it is all water—who declares the Baptists have ever placed faith before repentance. “Fifty years since,” says the “Baptist Memorial,” we were in the main Antinomians. Now in the very region which poised and heaved the murderous anathema, which, in all time, will be known as the Dover decrees, you may hear the *Baptist preacher* without let or hindrance, urging at the top of his voice, “Repent and be baptized for the remission of sins.” Strange, that some of the old sleepers do not come out of their graves to arrest the progress of the good news, and frighten the joyful believers into the slough of despond! As yet they have never appeared in person, in default of which, their successors make all the capital they can of their great names; re-publishing their sayings minus those which resulting from the superior illumination of their last days, and expressive of regrets for having obstructed an honest effort at reformation, which would poorly sustain the declaration “we never change.” Vain boast! not true of any people in this union. The time is past, when the most Campbell-hating, old time calvinist or Armenian, can be certain the man at his elbow, to whom he hands the bread and wine, is not a believer in that despair-killing proclamation—“He that believes and is baptized shall be saved.” The time has come, when the very men expelled for heresy, are invited back, with all their heresies upon them. The time is come when a certificate from a Christian Church is a very good passport to the most orthodox. Now, is not all this proof that the Master is acquiring an increased respect among his professed followers? Nor are these the only proofs of the power of the bold pleadings and practice of those who seek for old paths. Many are anxious for the ancient recognition of the Lord’s day in the recovered memorials of our Lord’s death and triumph, and were it not that the most beautiful scene that ever gilded a Lord’s day and kissed up the dewgems of morning, cannot draw together some of our brethren, who ought ever to fill their places in the blood bought

diadem when it decks the brow of our Royal Redeemer; were it not for those absent *ought to be gems*, the king would soon recover his day, and its hallowed memories awaken a gratitude flowing out in sympathies, rapidly assuming the substantial forms of meeting houses dotting every hill and valley, filled with a music ten thousand times more ravishing than all the pealing organs making vocal the gilded shrines of pompous piety.

The membership of Va. presents all the variety described by Paul, gold, silver, precious stones, wood, hay, stubble,

First. In every community we have restless spirits ever on the alert for something new, and, as nothing could be more novel in the present century than the ancient order, we speedily felt the affliction of this class of wandering stars.

Secondly. As the religiously educated were generally most profoundly sectarian, not able to distinguish between their dogmatic and the milk of the word which elevated them above the profane, they, often having both ears on one side of their heads, would not hear our plea. Not so with all. The very best long feeling the defects of their systems, not only had courage to change, but hailed with unbounded delight the promise of a brighter future. Of this class, two persons, the best known in the arena of my travels, were most sublime in their religious proportions. Thousands, for an age to come, will feel their hearts beat quickly when memory brings them down from heaven. As they pass with benignant mien before the mental vision, the old drowsy professor will wake—the young leap to their feet, like Peter when smitten by the Angel. We have many, though inferior to the above, the brightest stars which gild the moral heavens, whose ascent from their sectarian orbits, to the liberty of the sons of God, by the Sun of righteousness, left behind them a gloom which the sects cannot illumine.

Thirdly. Most of our membership is from a class irreligiously trained. This, while it gives them open ears, and saves many the sects could not save, has given much trouble. Oh! how hard when most of life has been lost, to be a Christian! and yet, in this class we have our highest praise. I do not think a man

in Pulaski County, will deny the highest meed for moral improvement, in the neighborhood of Shiloh, where, a few years since the water Nymphs had never been disturbed by Christian baptism. But, my sheet is full. Your venerable relative, and my father-in-law, died on the 15th of June. Mary sends much love.

Your brother,
Humility, Virginia, 1855. C. BULLARD.

REVIEW—NO. 6.

In the preceding number it was shown that it was both the privilege and duty of elders to rule; and the correlative duty of obedience and submission on the part of the brotherhood, was clearly enjoined in the New Testament, the christians directory; and we will now proceed to notice some of the arguments, if such they may be called, by which it is attempted to evade the direct and positive declaration of the word of God upon the subject. Brother C. says; "The Bishops of a Christian Church, were *simply* teachers of the new religion, whose authority was exercised through truth and the spirit of love. * * * * * He is a teacher an *instructor only*." (The italics are ours). And again; "He is a teacher and through this he must rule, by enlightening the mind, quickening and purifying the heart, and thus bringing the mind of the Church into sympathy with truth, with Christ, with God" These sentiments are beautiful and excellent indeed, and worthy of all commendation as far as they go; but they do not, as we think, go far enough, they do not present the whole truth upon the subject; for it is evident that the Scriptures speak of bishops both as teachers and rulers, recognizing them as sustaining this two-fold relation to the Church, making mention of some who occupied themselves chiefly, at least, in ruling, while others were engaged mainly in teaching, which, if the brother's views are correct, would be a solecism, for if teaching was the only means by which they ruled, why speak of some as ruling *well*, who did not labor in "word and doctrine," and of others that did so labor, and on that account

especially, were to receive double honor; yet all in reference to whom this command is given, are said to rule well, there being no difference hinted at in this respect; but according to the brother, the most laborious and efficient teacher would be the best ruler, and his meed of commendation as such, should be in exact ratio of his efficiency and success as a teacher. The following is the language of the Apostle upon the subject, which does not, however, as we conceive, sustain the views in question. "Let the elders who *rule well* be counted worthy of double honor, especially they that labor in the word and doctrine." According to McKnight, "*In preaching and teaching.*"* The two duties are here spoken of as being different functions of the same office, and therefore can not be identical. And again; "Having then gifts, differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith, or ministry let us wait on our ministering, *or he that teacheth on teaching*: or he that exhorteth on exhortation: he that giveth let him do it with simplicity: *he that ruleth with diligence,*" &c † Here the duties of teaching and ruling are not only spoken of as different, but as being discharged by different persons. But again; "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to *feed* (to teach,) the Church of God," &c ‡ But we will not multiply quotations as the above abundantly prove that the duty of ruling, or the oversight of a congregation, is not identical with that of teaching, but that they are different duties devolving upon the same functionary. The brother's views would answer very well so far as the docile and teachable portion of the congregation were concerned; but what is to be done with the wayward, the self-willed and insubordinate? Or is it only over the former class that the Elders or Bishops are expected to rule? But we have seen that according to the teaching of the Apostle they were made overseers over *all* the flock, to which they were commanded to take heed. A system therefore which nullifies the word of God can not be true.

*1 Tim. v: 17.

†Ro. xii: 6-8.

‡Acts xx. 28.

If teaching is the only function of the Bishop's office; and if this is the only means by which he is to rule, in what then does it differ from that of the Evangelist? And why the two offices if the functions of both are the same? It may be said, however, that it is the province of the Evangelist to teach the world, while it is the especial duty of the Bishop to teach the Church. But is it not also made the duty of the Evangelist to teach all those whom he may be instrumental in converting, to observe all things whatsoever the Lord has commanded;* and we have seen that it was the privilege of the Elders to "labor in the word and doctrine." i. e. to preach and teach; and that they were commended for so doing. According therefore to the views of the brother, we can see no necessity for the two offices as the duties of both would seem to be identical, or at least so nearly so that it would be very difficult to discriminate between them. But the brother seems to deprecate very much the thought of transferring political ideas to the term ruler when applied to Elders or Bishops. He says, "when we read of rulers of the Church, or of those that have the rule over us, and watch for our souls as those that must give account to God, we must not hastily apply to the term rulers, the exact idea of the political import of the term. We will suppose that this is done (says he). The question then arises of all the forms of political authority that have existed from the Christian era to the present century which particular one shall be chosen and applied to the Magistracy of the Church? Shall it be derived from Pagan Rome, from Modern Europe, or from the American Republic? In reason (continues he,) Ancient Rome would have the preference, being the form of government under which Christ and the Apostles lived, and the Christian religion grew up to a permanent consistency. But who would be willing to mould the form of Church government after Pagan Rome? The very conception is impious," &c. In all candor, and kindness too, we must be permitted to say, that the above is but an *ad captandum* appeal, mere gammon, the effect of which, if it have any at all, would be to throw dust into

*Mat. xxviii: 20.

the eyes of the brotherhood and to excite their prejudices. None among us we will venture to say ever entertained the thought of moulding our Church polity after the forms of any political government ancient or modern. If we would look to any preexisting government as affording in any respect a type, or model, for that of the Church, we should certainly think that it would more likely be found in that system of government established by God himself over his ancient people, the Jews; who were, as admitted by all, in many respects a type of the Christian Church. But can the brother conceive of the existence and exercise of no power or authority by the rulers of the Church beyond simple teaching, that shall not be identical with that exercised by the rulers, either of Pagan Rome, Modern Europe, or the United States, or even of the Jewish nation; but that would be diverse from them all.

And is it so, that the great Head of the Church is so poor, and so barren in resources that he could not establish a form of government, or system of church polity for his people, and invest those filling the offices that he thought proper to create with judicial or executive authority, without copying the forms, and the order of things that obtain in imperfect and corrupt human governments? "The very conception is impious." Could he not, and did he not, establish a form of government of his Church *sui generis*, differing from them all, and yet embracing, features common to some and perhaps to all of them? The brother however contends that there is, "no exact form of government laid down for the Church." We know not what significance he may be disposed to attach to the qualifying term "*exact*" as used by him in the above connection; but even he, doubtless would admit that a government of some kind was established over the Church, *inexact*, and indefinite if not *exact* and definite. But such a government as that which the brother has pictured to his mind, with rulers without the power of ruling, except that of teaching; without power to decide any thing judicially; or to enforce any thing executively; or to dispense any of the sanctions of the laws when violated, would, we will unhesitatingly say, be an anomaly,

the proto-type of which is not to be found in the Bible, nor on the pages of the world's history, sacred or profane; and has no existence anywhere, as we opine, except in the brother's own fruitful imagination. To call such officials, *rulers*, is an abuse of language, and is only calculated to deceive and to mislead. To suppose that this term was used in the New Testament in this strange and unusual sense, without any explanation of the sense in which it was used by the divine writers, would be an impeachment either of the wisdom or goodness of God, or both. The terms "*rule*" and "*obey*" are correlative terms and are both used in the New Testament in connection with the office in question, as expressive of the duties and obligations that subsist between the Elders, and the brotherhood over whom they are made overseers or rulers and are found in the Epistle to the Heb.'s (xiii. 17,) and were doubtless used in their familiar and popular sense, as understood by the people to whom that Epistle was addressed. We need only therefore ascertain how those terms were understood among them to arrive at their true and proper meaning in the passage referred to. The term *rule* or *ruling* always implies a ruler, or rulers; we will therefore endeavor to ascertain what idea was attached to the term *ruler* among the Jews. The first time this term was used among that people, as indicating an officer among them, as appears from the Old Testament Scriptures, was after they had left the land of Egypt and were journeying towards the land of Canaan. Jethro, the father-in-law of Moses, seeing the burdens that devolved upon him in judging the people of Israel, said to him; "Moreover thou shall provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be *rulers* of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them *judge* the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall *judge*: so shall it be easier for thyself and they shall bear the burden with thee. * * *

* * * So Moses hearkened to the voice of his father-in-law

and did all that he had said.”* And again, in speaking of these same rulers Moses said; “And I charged your *judges* at that time, saying, hear the cause between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgement; but shall hear the small as well as the great; ye shall not be afraid of the face of man” &c.† Here we learn both the origin, and the duties, or some of them at least, of this class of functionaries among the Jews. They were to judge between their brethren in all minor matters, while cases of greater moment were to be reserved for the judgement of Moses. And there were rulers among the Jews down to the days of our Savior, who exercised authority over, and judged their brethren. And there were rulers in all the Synagogues who presided over, and directed the Synagogue services, taught the people that assembled there to worship, or designated those that should,‡ and also decided questions involving the character of those belonging to the Synagogue. Cruden in his large concordance of the Scriptures, says in reference to this class of functionaries: “To regulate and take care of all things belonging to the Synagogue, there were appointed a council, or assembly of grave and wise persons, well versed in the law, over whom was set a President, who is called the ruler of the Synagogue, Luke viii: 41. He presided in the assemblies, and in *judicial affairs* that were some times decided there, against those who had given *any scandal, and transgressed the law in any important matter.* * * *

* * * The same Presidents invited those to the speaking in the Synagogue, whom they thought capable of it, and offered that honor to strangers, if there were any that seemed to have the gift of speaking. St. Paul being at Antioch of Pisidia was invited by the rulers of the Synagogue to make a discourse to them for their edification. Acts xiii: 14-15. * * *

* * * *The rulers likewise taught the people.* This they did, some times by way of dispute and conference, by questions,

*Ex xviii: 24.

†Deu. i: 16-17.

‡Acts xiii: 15.

and answers, or else by continued discourse like Sermons." See under head Synagogue.

We would like therefore to know by what process of induction or law of language the brother limits the authority and the duty of the rulers of the Church simply to that of teaching, and denies to them all judicial and executive power; when there is nothing in the context to limit the signification of the term ruler or to indicate that it was used in an unusual or restricted sense when applied to them? particularly when found in a letter addressed to Jewish Christians, who were familiar with this term as used in the Old Testament Scriptures in which it is never used in the sense contended for by the brother—to indicate a teacher simply. The chief premise of the brother, being then set aside by the direct testimony of the word of God, the conclusion drawn from it, is of course fallacious and groundless. We would not however be understood as contending that the Elders under the Jewish economy and those under the Christian, are identical, nor as claiming for the latter all the powers exercised by the former, though we doubt not that there is an analogy between them; indeed it is believed by many, that the Synagogue with its organization and order of worship, if not a type of, was at least, the model after which the Christian Church was fashioned. At any rate, the former presents a very accurate representation of the latter. Every Synagogue had its plurality of Elders that presided in, and ruled over it, and directed its services, and either ministered to its edification themselves, or designated those that should; and so it was with every fully organized Church in primitive times. The rulers in the former were not teachers simply, but were also judges, taking cognizance judicially of matters of controversy between their brethren, or those that worshiped in the Synagogue, giving judgment also when such cases occurred, "against those who had given any scandal, and transgressed the law in any important matter." And shall we say that this also was the case in reference to those of the latter, in the primitive age of the Church? The Jews met in their Synagogue every Sabbath day to worship God. The first Christians

met on every first day of the week for the same purpose. The reading of the word of God was a leading object in the meeting of the former,* and so it was with the latter,† and so it should be with us in the present day. But we will not attempt to trace the analogy further. But will here close our already too lengthy article.

ANCIENT ORDER.

*Acts xv: 21.

†Col. iv: 16—I. Thess. v: 27.

CHURCH GOVERNMENT. *

BRO. BATES—Permit me to enter my “demur” to your caption. “Church Government” or “Discipline” can, alone, cover our discussion. “Church Judiciary,” only, covers the acts of the Eldership, disconnected from the congregation, whilst either of the others will cover not only the acts of the eldership, but also the acts of the congregation.

I have, distinctly, asserted that the Eldership *declare* the law and the congregation *execute* the sentence or judgment of the Elders upon the offender.

In a word, as in the Political so in the Religious Economy, there are three departments—Legislative, Judicial and Executive. The Eldership form the *Judicial* and the members the *Executive*. Hence the inappropriateness. It leaves out the *executive* department entirely. We shall not quarrel about this, as all will understand.

As but few points in your last reply deserve notice, I shall attend to them and then return to your former answers, which have not been fully attended to. (Be not uneasy, I shall notice you in full even though it takes me a twelve month to come.)

When ever you can show an express law in the New Testament limiting the meaning of the terms “Rule” and “Ruler” as in the case of the speaker, magistrates, &c. then you can press the latter definition of Webster into your service, and not before; and when

*We prefer having every man give the caption to his own articles. When he does not, we give such as we deem most suitable; and we are fully satisfied that “Church Judiciary” fully covers the ground in dispute. D. B.

you do that, you may, with propriety, accuse me of *suppressing* his definition. His latter definition has no bearing upon the point in issue. A "Ruler" and a "*Limited Ruler*" are two separate and distinct officers. Their powers are not the same—nor is a *limited ruler* of Iowa a *ruler* of Iowa. You may assume if you like, that because the term "Ruler" is not limited, that therefore, the Elders are "little Popes." Be it so, but the assumption is entirely outside of the premises as I shall be able to show, I hope, ere this controversy closes.

That "faulty" covenant, what a sin to refer to it to get a correct interpretation and definition of terms, phrases, and words. How could you go back to it, Bro. B., to elucidate the 40 and 41st verses of the 5th chapter of Matthew in your last number.

If you can go back, may I not also go back to explain and elucidate the meaning of the term "Ruler"—a term transferred from that old "faulty" covenant into the New Testament, with its full meaning, as understood under that covenant or dispensation, without limitation or restriction. I wonder if it would be wrong to go back there to learn the meaning of Baptize, Priest, Passover, &c., &c. I fear it would. Now for the case at Corinth I Cor. v: chap. 4-5 verses. You reply in the May No. page 216, "Then be (myself) is egregiously mistaken about finding "a clincher" in this scripture. The witness is *credible*, but he don't testify to the case under consideration. Pray, tell me, then, why you referred to "the case" to prove that the congregation was not *passive* in the judgment of guilt; and still why do you in your last reply, refer to it again.

You say I must first prove that Paul was an Elder, before I can claim that case to sustain me. That it won't do to claim the action of a law giver under Christ, &c.

All admit that this Church was fully organized—if so the officers and members all had their duties assigned them. It is further admitted by some of our best Theologians, that the congregation here were standing in *direct* rebellion to the command of the Elders; nor is it without reason or foundation, for we hear no command to the Elders or censure passed upon them; but to the congregation.

Hence I conclude that the congregation alone, were remiss in their duties and not the Elders. We hear nothing to the Elders,*

*Nor Deacons either; therefore it would seem, if this conjecture be correct, that the Deacons sided with the Elders! But to be serious about the matter

about encouraging the divisions and countenancing the abominable act, which if they had been doing, the Apostle would, most assuredly, have rebuked and reprimanded them.

But whether this be so or not it does not alter the meaning of the terms "Ruler," "Overseer," "obey," "submit," nor does it do away with another point, viz: The *passiveness* of the congregation.

We presume that the Apostle took away no powers from this congregation, in this case, that had previously been delegated, and that they exercised all the powers in that case that they could in any case. The Apostle did not tell them to come together to examine or try the case, nor did he tell them that because they *knew* the offender to be guilty, that therefore they must put him away, deliver him over, &c. But because I—Paul—(assuming the place of the Elders*) have adjudged him guilty.

If it had been the duty of the congregation to pass sentence upon the offender, why did not Paul command it—they would have been as obedient in the one, as the other, and in both as in the one; and if it was only necessary for the congregation to know that the offender was guilty why did Paul pass sentence before he commanded them to deliver him over, for they, *all*, knew that he was guilty of the offence charged.

If you say that I cannot use this case because an Apostle *figured* in it, then with equal propriety I can forbid you using it, and this will leave us without any case of discipline in the New Testament.

It will not do to say that Paul assumed to himself any part of the duties, hitherto, enjoined upon the congregation, for, says he, in the 9th verse ii: chapter, II. Cor., "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

Why did Paul write to them "that he might know the proof of them." Proof of what? "whether they be obedient." Obedient in what? "In *all things*." Now if Paul done a part of the duty enjoined upon the congregation, and the congregation only done a part (for remember you contend for the Congregation to examine and try an offender, and pass sentence upon him,) of their own duty,

Bro. B. knows full well that the term Church (or congregation) includes both officials and unofficials.

D. B.

*This is assumption, and no mistake; and detracts much from the dignity of an inspired Law giver.

D. B.

how was it possible for Paul to know, emphatically, that they were obedient in all things ?

The conclusion then must rush upon us with Mountain weight, that if they were obedient in "all things," all things or their whole duty, was commanded and required at their hands, by the Apostle.

Now what were these "all things?" Did it include the examination, trial, and passing sentence upon the offender? or did it include the mere gathering themselves together and delivering the offender over to Satan, &c? The latter undoubtedly. If this congregation had none of its "duties" withdrawn by the Apostle, and it did its whole duty, it is clearly settled that some one must examine, try and pass judgment; and it is equally as well established that the congregation can but *execute* the sentence upon the offender, by delivering him over, or withdrawing their fellowship from him—no longer recognizing him as a Christian Brother—Be patient.

J. G. BLAIR.

Monticello, Mo., Sept. 3d., 1855.

We did not, on former occasions, take up and discuss all the points raised by our opponent, because the question at issue would be but little affected by them. Our refusal to discuss each, seems to inspire him with confidence in their strength; but we opine they will be found as unavailable as his "Clincher was." Before we proceed further, we must crave the reader's indulgence, and promise him that *we* shall now close, unless something stronger than we anticipate should be brought to bear against our positions. We know the subject is an important one, but it has been discussed until it is threadbare, and our readers desire a change. But to proceed.

If our "political economy" had been taken as a pattern in framing the Divine, then Bro. Blair might, with propriety, use the former to illustrate the latter. But as such was not the case, we deny him the privilege. To make his arrangement complete, he should have informed us who was to figure in it as *Prosecutor!*

He calls upon us to show that the terms *rule* and *ruler* are limited. If they are *unlimited*, it devolves on him to prove it—and not on us to prove the reverse. He introduced Webster to prove that rulers were such as exercised supreme authority—such as a Pope, Emperor, &c; but we proved by the same witness that one might be a ruler and yet have very limited authority—(see *Evangelist* for May,

pp. 218, 219.) He denies the relevancy of our proof; but the Lord's positive declaration (Mat. xx: 25-27) that his disciples should not exercise "supreme" authority one over the other, establishes its relevancy beyond cavil. It was quite a disingenuous attempt to make us prove a negative; and will only mislead the unwary. According to the position he virtually assumes, an officer—Civil or Military*—is authorised to do any thing not expressly prohibited by law or his commission. If this be so, a Constable might exercise the functions of a Magistrate, because, forsooth, his commission does not prohibit it! But Bro. Blair knows full well that any civil officer transcends his authority whenever he goes one step beyond what the law and his commission *specifically point out as his duty*. So with the Elder. Whatever power he may claim or exercise that is not positively delegated to him by the New Testament, is an unwarrantable assumption, and should not be tolerated for a moment.

The term *rule* in I. Tim v:17, has reference to Church Officials, but Heb. xiii: 7 and 17, has reference to the Apostles. "Who have spoken the word of the Lord"—"whose faith follow," would clearly indicate that they were more than Church Elders. It would not do to say of uninspired men, *Follow their faith*. But it was meet that the Apostle to the Gentiles should admonish the believers to be obedient to the Apostles of the circumcision. For let it be particularly noted, that absolute obedience is required only to the mandates of divinely inspired persons. The Apostles being such, their authority both in matters of faith, and matters of discipline was absolute. Hence to "follow their faith," and "obey" are both equally absolute. And here, we again say, many fall into a serious error by not distinguishing between the prerogatives of an Apostle, and the duties of uninspired Church Officials. But this only by the way.

'Tis true that Elders are to *rule* as well as *teach*, but, being uninspired, they are absolute in neither. Do they teach as is their duty to do? We must examine their teaching by the Apostolic Standard ere we receive it. We are not required absolutely to follow their faith. Do the Elders require the Church to put away an offender? The Church has the right to go aback of their judgment and ask, Does the *Book* require it?

*He uses such illustrations. I suppose he will allow me the same privilege.

By the same logic that Bro. Blair can prove that the Elder is absolute in matters of discipline, we can prove that he is absolute in doctrine; and this would be carrying absolutism further than even Bro. Blair would sanction. The Apostles were absolute both in matters of discipline and doctrine; Elders in neither. We request the reader to mark this position well. It is incontrovertible. If the Church owes absolute obedience to uninspired officials in matters of discipline, she owes the same in matters of doctrine; for the latter is as positive as the former. Is any Protestant prepared to take this position? We think not. Then let us hear no more about absolute obedience to uninspired officials.

In the brother's first communication he imagined he had found "a clincher" in Paul's command to the Church at Corinth; but we think we convinced him in the May No., of the *Evangelist* that that passage would not serve his purpose; hence his willingness to let it pass without further notice until we urged it upon him a second time, and what does he do now? He *assumes* that the Elders had done their duty but that the congregation was standing in "direct rebellion to their command"—hence Paul's command, &c.!!! Can he produce a shadow of proof in support of this? He cannot. It is gross assumption and nothing more. O! but "theologians" admit it! It would be nothing strange for "theologians" to admit any thing that would strengthen ecclesiastical power. But where is the proof? Echo answers, *where*. While we are indebted to theologians for some good things, we are also indebted to them for all the divisions, strifes, and heresies in Christendom; and whatever others may do, we shall not regard their *ipsi dixit* as of divine authority.

Our 3rd, 4th 5th, 6th and 7th paragraphs are a sufficient notice of the terms—"rule," "ruler," "obey" and "submit," and all his reasoning connected therewith. The term "overseer" only remains to be noticed; and to understand its signification 200 and more years ago, (when King James' version was made,) we appeal to English Authors of that age, and there find that it simply signified a *superintendent*. This is widely different from the meaning attached to it in some places in the present day. In using the phrases of past ages, we must ascertain the extent of their signification at that time, or else be led into serious mistakes. For instance: The term *master*, in Old English Literature has a very different meaning,

generally, to what it does in America. In the former, it means a landed proprietor, a foreman (or "boss") in a manufacturing establishment, &c. &c. But in America, it usually signifies a *bona fide* owner of persons. But enough on this score.

As to II Cor. ii: 9, we deem it sufficient to ask the reader to examine the whole chapter for himself; and if he can find therein any injunction for absolute obedience to uninspired officials, then, his perceptive faculties are keener than ours.

For the gratification of Bro. Blair, we have followed him through all his (as we think *Lawyers* might say) collaterals, and in conclusion we again call the reader's attention to Mat. xxviii: 15-17; I Cor. v: 4-5, and I Cor. vi: 1-5. These bear "with mountains weight" on the brother's positions; and will require super-human effort to remove them. This he seems to have been conscious of, hence his neglect to notice them, although repeatedly urged to do so.

D. B.

A TEACHER WANTED.

To take charge of Pleasant Hill Academy, Lane County, O. T.

BRO. BATES—We wish to say to the friends of education, through your excellent periodical, that through the energy of the brethren of Pleasant Hill, there has arisen an Institution of Learning, bearing the above name. Our present building will accommodate from 80 to 100 students. We thought best to commence upon a limited scale, and let the institute grow with our new and flourishing country. We made an effort in its behalf last spring, and, in the immediate vicinity, obtained a donation of more than one section of land, besides most of the materials necessary for the erection of a College edifice. This was accomplished just by a neighborhood effort.

But, before we proceed any further; it becomes necessary for us to obtain a suitable teacher, to take charge of it. We want a man possessing the following qualifications. First, He must not only be a man competent to teach the branches that are taught in common schools, but the branches that are taught in High Schools. Secondly, He must be a moral man, and a *Christian* would suit better than a mere moralist. Thirdly, We wish a man who will act with efficient energy in trying to advance the general interests of education.

The eligibility of the Academy site, we presume to say, is probably not surpassed by any other. The scenery is of the most delightful, and imposing.

character. Pleasant Hill, on which the institution stands, is a gentle elevation, rising about thirty-five or forty feet above the common level of the country; over set with wide spreading oaks, and lofty evergreen firs and pines, while the earth is carpeted with a rich green verdure, the whole year, with fountains of the purest water, at a convenient distance from the building. To the East, in full view, appears the towering Hills, with all the splendor of Lebanon; while a second Pisgah, rises about eight hundred feet above the level of the Valley, to the North East, and occupies the space immediately above the junction of the East and middle forks of the Willamette River. As for health, we believe that the citizens of no country can boast of a greater share of this inestimable blessing. In addition to this, we are never enclasped in the icy arms of Boreas, nor suffocated with the scorching breath of the burning zone. And further, our institution is situated in the midst of a highly religious, intelligent, and energetic population. Added to this, is the central position we occupy, to the entire Territory, and our relation to California, and Washington Territory.

All these advantages impart to us strong hopes of soon having an institution that will be worthy of our people, our country, and the age in which we live, can we but obtain the right kind of a man, to conduct it.

Brethren, we know that the impression on many of your minds is, that Oregon contains nothing but the rubbish of the Western States. Let us say that this is a mistake, and if you do not believe us, we say *come and see*. Any person feeling an interest in the above offer, can correspond at Pleasant Hill, with either of the undersigned. As we have been informed that Brother Moses E. Lard, wishes to take up his residence in Oregon, we would be pleased to hear from him, in relation to his disposition to comply with our wants. Any person wishing to embrace the above offer would do well to have some correspondence with us soon, so as to enable us to lay before him our circumstances more fully. Will the Millennial Harbinger please copy.

June 26, 1855.

JAS. R. FISHER,	} Committee of Arrangements.
G. CALLISON,	
E. BRISTOW,	
JOHN RIGDON,	
J. G. MITCHELL,	

Some men who have evinced a certain degree of wit and talent in private companies, fail miserably when they attempt to appear as public characters on the grand theatre of human life. Great men in a little circle, but little men in a great one, they show their learning to the ignorant, but their ignorance to the learned; the powers of their mind seem to be parched up and withered by the public gaze, as Welch cascades before a summer sun, which, by the by, we are told, are vastly fine in the winter, when nobody goes to see them.—
Lacon.

EXPLANATION.

I have just returned from a tour of several weeks in the Platte region, and feel it my duty to correct a gross misconception of my short reply to the queries of Bro Allen Wright in the *Evangelist* last Spring. I thought, and still think, that my replies, though brief, were plain, pointed, and easily understood. Some, however, understand me to maintain, that when a member has been excluded from a Christian Church, it is right for any other Christian Church to receive him into membership, if she merely *thinks*, (no matter how she may come to this conclusion,) that he has been excluded unjustly. Nothing was ever farther from my mind, than to countenance a position so unscriptural and absurd. And I am fully convinced, that the sentiment, "*Let us do evil, that good may come,*" can be found as readily in the Gospel, which Paul preached, as the position described above can be traced in any thing that I have ever said or written. On the contrary, I have always believed and taught, that, when a Christian Church of ordinary intelligence and piety has excluded a member, the rule will hold in at least ninety-nine cases out of every hundred, (perhaps in nine hundred and ninety-nine cases out of every thousand,) that he has been justly excluded; and that sister Churches should in all cases respect the act of exclusion, until *it is proved by the most undubitable testimony*, that gross injustice has been done to the excluded party. Any other rule would wholly defeat the ends of good discipline. Mere opinions, formed perhaps from the defective, or erroneous statements of the individual excluded, can never justify one Christian Church in setting at nought, or disregarding the action of a Sister Church in a matter so grave as the exclusion of a member.

It seems to me, however, to be selfevident, that we have no more right to modify the government of the Church, which we believe to be purely congregational, than we have to change its ordinances. Jesus Christ is as much entitled to the exclusive honor of being the Law giver, as the Savior, of his body. If he has given no form of government for the Church, it is the highest arrogance and impiety for any man, or set of men, to claim the divine prerogative of legislating for the body, and thus Lording it over God's heritage. If he has given

a form of government, and a Code of Laws, as we all believe, common sense, and ordinary piety would dictate, that all that Christians have to do, is to study, prayerfully and dilligently, that form of government, and that code of laws, and carry their requisitions into effect.

Having the same Creed-book, and Discipline, the Christian Scriptures, "*in all the churches,*" as a matter of course, if we are successful in learning, and faithful in observing the instructions of our Creed, there cannot be any divisions among us, touching these matters. And every attempt to secure Christian unity in any other way, whether by a Pope an Ocuemenical Council, or the more modern, and *less respectable* invention of District Organizations will only serve in times to come, as it has served in times that are past, to divide, weaken, and *sectarianize* the body, and build up, and sustain belligerent parties and *ambitious*, if not *corrupt*, party leaders. I shall ever lift up my living testimony, and, if necessary, my dying testimony, against all such schemes, and schemers, wherever they may be found.

Beloved Brethren, think of these things. The Scriptures are able to make us wise unto salvation. In the Spirit of meekness, let us follow their teaching, and they will make us all, both as individuals, and as Churches, "*first pure, and then peaceable,*" on earth, and conduct us infallibly to glory eternal in the Heavens.

JAMES SHANNON.

Columbia, Mo., August 28, 1855.

We were satisfied that Bro. Shannon did not intend to be understood as taking the position which some assigned him; and the foregoing fully settles that question. But we must confess that we are unable to discover any affinity between the reception of excluded members, by another congregation, and cooperation meetings, for the purpose of concentrating the efforts of the Brotherhood on any lawful object. Ocuemenical Councils for *Legislation*, should meet with no favor in this enlightened age; but as it is obligatory on the Church to put forth its energies for the conversion of the world, we can see no harm in brethren meeting together to learn the strength of the different congregations, their resources, &c. &c., and to ascertain what place their labors are most needed and most likely to effect the greatest amount of good.

D. B.

UNIVERSALIST QUERIES.

1st. Will only a part of those, who die in Adam, be made alive in Christ?

2nd. Will only a part of the earthy bear the image of the heavenly?

3d. Will only a part of those who possess corruption put on incorruption?

4th. Will only a part of those who are mortal put on immortality?

5th. Will only a part, be counted worthy to obtain a resurrection from the Dead?

6th. Will *only* a part—or a part—be given in marriage or not given in marriage, in the resurrection?

7th. Will only a part be as the Angels in Heaven?

8th. Will only a part of the nations kindreds and families of the earth be blessed in the seed of Abraham?

9th. Will only a part in the fullness of times be gathered together in Christ?

A UNIVERSALIST.

Fulton, Mo., Sept. 14th 1855.

ANSWER.—While we have resisted all attempts to convert the *Evangelist* into a Universalist book, we have, at the same time cheerfully given place to such articles—coming from that Order—as seemed to us likely to elicit truth. The foregoing rather partakes of that character; and if our querist is desirous of arriving at the truth, and will examine carefully every thing connected with the subject (for it is properly but one) he will be a Universalist no longer. But to the queries.

A correct answer to query first will readily suggest true answers to all the others.

The only difficulty, perhaps, in understanding the first query, is, the want of ability to discriminate between things that are different, but too often confounded, especially by Universalists.

The passage of Scripture which we suppose our querist had in his mind, is, I. Cor. xv: 22, and reads:

For as in Adam all die, even so in Christ shall all be made alive.

Now, it occurs to us that in the above passage the writer intended to convey two important ideas, which are embodiments of other important ideas—at least it would so appear when taken in its connection. The first is, that Adam was the father of a family, and that his children, all of them, inherit the fortune of their father, which ultimates in *death*. More than *he* possessed, they cannot inherit. What *he* possessed they *do* inherit—they are his legitimate heirs.

The second idea is, that the second Adam (Christ) has a family, and that *His* children—all of them—inherit the fortune of their father, which is life and whatever stands associated with life in the Bible acceptance of the term.

But one thing more remains to be understood; that is, what does it require to constitute persons the children of the second Adam? This understood, and all the queries are answered.

D. B.

[As to the query on "Appeals," we would say, we have an article on hand, on that subject, which we shall insert soon. Other queries will be attended to as time and space admit.]

BIBLE REVISION.

BRO. BATES.—In three weeks time I have obtained in cash and subscriptions, three thousand, two hundred and fifty eight dollars for the Revision of the Scriptures. The cause goes on bravely in the West. It every where finds favor with the people, where it is plead and where they understand it they take hold of it. The violent opposition has been of signal advantage to us. If our opponents will continue their unreasonable opposition they will insure success—so far as money is concerned. I have obtained over six thousand dollars in less than three months. May the Lord be praised for all his mercies to us.

Yours, Truly,

J. CREATH.

Pleasant Hill, Mo., Sept. 29, 1855.

VOLUMES TO GIVE AWAY.

We have on hand a good many sets of volumes 4, 5 and 6, which, if distributed throughout the country, might be the means of doing much good. We therefore make the following offer:

Any subscriber who has been on book and paid *promptly* for as many as *four* years, at \$1 a year, can have two copies of volume 6, or one of volume 6 and one of volume 5—as he may prefer—sent to any distant friends he may designate. Any who have been on book and paid as above for *three* years, can have a copy of volume 5 and one of volume 6 for the same purpose. Any who have been on book and paid as above for *two* years, can have one copy of volume 4 and one of volume 5, as above. Any person who raised a club of fifteen subscribers, according to our terms, can have one copy of either of the above named volumes. In all cases we expect the volumes thus given to be sent to the distant friends of those who apply for them, and *not sold*.

We think our readers will agree with us that all these volumes contain much useful matter, which it would be well to send out into the world. Send on your orders soon, as we desire to have them circulated as fast as possible. Let it be understood, however, that the offer stands only so long as the surplus copies last, and those who apply first will be served first. D. B.

RENEW CLUBS.

Those who have tried it, know well that it saves considerable to raise clubs; and as there is scarcely a neighborhood where the *Evangelist* circulates but what a club might be raised by a little effort, we should think that some person could be found in

every locality who would avail himself of this easy way to pay for his paper. (For rates, see Oct. No.) Old subscribers who have, or may pay up all arrearages beforehand, are entitled to the same privilege of clubbing as new ones. Make up and send in clubs, if possible, by the first or second week in December.

D. B.

REMARKABLE COINCIDENCE.

In the *Christian Age*, of Oct. 4, we find an article headed: "*Baptist views of Baptism more than a hundred years ago*," and credited to the *British Millennial Harbinger*. Now, in the August (1855) No. of the *Evangelist*, an article may be found under the identical caption, and throughout its entire length is almost word for word with the one credited to the Harbinger—not only in the extracts from the Baptist author, but the remarks preceeding them. This is, truly, a remarkable coincidence.

D. B.

ERRATA.

FRIEND BATES—The *Evangelist* for Sept. is, to day received. In my criticism I wish to make a little correction. In the tenth line from the bottom of page four hundred and eight, read, or miraculously. I did not mean Abel's blood cried miraculously; but that these souls might have cried as did his blood, or that in their manifestation to the Revelator, they by the exercise of miraculous power might have been caused to speak, to answer the purpose of God. Again, in the seventh line from the top of page four hundred and eleven read, and existing in his *purpose*, instead of, in his "presence."

Yours, Truly,

L. Z. BAKER.

Aurora, Sept. 16th 1855.

EXTRACT OF A LETTER.

BRO. BATES—I will mention one thing more, for your encouragement.

I was conversing not long since with a Baptist lady, who had lately married a "Campbellite," as she supposed him to be. He brought her to meeting and there she got hold of the *Evangelist*, and examined it and compared its teachings with the Bible, and with the preaching of our brethren; and then said to me: "How is it that you all understand each other, being so far apart. This little book (the *Evangelist*) present things plainer to my mind than all the Baptist Sermons I ever heard."

* * * In conclusion she said, "I must have the *Evangelist*."

Yours, in Christian love,

MARY PRESTON.

Douglass county, O. T., June 29, 1855.

CALL FOR A PREACHER.

BRO. BATES—I would ask, through your periodical, for some one to "come over and help us." There are about 20 brethren within six miles of this place, and not a preacher, of the "Ancient Gospel" in two or three counties adjoining. This is a rich country of land, and would be a good place for some preaching brother to locate. The sects are building up Churches here, and we are doing nothing. Cannot the Iowa Missionary Society send some one here to labor, if but for a short time? Any one passing this way will either call on me, one mile South of town, or on Isaac Cobb, four miles South West.

Yours in Hope,

THOMAS COBB.

Bedford, Taylor county, Iowa, Sept. 24, 1855.

"RIGHT OF APPEAL."

BRO. BATES—Your correspondent "Iros" furnished you some time since several propositions from the pen of our excellent Bro. Campbell on the "right of appeal." Having been a constant reader of Bro C's works from the beginning, and feeling fully assured that we have in the West, thousands of brethren who have never had the pleasure of reading either the first or second series of his "Millennial Harbinger," and as the present discussion on Church discipline in your excellent paper is doing immense good, I have concluded to furnish another essay from the pen of our beloved Bro. Campbell on the same subject, for the benefit of your numerous readers. You will find the following essay in "the 5th volume, New series, of the Harbinger for the year 1841." Yours, VERITAS.

"The right of prayer is not more natural, nor necessary, nor expedient, than the right of appeal. There is no government, or State, or family, that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all social institutions.

The first great difficulty in the Christian Church was settled in this way, and that, too, while the Apostles yet lived. And as this single point, well established, settles the whole question in discussion, we shall now take it up and analyze it. The case is found faithfully reported by Luke, Acts 15. We shall copy from the common text the first six verses:

"And certain men which came down from Judea, taught the brethren, and said, except ye be circumcised after the manner of Moses, ye can not be saved. When therefore Paul and Barnabas had no "small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and Elders about this question. And being brought on their way by the Church,

they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren. And when they were come to Jerusalem, they were received of the Church and of the Apostles and Elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the Apostles and Elders came together to consider this matter."

It is admitted that this portion of scripture has been as much misquoted, misapplied, and abused as any other passage in the sacred writings. Councils, oecumenical—Synods, Conferences, Associations, and Conventions, of all sorts, ecclesiastic, have leaned upon it for warrant and protection. That it has been tortured, times and ways without number, to countenance and support proceedings hostile to the genius of Christianity and subversive of its designs, is freely and cordially admitted. Still it is a portion of canonical scripture, and designed to develop the Christian Institution, both in its matter and form, and not to be dispensed with as unnecessary to the perfection of Christian records. It has a true and fixed meaning, and is as necessary to the exigencies of Christianity as is the second chapter of the Acts to the development of what the Apostolic Gospel and mode of preaching it were. My object is therefore, to ascertain not only its literal meaning but its abiding utility and proper application.

The case is as follows: Certain believing Pharisees of Judea had gone down to Antioch in Syria, the first Gentile Church in the world, and had endeavored to corrupt the simplicity of the Gospel by introducing certain dogmata of their own. These attempts having been resisted, a *discussion* and controversy arose. Meantime, Paul and Barnabas returned from their tour; and finding these difficulties in the Church, undertook their correction, but failed in giving full satisfaction to the whole community. Whereupon the Church, no doubt by and with the consent of the Apostles Paul and Barnabas, agreed to refer the

matter to some other tribunal. They chose Jerusalem probably for two reasons: First, Because the Judaizers pretended to have authority from that place; and, secondly, because that Church had a very intelligent presbytery, and the Apostles might be expected to take part in the adjustment of the matter. They appealed then to the officers of that community.

The reference or appeal being agreed upon, the Church at Antioch elected a deputation, determining to send certain other delegates besides Paul and Barnabas. They went to Jerusalem and were cordially received by the whole estate of the Elders, Apostles and Church—A meeting was appointed—“and the Apostles and Elders came together to consider this matter.” The Apostles and Elders were the judges. We are told that the Apostles, Elders, and the whole Church came together to consider and decide this matter. But we are told that “the Apostles and Elders came together to consider the matter.” The discussion was continued for some time probably by and between the Elders and those Judaizers. Finally, “after there had been much disputing, Peter rose—then Paul—then Barnabas—then James. These four Apostles only are named as speakers. But be it observed that Paul and Barnabas being delegates did not Judge in the case. Their speeches were not argumentative: they only narrated simply what God had wrought by their means among the Gentiles. Peter and James argued the case. The latter, indeed offered his judgment or sentence to the whole tribunal, which was unanimously adopted.

A number of questions here crowd upon us—as, who decided the question? Was it the Apostles in their Apostolic or presidential character? Why associate Elders with them? Had they not power to judge infallibly without Elders? And why is the whole Church represented as concerning in the decision? Is it as a sanction of the proceeding, or simply an intimation of acquiescence in it, &c.

Nothing can be plainer than that “the Apostles and Elders came together to consider this matter.” They asked no helps. They certainly were competent to the task themselves. The Church could add no authority to the Apostles and Elders; but as the question of communing with uncircumcised Gentiles affected their feelings as Jews, they demonstrated their submission to the Apostles and Elders by concurring in the decision and in the mission of certain persons to Antioch.

[Want of room compels us to divide here.—D. B.]

DE SOTO FEMALE INSTITUTE.

This Institution for the Education of the Female, is now open. Situated as it is, in the vicinity of *Christian University*, it cannot fail to secure a large patronage, so soon as the friends of Female Education become acquainted with it. It is designed as a *permanent* school, and the very best of Teachers have been procured, so that those having daughters or wards to educate, cannot find a better opportunity afforded them. Mrs. Susan E. Grant Principal, and Miss C. E. M. Wolcott vice Principal, and Miss Amanda M. Grant Teacher of Music.

Terms per Session of 5 months. Preparatory \$10. Academic \$12.00. Collegiate \$15.00. Good Boarding for 10 or 12 young ladies may be obtained at Dr. S. H. Jackson's in the city of Desoto, very close to the Institute. Mrs. Grant and Miss Wolcott are experienced Teachers and disciplinarians, and parents may rely on their daughters being properly taught. *The Institute* is an independent select School, connected with no other Institution. Our Brethren and friends would do well to examine into the merits of this School. The society is good in Desoto, and the rooms of the Institute are large, commodious, well lighted and ventilated, and in a healthy situation.

D. P. H.

CITY OF DESOTO.

The city of De Soto, is improving rapidly. Dr. Samuel Hatch, late Professor in Bacon College Ky., has removed with his family and is now a citizen of this city. Gen. Thomas D. Grant late of Boone county, has just finished an elegant two story dwelling in De Soto, and is occupying it, with his amiable and interesting family. S. H. Nesmith, Esq., formerly of New York

is now finishing his residence, and will soon remove into the city. F. W. Cleaney, Esq., is also completing a very handsome residence in De Soto. Majr. J. B. Donaldson, Marshal of Kansas, is also erecting a large spacious family residence in the city of De Soto. Add to this the erection of a splendid Brick Church 41 by 66 feet, the first story of which will be finished in a few weeks, in the Central part of the city, and our friends at a distance who wish to emigrate westward, will find many inducements to locate in De Soto.

D. P. H.

CHURCH NEWS.

On Friday before the 4th Lord's day, (what month?—D. B.) Mr. Preston and myself attended a meeting in Looking Glass Prairie. Bro. Chapman from Willamette preached to a large and attentive congregation. 2 ladies and one gentleman made the good confession, and were buried with Christ by baptism. They organized a Church with 7 members, and 1 being added by baptism since, makes 8. The prospect is good, if they can get a Preacher. I introduced the *Evangelist* there, and think they will make up a club. If women could be Agents,* I think they would do more than the men do.

Yours in Christian bonds,

MARY PRESTON.

Douglass county, Oregon, June 29, 1855.

BRETHREN BATES & HENDERSON—I have taken my pen in hand to give you a brief account of a very interesting meeting lately held at Freedom in this county, embracing the fifth Lord's day in last month and first in this. It was not very remarkable for the number of additions, but it was quite a season of refreshing, and an occasion of much joy and rejoicing on the part of the Brethren and Sisters. There were only 14 additions. Bro. J. A. McHatton commenced the meeting on Saturday, and continued to labor alone until Tuesday evening. The brethren sent for me, but I was from home. I however joined him on Wednesday morning, up to which time there had been two confessions. We continued to labor day and night up to Thursday night when Bro. M. was compelled to leave from indisposition brought on by over exertion, the weather being extremely warm; before he left there were two more confessions. I remained and continued the meeting until Monday night and gained seven

*Some of our most active agents are women, and we would like to have more of them take hold for us.

D. B.

more; and three joined by letter during the meeting making the whole number as stated.

There were several very affecting and interesting scenes occurred during the meeting. One occurred at the water, which from its thrilling interest I will undertake to describe, any attempt however to do so, must fall greatly short of delineating it properly as such occurrences can be fully realized only by those that participate in them. A family of children had long been left in a state of orphanage; the eldest of whom, a pious sister, with her oldest brother were keeping house and had charge of the younger members of the family. This brother had been for a time involved in the meshes of skepticism, but through the grace of God and the prayers of this pious and devoted sister, he was enabled to escape from the toils of the enemy, and to put his trust in God, believing in the name of his only begotten and well beloved Son, and having made a confession of his faith, was buried with his Lord in baptism, and when he came up out of the water, his sister met him and embraced him, and praised God aloud for his superabounding goodness; declaring that he had been a father to her in her orphanage, but was now nearer still, and much more beloved, a brother in Christ. And there was not one among the large number present, we will venture to say, who did not deeply sympathize in the feeling that made this devoted brother and sister of one heart and one soul in the Lord: Yes, many eyes unused to weep, showed but too manifestly that they were not idle or indifferent spectators of the scene transpiring before them.

And if "there is joy in the presence of the Angels of God over one sinner that repenteth," it is meet there should be among the pious on earth. Brethren we want more zeal, more prayerfulness, more devotion, and a greater degree of consecration to God on the part of his professed followers. Were this the condition of things generally in our Churches, our course would be onward and upward despite all opposition.

Yours in the Lord,

H. M. BLEDSOE.

Lexington, Mo., Aug. 31, 1855.

DEAR BRETHREN BATES & HENDERSON—After my kindest love for you and yours, permit me to say that Christianity, the best of all causes, is gaining friends in this, the extreme S. W. corner of these U. S. We have much opposition, as might be expected, but truth is powerful and will prevail. About two years since we located a Church in Lockhart, Caldwell county, with ten members. It numbers now about 80 or 85, most of whom have been added by confession and Baptism. I preach there monthly, and seldom preach without some additions. At my July meeting we had 16, and in August 4. Last winter we commenced in San Marcos, Hays Co., with two members. We now have about 30, all by confession and Baptism. I have monthly appointments there and seldom visit them.

without additions. At my last meeting there, I received into the Church upon their confession and baptism, two ladies, one 72, and the other 74 years old. The first had been a Methodist, and the last a Presbyterian for many years. Embracing last Sunday, I went up into the Mountains about 60 miles North of West from here; held a meeting of four days, in a settlement made within the last year, where a small Church of 15 had been planted with Bro. Laremore Evangelist. The fruits of this meeting were, 18 young men and ladies made that confession upon which Christ told Peter he would build his Church and were baptised. I am satisfied the cause is established in that settlement. All, so far as I heard express themselves were delighted with the simplicity of the Gospel. The harvest is ripe here, but the laborers are few. May the Lord send more laborers into the Vineyard.

I am yours in hope of the better land,

HENRY THOMAS.

Austin, Texas, September, 6th 1855.

BRO. BATES—I will inform you that the cause of our Divine Master is onward in this neighborhood. Brethren W. B. A. Carter and J. Shively held a three days meeting at Bro. Eli Bowman's, commencing on Saturday before the 1st Lord's day, inst., which resulted in 3 additions.

Yours, &c.,

W. S. KNOX.

Dawn, Mo., Sept. 6, 1855.

BRO. BATES—Knowing that it is always gratifying to the brethren to hear of the success of the good cause, I will endeavor to give a short history of the Church at Herman, Knox county, Illinois. We organized one year ago last month, with about twenty members. Since then we have continued to increase—some by letter and some by confession and baptism—until Friday before the 1st Lord's day in August when we commenced a protracted meeting which continued twelve days and resulted in 34 additions—30 by baptism, 3 by letter, and 1 from the old "Christian order." We had, decidedly, the best meeting I ever attended. Good order, love and zeal prevailed throughout the time. Brethren Foster, Roach and Grissum (from Abingdon) were the laborers. Bro. Foster was the preacher—Brethren Roach and Grissum followed and exhorted.

Yours in hope,

J. PRICE.

Herman, Illinois, Sept. 10, 1855.

BRO. BATES—I made a flying trip to Iowa in July, stopping at Ottumwa on my return, where I had quite an interesting meeting, with two immersions, and 1 by letter.

Yours Truly,

A. G. LUCAS.

Toulon, Illinois, Sept. 11, 1855.

BRETHREN BATES & HENDERSON—Bro. W. H. Hopson held an interesting meeting in this place, of four days, commencing Friday before the 2nd Lord's day in this month, which resulted in 16 additions, and the encouragement and edification of the brethren. Bro. H's preaching had, also, the effect of removing much prejudice from the minds of other persons. I heard some old men say they had learned more in listening to his discourses than they had ever learned before in all their lives.

WM. GOOCH.

Shelbyville, Mo., Sept. 17, 1855.

BRETHREN BATES & HENDERSON—There are a few brethren here, and we think of organizing a Church soon. We need some gifted speaker to present the Gospel in its true light.

Your Bro. in Christ,

MADISON THOMAS

Indianola, Iowa, Sept. 20, 1855.

BRO. BATES—The brethren complain some times of Bro. Hopson, and I for teaching School—saying we ought to preach more, &c.

In answer I would say, we do preach, one or both of us, every Lord's day, and frequently on Saturday also. Besides this, we travel during our entire vacation, preaching once, twice, and some times three times per day. Last vacation we had 175 additions in the months of July and August, with, perhaps, one week in Sept. I think we cannot be considered *idlers* in the Lord's Vineyard.

L. B. WILKES.

October 10, 1855.

DEAR BRO. HENDERSON—I spent one month from 21st August to 22nd September, in the counties of St. Francois, St. Genevieve and Madison, and held a meeting of eight days at Farmington, which resulted in 21 additions. At New Tennessee I preached one week and immersed 34. I also labored at Fredericktown at the same time and added 24 to the congregation. At Corks settlement I spent six days, and saw added to the number of the persons saved 62 persons. In all, I labored twenty-eight days and preached 62 discourses; the total result of which, was 140 accessions to the army of the faithful.

Fraternally and faithfully,

S. S. CHURCH.

St. Louis, Oct. 10, 1855.

BRO. HENDERSON in writing from Canton on the 11th of Sept., says: I held a meeting here, lately, and closed with 43 additions.

During the late visit of brethren Chatterton & Miller to Lee Co., (Iowa,) there were some additions (number forgotten) at Lost Creek, and one in Fort Madison. These brethren labored faithfully, at both places, but the result was not in accordance with the manner they presented the message of Grace.

D. B.

EDITORS' TABLE.

☞ Not only have some jealous minded *Baptists* indirectly taken Dr. W. W. Everts, of Louisville, Ky., to task for assisting Bro. Henderson a little in his meeting in that city, last summer, but the *Presbyterian Herald* also must throw out insinuations about "orthodoxy," &c. The Dr., however, talks to the *Baptists*, through the *Western Recorder*, in a way to convince any one that he regards it as none of their business, and gives the *Herald* to understand that if *Presbyterianism* is "orthodox," it is not based on Scripture, altogether.

☞ Elder A. Campbell, in a recent No. of the *Millennial Harbinger*, in his review of Dr. Jeter's book, says: "If our friends insist upon it, they shall have a readable book on *Baptism*, according to Elder J. B. Jeter." We have mentioned this matter to a number of brethren, and they, with one accord, say, "Let us have it, by all means;" and we are of the opinion that it should be forthcoming without delay; and since Mr. Jeter is so fond of writing books, he would then have an opportunity of getting up another.

☞ A Mr. Kynett, of Des Moines Co. Iowa, finds some fault with "*Bengelius*" on "*Faith alone*." If Mr. K. will present his objections intelligibly and tangibly he will be attended to.

☞ Elder W. Thompson is writing on the "*Eldership*," in the *Christian Age*. If his views be correct, all the discussions that have been on that subject, are lost labor. He takes the position that the term *Elder* is a generic term, and includes not only *Bishops*, but *Deacons*, *Evangelists* and all other *Church Officials*.

☞ We have received this year several printed lectures of Mr. Jesse B. Ferguson, of Nashville, on the following subjects: "*Spirit Communion*," "*Divine Illumination*" "*History of the relation of the Pastor and 'Christian Church' at Nashville*." We only know Mr. F., by his writings, and once had a very favorable opinion of him. For sometime after his wild ideas were published, we hoped that he might see the error of his way and be induced to abandon it. But if we had not been convinced before that our hope was vain, those lectures would settle the question in our mind.

☞ Dr. A. McClay was chosen President of the American Bible Union, at its last meeting in place of Dr. Cone, deceased.

☞ The piece on the "*Right of Appeal*" was partly set up for this month, but receiving some matter from Bro. Henderson, which he wished inserted, we were compelled to let a part of it lie over till our next.

☞ We shall endeavor to make room for our *Kentucky and California Correspondence* next month.

Just as we were going to Press, we received another portion of the Book of Job, and a "Debate on Modern Spiritualism"—by Tiffany and Errett—for which we thank the donors—but must defer our notice till next month.

D. B.

Dr. Samuel Hatch has opened a New Book and Drug Store in Canton Mo. He will keep on hand Hymn Books, and all kinds of School Books and New Drugs of every description by wholesale or retail at moderate prices. I hope our friends will extensively give patronage to this house. Send on your orders.

Bro. William Shoot has opened the "New Monroe House" in Hannibal, Mo., and keeps one of the very best Houses in Mo. While he attends punctually and faithfully and gentlemanly to his customers, his accomplished lady also sees that the table and rooms are all in just such order as the traveler would desire. Give him a call and I am sure you will be pleased.

Bro. William Kaye, of the City of Louisville, is engaged extensively in manufacturing Bells. He made one for Christian University, which weighs 1500 pounds, and the full, rich, deep melodious tone which it sends forth, is the best advertisement and recommendation that he could have in this part of the Union. He will make Bells for Churches, of any weight and tone desired. As our brethren and friends are now introducing Bells, for their Meeting Houses, they cannot do better than to send their orders on to Wm. Kaye, Louisville Ky. The Trustees of Christian University are under many obligations to Bro. Kaye, for their splendid Bell, on which is inscribed, the significant motto. "Proclaim christian liberty throughout the world."

D. P. H.

OBITUARY.

BRO. ELIJAH ISAAC died at his residence, in Bureau county, Ill., on the morning of the 3rd of Sept., aged 47 years. He leaves a widow, five children, one brother and a large circle of friends to mourn their loss.

He early embraced the Christian religion, and has been for 24 years a zealous and successful proclaimer of the Gospel—turning many from darkness to light.

For sometime before his death, he was conscious that his departure was drawing near, and arranged his earthly matters accordingly. As to his future destiny, he frequently told us he had nothing to fear. The grave presented no terrors to him. Christ his Lord and Master had lain there, but had burst its fetters and given full assurance that all his followers should do the same. He uttered no word of complaint during his illness, but awaited in calmness his fate. He frequently exhorted his family and friends so to live as to be prepared to meet him in Heaven. He lamented that the little congregation planted by him in this place should be left without a local preacher.

Bro. D. R. Howe, of Princeton, delivered his funeral discourse, from Rev. xiv: 13.

G. T. CARPENTER.

Dover, Illinois, Sept. 10, 1855.

Died at the residence of his father, on Chambers' Prairie, Washington Territory, July 21, 1855, PAUL RUDELLE, aged 18 years and 7 months.

The deceased lingered but a short time—death having followed in a short time after the first appearance of the disease. Three months prior to his death, he bade as fair for long life as mortal could; but a few weeks told another tale.

Two weeks before his death he was immersed on a profession of faith in a risen Savior and died in the full assurance of a blissful immortality beyond the grave. His last moments were such, that no one could look on without being led to exclaim, "How glorious is the death of those who die in the Lord." While his relations and friends deeply mourn the loss of one, whom none knew but to love and respect, yet the *father* feels that he has a Son in Heaven, and the *friends* that one of their number has triumphantly entered that blissful abode, where all hope to meet him again.

HIS BROTHER.

Olympa, Washington Territory.

BRO. BATES—CLARK KITCHING died Sept. 21, 1855, aged 53 years, 3 months and 21 days. He had been a member of the Christian Church 22 years, and died in the full triumphs of the faith.

He died on the 15th day of his illness.

A. P. KITCHING.

Granville, Iowa, Sept. 23, 1855.

NEW PUBLICATION.

THE BIBLE UNION REPORTER,

Monthly.

UNDER this title the Bible Union purpose to issue monthly or oftener, in quarto form, a periodical, of about 24 pages. Twelve numbers will constitute a year's subscription. Each number will contain a few introductory pages of Biblical intelligence, followed by such portions of the Scriptures as may be ready for general circulation and criticism. The numbers will be so arranged and paged, that each Book of the Bible, when complete, may be bound by itself. The price charged for this edition of the REPORTER is very low, barely covering the cost of paper, printing and postage. The object of this form of publication is to enable all, who may desire, to be kept constantly acquainted with the progress of the Revision.

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The first number will be issued Moxday, October 1st. Specimen copies will be sent to those who may desire to examine the work.

Address Bible Union Reporter, (Monthly,) 350 Broome street, New York; or Bible Revision Rooms, Louisville, Ky.

Nov. 1, 1855.

THE
CHRISTIAN EVANGELIST.

VOL. VI.

FORT MADISON, IOWA, DECEMBER, 1855.

NO. 12.

"RIGHT OF APPEAL."

[CONCLUDED.]

But the cardinal question yet remains to be answered, viz—In what character and capacity did the Apostles participate in this meeting—as Apostles, or simply as judges? Not as Apostles; for in that character they could receive no help from the Elders or brethren. Besides, as Apostles they were under plenary inspiration, and needed no reasoning, no debating on the subject. They gave judgment just as the Elders did—without any special revelation or supernatural light upon the subject—as Paul did on another occasion, I Cor. vii: 25, 40.

These able ministers of the New Testament were sometimes left without any special revelation, that this private and personal advice and example might be useful to the whole Church.

Their discussion in Acts 15. was, it is said, acceptable to the Holy Spirit—i. e. concurred with the scriptures quoted and explained; as in a case referred to Paul by the Corinthians, to

whom when responded he said, "I think" [in the judgment given] "I have the Spirit of God."

In one word, then, the Apostles and Elders acted upon the appeal made from certain brethren in Antioch, as we would act in a similar case—by the exercise of our own judgment upon the points referred, and upon the sacred scriptures supposed to bear upon them. Their discussion was sanctioned by the Holy Spirit as sound and judicious insomuch that in letters moved by James to be written to the Gentile brethren they say, "It seemed good to the Holy Spirit and to us."

But the peculiarity of this sentence,—“It seemed good to the Holy Spirit and to us,” demands a little attention. What means “and to us,” unless they were two and not one! The Holy Spirit, therefore, approved, and they approved the measure. Hence the sentence goes forth as emanating from both, as we would say, “It seemed good to the king and his ministers, meaning that each had thought upon the subject individually, and on comparing their sentences they agreed. This seems to authorize me in concluding that having compared their own judgment of the case with the scriptures of truth as quoted and applied by James, they felt that their mind and that of the Holy Spirit agreed. They did not, then, say “and to us” to sanction the spirit’s decision, but to inform their brethren that the case was so obvious that the sentence to which they came exactly corresponded with the oracles of the Spirit of God. No other view can be taken of this passage, in my judgment, that will justify the style of the Apostles.

The legitimate inferences, therefore, are—that the case was referred to the Apostles and Elders in the character of bishops or overseers of the flock of Christ; that they came together to deliberate upon the subject, and came to conclusions so rational and consistent, that it exactly tallied with words spoken by the Holy Spirit seven hundred years before that time. Such is the case; and its utility is that it shows us how we ought to refer and judge all matters likely to disturb the peace and harmony of the kingdom of Messiah.

But some men will say, "The case is not exactly parallel to ours." On that view of parallelism scarcely a case of discipline in the New Testament could instruct us, unless it be almost identical with that on hand. We have but two or three cases of discipline in the whole book, and we have very few rules on the subject; but we have in the cases occurring, and in the precepts given, certain rules, which are to us as much rules of action as the broadest precepts in the decalogue. How much is left to human judgment on some occasions by the words "*and such like*"? This is the apostolic custom: after specifying certain characters, he concludes with "*and such like.*" (Gal. v: 21.) Are we not, then, to judge in all such cases? Are not cards, dice, wheels of fortune, games of chance, theatres, balls, cabals, horse-races, bull-fights, cock fights, &c. &c. to be condemned by the church, and they who practice them to be excommunicated, by the potency of the words "*and such like,*" as well as "*envyings, murder, drunkenness, revilings, and they who practice such things.*" If they are not by inference and implication, they are not at all to be condemned.

The 15th of Acts, then, establishes a principle of reference, or appeal, in all difficult cases, to the presbytery of a different church, or churches; and authorizes such elders to come together to consider and decide the matter. It does not institute annual, biennial, or triennial synods, councils or conventions; but it institutes a special conference, or convention, when exigencies may require. And it makes such decision final and ultimate on the parties.

If I am asked how it makes such decision final and imperative, I answer, that this is the very spirit or intent of the appeal. If the parties agree to refer it to certain Elders and Apostles, then by the very fact of agreement they pledge themselves to be ruled by the decision. And, indeed, if one party refuses reference altogether, it is proof of conscious injustice on its side, and will justify the other party in refusing it at its own option. These are such common sense views and principles, that methinks a moment's reflection will demonstrate their necessity and utility to

every intelligent and candid man. There is, then, no danger of interminable references and endless appeals—of disturbing the peace of the whole christian community, by admitting this rational and scriptural mode of preventing unenlightened, partial, and arbitrary decisions, and of guarantying the enjoyment of personal independence, character, and christian liberty to every member of Christ's kingdom. Who would commit his moral destiny to any particular community, to whose decision, however partial, self-willed, unjust and informal, he must forever submit! I, for one, most certainly would not. My guarantee is, there are other elders in Christ's kingdom, to whom, on any painful exigency, I can appeal, as ultimate and final in the case.

I may be asked, Why say I will appeal to "the Elders and Apostles" of another church, or churches? I answer, Because the Elders to whom I appeal acknowledge the supremacy of the Apostles—(not of the Pope, nor of any superior ecclesiastic tribunal)—and will, after judging the case as faithfully as they can do, as they did in Jerusalem, finally hear the Apostles, and accept their decision of the matter.

The multiplication of appeals, in the very nature of things, seldom, if ever, proves more satisfactory than one. When the parties have liberty to choose—indeed, to constitute the tribunal that shall decide the question, they are more likely to be reconciled to its award than they would be to that of an itinerant, local or stated court, with whose creation they had nothing to do. The method taught us in this chapter of settling debated questions, whether of doctrine or discipline, about to affect our spiritual relations, is, therefore, as evidently wise and judicious as it is plain and practicable, and I trust does or will commend itself to the understanding and good sense of the whole christian brotherhood. Should any one, however, worthy of being heard, object to the views offered, it will afford us pleasure to consider objections, and still farther to expatiate on this interesting and important subject.

A. C.

—*Millennial Harbinger of 1841.*

LETTERS ON SACRED MUSIC—No. 4.*

BRO. BATES—These letters are not intended to be dissertations on the science of music, but familiar epistles to call attention to the work of improvement and reform. They may also point out some means, or plan, by which the churches may facilitate the accomplishment of an end so desirable. In this number we speak of the style of music, appropriately termed *Church Music*.

In general terms, music may be classified in four divisions:—

1st. THE OPERA.—This is the highest class of *secular* music. The art here attains its highest perfection. It requires rare excellence, and exquisite skill, the result of long continued labor, and much talent, to perform it. We have, in this class, the Italian Opera, and the French Opera, different schools, of different styles. The opera is in music much the same as the theatre in respect to elocution. While it evinces and requires the greatest skill, the taste it forms is far from suitable to the humble followers of the Lord Jesus. We turn, then, away from the opera, as affording us no models for church music.

2d. THE CONCERT.—The variety of music sought in the concert, is, perhaps, less objectionable than the preceding. In this department there is so great a variety that it is difficult to give any description of it. Many pieces find their way into concerts which address the heart and increase its sensibilities, and give direction to its impulses toward benevolent and moral purposes. But I am persuaded the majority of concert pieces are worthy of less favor. They appeal to popular wit, low ridicule, vulgar views and prejudices, and gross propensities. A power so refined and angelic should certainly be employed to elevate and bless the world with pure, holy and benevolent feelings, rather than be made to minister to bad taste and vulgar passions.

*No. 3 has not come to hand.

3d. MISCELLANEOUS, including *waltzes, marches, sentimental songs* and other pieces not distinctly referable to any classification, and usually performed on the piano when gay circles meet. Many included in this discrimination possess substantial merit, for qualities that enliven and improve society, without any element of deterioration. But it must be confessed that a large proportion of this class should be touched but sparingly by the hand of a christian.

It is a shame that christian families allow so much of this class of doubtful morality. Much of it tends to giddiness and vanity, and is relished only by hearts as light as the bejewelled fingers that sweep the key-board. Our christian daughters should be as scrupulous and conscientious in regard to the music they play, as the books they read. How many disregard the claims of conscience when by the charming instrument, and give up their souls to the dissipation of tilting notes and numbers! There are *light fantastic fingers*, as well as "light, fantastic toes," evincing as fully the reign of light fantastic feelings and principles in the heart. Are not parents bound to see to it that their instruments be not allowed to corrupt their families, rather than refine the manners, reform the heart, and quicken the currency of piety, humility and humanity? A flood of vile affections is here constantly pouring into our families, corrupting and blighting every good thing in its way. Now, we do not say expel the instrument, but *reform the practice*. There are very many charming pieces which the purest and most exalted christian sentiment would not condemn. As examples, "*He doeth all things well,*" "*Where shall the soul find rest,*" "*Are we almost there,*" "*Be kind to the loved ones at home,*" with many others of varied and kindred character.

4th. CHURCH MUSIC.—The surest, and only proper criterion in the selection of church music, is the effect of it in promoting devotional feelings and enlivening the worship. This test, though difficult to describe, is easy of application by any one of christian experience and sensibility. To give our views more clearly, we remark,

1. *Church music should not be tainted by unholy associations.* The law of association is one of the most powerful of the principles that rule the empire of thought and feeling. For this reason the *place* of religious meetings should be free associations, likely to awaken thoughts to disturb the flow of devotional feeling. So likewise with our tunes. Too many of them are caught away from doing vile service in the "court of the gentiles," and without undergoing a purification even as great as was necessary when a gentile became a proselyte of the gate, it is ushered at once, reeking with reminiscences at war with all that is grave, and solemn, and divine, into the very sanctuary of the church, to perform service for the King of Kings! I know a great-saint has said,

"Listed in the cause of sin,
Why should a good be evil?
Music, alas! too long has been
Pressed to obey the Devil."—CHARLES WESLEY.

But I submit it to the better informed, whether this great man, and others perhaps of less christian feeling, have not "pressed" many vulgar pieces into service, prejudicial to a refined christian taste.

2d. Neither should tunes employed in sacred scenes be characterized by lightness and volubility. There is no greater departure from good sense, than to set grave and solemn words to a tilting air. The music that suits the altar is grave and solemn, yet not dull and lifeless. The gravest solemnity and highest devotional feeling dwell in the heart along with the most inspiring joy, and with raptures of ecstasy and delight in contemplation of the matchless themes of redemption. So our music should be animated, not gay; elevated, not light; grave, not dull; solemn and reverential, not cold and lifeless.

3. Irregular compositions and fuges are not well adapted to church use. Such pieces have their place in the social circle. But in the church the composition should allow all the members to utter the same word at the same moment. This is unanimity. This is harmony. By this means the greatest emphasis is gained, and the greatest effect produced. There may be exceptions.

in favor of many choice pieces that should not be rejected from familiar use. But the statement is very generally to be regarded that styles of music that are difficult of execution, and which require one portion of the assembly to wait for another, are not to be sought after.

There is certainly no subject of graver importance than the cultivation of a proper taste in the churches of Christ. The church is Christ's school for the developement and improvement of human nature. The church, then, should take the lead in sound and pure morals, in all grand enterprises, and in true taste; in all that elevates, strengthens and adorns the powers, capacities and susceptibilities of our intellectual and moral nature. In this work the music we cherish holds no second place. The tastes and habits of thought and feeling in a community are due to this cause more than to any other.

A. S. HAYDEN.

SPRINKLING—WHENCE CAME IT?

Mr. Faber, of the Episcopal church, wrote a work called the Difficulties of Romanism. The Arch-Bishop of Strassburg, the Rev. J. F. M. Trevern, in answering that work, makes the following concession:

“But without going any further, show us, my lords, the validity of your baptism, by scripture alone. Jesus Christ there ordains that it shall be conferred, not by pouring water on the heads of the believers, but by the believers plunging into water. The word *baptisma*, employed by the Evangelists, strictly conveys this meaning, as the learned are all agreed, and at the head of them, Casaubon, of all the Calvinists, the best versed in the Greek language. Now baptism by immersion, has ceased for many ages, and you yourselves, as well as we, have only received it by infusion; it would, therefore, be all up with your baptism unless you established the validity of it by tradition and the practice of the church.”

This learned prelate of the Catholic church thus clearly admits

and establishes the unalterable fact, that the New Testament always teaches immersion, and that sprinkling is taught only by tradition and practice—in plain words, this is a full acknowledgement that immersion is the commandment of God, and that sprinkling is the doctrine of men. Which will the honest heart, that seeks the favor of God, choose? Where is God's blessing to be found?

In 1827 the celebrated Irish Roman Catholic debater, the Rev. Mr. Maguire, held a debate with the Rev. Mr. Pope, an Episcopal clergyman, on the relative merits of their churches. A young Episcopal clergyman, Mr. Gregg, attended the debate, for the purpose of qualifying himself to meet Mr. Maguire. He kept his purpose secret, and went into the library of Trinity College, Dublin, and sat down to laborious study, in order to hold a debate with the distinguished Catholic clergyman, Maguire. Mr. Gregg had placed at his disposal transcribers, so that he should not have to lose any time from his studies. After eleven years of preparation he challenged Maguire, who was at once ready for the encounter. Early in the debate Maguire throttled Mr. Gregg, by announcing the following towering proposition: "The gentleman says, we make tradition greater than the scriptures, and that we do not follow the words of Jesus Christ, but have altered the scriptures. Now the gentleman follows the practice of sprinkling, which is not taught in the New Testament. Immersion is the ordinance of the New Testament, but our church has altered it, and the gentleman abuses us for making alterations, but practices our alterations. He cannot prove any baptism but immersion, from the Bible, and is dependent on our church for the sprinkling institution which he uses."

Mr. Maguire perfectly manacled Mr. Gregg by this statement, and held him fast with it throughout the debate of nine days. He constantly threw the fact into his teeth during the debate, and Mr. Gregg never made one attempt to answer it, although he had been engaged eleven years in preparing for the debate. He did not dare to say in the presence of Maguire, that baptism was any thing but immersion. He was forced to admit that the

Episcopal church owed the practice of sprinkling to the Catholic church. In Maguire's last speech, he says: "I called upon you to prove, from your Bible, the validity of baptism by aspersion, and you made no answer."

Maguire gained an overwhelming victory over Mr. Gregg by the use of this point. It hampered Mr. Gregg in all his other argument. What stronger proof of the invulnerability of immersion can any true heart require?

Conybeare and Howson, in their recent great work on the life of Paul, in their notes to his epistles say: "It must be a subject of general regret, that the general discontinuance of this original form of baptism, (though perhaps necessary to our northern climates) has rendered obscure to popular apprehension some very important passages of scripture."

On the 4th verse, 6th chapter of Romans, these gentlemen say: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." Conybeare and Howson are distinguished prelates in the Episcopal church, and practice sprinkling, though they declare that Jesus Christ ordered immersion.

T. S. B.

EVIL-SPEAKING—No. 4.

In slandering, many persons seem to proceed upon the principle, that to slander stoutly, some of it will stick, and if the wound shall possibly be healed, the sore will remain in the reputation of the person as long as he lives. But no tale of falsehood can be so ingeniously framed as not to contain within itself its own confutation. If five *truths* are told to prove one falsehood, those five truths become lies in that connection, and told for that purpose. Many slanders have a large mixture of truth in them, and they have the semblance of truth. If A tells that D arose before day, and caught his horse, and saddled him, rode to the house of C, and went into the house to rob or to kill C, and it

turns out that D did not kill him, that he had no such intention in going there, all those truths become falsehoods in that connection, and told on purpose to prove that he went to kill C. These truths are as false as if B had not gone to the house of C at all. Revenge often goes farther than words. Reproachful and slanderous words have cost many a duel, and the loss of his own life, or the murder of another man, perhaps with the loss of his own soul. Wars between nations, communities, and individuals are brought on by words. If a man would consult his own safety and quiet, he ought to refrain from evil speaking. For no man knows, in the chance of things and the mutability of human affairs, whose kindness and good-will he may come to stand in need of before he dies. What man is he that desires life, and loves many days, that he may see good, keep thy tongue from evil, and thy lips from speaking falsehood, ps. xxxiv: 12, 13. If we allow ourselves in this evil practice, James says, all our religion is *nothing*, i: 26. Slanderers and revilers, God says, shall not inherit the Kingdom of God. Refrain your tongue from backbiting, for there is no word so secret that shall go for nought, and the mouth that slanders slays the soul. Wisdom of Solomon, i: 11. The reasons why we should not speak evil of any person, in addition to those above offered, are,

1. It is an abuse of the noble faculty of speech, which was given to us that we might benefit each other; that we might speak well of each other; that we might bless each other, and praise God. It was not given to us to be hurtful to each other.

2. Not to speak ill of any one only requires our silence, which costs nothing. When we consider how dearly many have paid for slanderous words, we ought to refrain from evil-speaking.

The 3d reason is, no quality does more recommend a person to the favor and good will of men, than to be free from this vice. Every one desires such a person's friendship, and are apt to repose great confidence in him. Next to piety to God and justice to men, nothing is thought a higher commendation of a person, than that he was never heard to speak ill of any one.

4. Let each one of us consider how evil-speaking affects us.

No matter how bad we are, we would like to have every good person speak well of us ; at least to say no ill of us. We all love to have our faults concealed by those whom we never offended. As we would that others should do to us, so we ought to do to them.

5. When we are going to speak reproachfully of others, we ought to consider whether we do not lie open to just the same kind of reproach, or some other kind.

6. There are very few so innocent and free from infirmities and faults, as not to be obnoxious to reproach on some account. Even the wisest and the most perfect among men have some little vanity which lays them open to railery or wit. Let us remember that he that is without sin, may cast the first stone.

7. In many cases it is as great a favor to conceal the evil you hear and know of others, as if you relieved them in a great necessity. And we think him a hard-hearted man that will not bestow a small favor upon one in great want.

8. Never say any evil of a person, but what you certainly know. When we accuse another we ought to speak even in private, as if we were upon oath, for God sees and hears us. Justice, and a regard to the truth, demands this of us. He who easily credits an ill report, is almost as faulty as the first inventor of it. For though you do not make the lie, you commonly propagate it. Never speak evil of any person upon common fame, which, for the most part, is false in the whole or in part, and is almost always uncertain whether it be true or not. It is a fault in most cases to report the evil of people which is true, and which we certainly know to be true.

9. Before you speak evil of any person, consider whether he has not done you some real kindness, and then it is a bad return to speak ill of him who has done us good ; or he may hereafter do you a favor whom you have thus injured. And when you reflect upon it how ashamed you will feel ; and if you have reason to believe that he to whom you have done this injury is not ignorant of it. Or you may yet stand in need of his favor, and

then how incapable this slander of yours may render you of his favor ; so that prudence should prevent us from evil-speaking.

10. Let us accustom ourselves to pity the faults of men, and then we shall take no pleasure in publishing them. Common humanity requires this of us, considering the great infirmities and weakness of men. He is not a good christian who is not heartily sorry for the faults even of his greatest enemies ; and if he be so, he will not discover them any farther than is necessary to some good end.

11. Whenever we hear a person spoken against, if we know any good of him, let us tell it. It is always the more humane and honorable part to defend a person, than to accuse and bespatter him. If there is any need to speak evil of a person, it is better that his good and bad qualities should be mentioned together ; otherwise he may be strongly misrepresented, and he may be made a monster.

12. If we observe nothing in a wise man but his follies ; nothing in a good man but his failings—we may make them look very despicable. If one should heap together all the passionate speeches ; all the froward and imprudent actions of the best man ; all that he has said and done amiss in his whole life, and present it all at one view—concealing his wisdom and virtues—the man in this disguise would look like a madman ; and yet if his life were fairly represented, just as it was led, and his many and great virtues set over against his failings, he would appear an admirable and excellent person. It is just that every man should have the due praise of the few virtues he has, no matter how great his follies and failings may be.

13. We ought not to delight to hear ill of others. Give no countenance to those who love to talk of other people's faults. If you cannot decently reprove them, because of their rank, then divert the discourse some other way ; or, if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

14. Let every man mind himself and his own duty ; let him earnestly endeavor to mend himself, and that will be work enough.

for one man, and leave him but little time to talk of others. Let us set a watch before the door of our lips, and not speak but upon due consideration, considering of whom, and what we are going to say; use great caution and circumspection in this matter. Look on every side of the thing, and on every person in the company, before thy words slip from thee; which, when they are once out of thy lips, are forever out of thy power.

15. I do not mean that men should be sullen in company, and say nothing; or so stiff in conversation as to drop nothing but oracles, especially among equals and friends. We should not be so reserved as if we would have it taken for a mighty favor that we vouchsafe to say any thing. If a man had the understanding of an angel, he must be content to abate something of this excess of wisdom, for fear of being thought cunning.

16. The excuses for evil-speaking are: persons pretend that they have received great injuries and provocations. If you have been slandered, then it seems you are sensible of it, and therefore you ought, of all men, to abstain from it; but in what way soever you received the injury, the christian religion forbids revenge. Therefore do not plead one sin in excuse for another, and make revenge an excuse for reviling.

17. Some say, if this doctrine were practiced, conversation would be spoiled, and there would not be matter enough for pleasant discourse and entertainment. The design of these essays is, to redress a great evil in conversation, and I hope what mends it will not spoil it. And if people's tongues lay a little more still, and most of us talked a good deal less than we do, both of ourselves and others, I do not see that any great evil could arise from it. I hope, for all that, we might live comfortably and in good health, and see many good days. To refrain from evil-speaking, was, in David's opinion, a good receipt for a quiet, cheerful and long life.

18. There is more pleasure in innocence, than in evil-speaking. When a christian examines himself impartially before the Lord's supper, or attempts upon a sick and dying bed to make reparation for injuries of this kind, he will be of this mind, and

wish that he had not done them. It is certainly a necessary qualification for the Lord's supper and for prayer, that we be in love with all our neighbors, with which temper of mind defamation is utterly inconsistent.

19. It is said, that if we do not scourge men with our tongues, they will be encouraged to do evil. I wish we could be persuaded for a little while to make the experiment, whether men would not be sufficiently *lashed* for their faults, though we sat by and said nothing. So there is no need that good people should be engaged in this *hateful work* of denouncing the characters of our neighbors.

20. There will always be offenders and malefactors enough to be executioners to inflict this punishment upon one another. No matter how well pleased men are to see others abused in this way, it is always grievous to them when it comes to their turn. As for the women, we hope they are so clear of this evil, that it is unnecessary to say any thing to them on this head.

GROTIUS.

[The following, which we copy from the *Western Recorder*, (Ky.) is worthy of careful perusal: D. B.]

LET THE FAULT REST WHERE IT BELONGS.

There is a great complaint in our State of destitution, and yet it is asserted that there are more laborers in the field than receive an adequate support. That there is a vast amount of destitution in our State is a lamentable truth. And that some of the laborers in the field receive but a meagre support, is equally true! But we are unwilling that "the dear people," as the politician would say, shall bear all the blame of the state of things calling forth these complaints. The Baptists of Kentucky are a liberal people as far as instructed. It is a peculiarity of Baptists that they are open to conviction and are as ready to follow the convictions of enlightened judg-

ment, as any people in christendom. This is a truth attested by all who have an experience upon the subject. * * * *

Hundreds of ministers are now at this very time needed in the State, and what are you doing to meet this vast demand? Would that the Lord would incline pastors to preach to themselves many of the wholesome lessons they pour into the ears of their congregations! Perhaps beginning at the right place the evils complained of would sooner be removed.

There are but few churches in the State that could not be induced, if properly instructed, to sustain a pastor. But they have no experience in the value of pastoral labor, and hence many of the churches would prefer to pay for the liberty of roaming at large three Sabbaths in the month rather than for the bondage, as they actually esteem it, of being compelled to attend the same sanctuary and hear the same preacher every Sunday. And this state of things is destined to continue just so long as ministers, especially the young ones, stand off and coldly inquire for good churches! In spiritual things, few churches go in advance of those who aspire to be spiritual guides. And when and wherever a minister, with faith equal to the tenth part of a grain of mustard seed, goes to a church and labors in the Sabbath-school, in the prayer meetings, and directly for the immediate conversion of souls, in a few months an ample support will be provided. If the minister preaches Christ in earnestness, not cold, moral or scientific lectures, expecting each sermon to be blessed in the salvation of souls, he will soon infuse his own spirit into the church. "Like priest, like people." "He that goes forth weeping and bears the precious seed shall doubtless come again bearing his sheaves with him." There is a sense of justice cherished by all christians that will prompt them to sustain a man who gives his whole time and energies to the great work of winning souls to Christ. And even if there was no such sense of justice in the minds of God's people, he would open their hearts to receive the truth and discharge their duty when faithfully presented. We have many ministers with half their energies wasted upon secular employments, because forsooth they are afraid to trust God for a support. The minister who gives himself wholly to the work of preaching the gospel has these explicit promises: "Trust in the Lord and do good; so shalt thou dwell in the Land, and verily thou shalt be

fed." "He that walketh righteously and speaketh uprightly, bread shall be given him and his waters shall be sure." But many who profess to be leaders of the people repose just as much confidence in the obligation of a broken merchant as they do in these explicit promises of God! But these promises only secure a scanty support. True! But unless you are willing to set an example in the true spirit of sacrifice, all your preaching to the church to induce it to make the sacrifice necessary to sustain you, will be worse than vanity!

Let the young ministers, who are idling away the prime of life, sighing for good churches, think on these things. Let the older ones who utter and hear, so many complaints of destitution look well to their duty in this matter. The churches have been long and loudly complained of, without improvement; perhaps if the fault is lodged where it belongs the result will be far different.

A. W. L.

THE REDEMPTION OF MAN.

Man is the only being in the universe to whom redemption is offered. When angels rebelled, they were cast out forever, and lost the exalted station which they had occupied from eternity, and were irretrievably lost. Why not redeem an angel that sustained so much nearer relation to God than man? When an angel fell it was by his own rebellion or self worship; there was no agency engaged in his fall, and there was no posterity in them; so they suffered themselves for their rebellion. But it was not so with man, who was beguiled. There was an agency engaged in his ruin that his weak nature could not overcome, and moreover there was deposited in him an entire race; so that his fall brought death or condemnation upon all mankind. Therefore God, in his infinite mercy, wisdom, and goodness, to save man from this ruin, set on foot a scheme of redemption, by which man might be ransomed from all his guilt, and made as spotless as an angel. How man, after he had broken a law, could be justified by that law, is a theme that has excited the attention of angels, and they have desired to look into it; and the justice and

mercy of God, as exhibited in this scheme of redemption, are inexhaustible themes, of which the redeemed in Christ will see more and more throughout the cycles of eternity. Man in his fallen condition, may, in some degree, apprehend it, but can in no wise comprehend it in its amplitude. Why God did not redeem man immediately after his fall, we do not pretend to explain, as it is not revealed; but we know that God works by means, and that he does nothing without a cause. If it had been possible to redeem man as soon as he fell, God would not have let four thousand years elapse before he completed this scheme of redemption, during which time thousands of his creatures went into heathenish idolatry. Then we say, that it was not possible for God to redeem man as soon as he fell. We do not mean that it was a matter of impossibility, so far as power to perform it was requisite; for we know God is all-powerful, and with him all things are possible. But he is a consistent being, and he could not, consistently with his throne and government, accomplish his designs at that time. It was necessary to employ both human and divine agency, in the accomplishment of this great redemption; but while these agents were performing their respective functions, God gave man an institution, by which he might worship him in prospect, looking through that institution, by faith, to the great sin-offering, made once for all, and to the everlasting High Priest. In this great work God employed human agency, whenever it was adequate to accomplish his designs. And we see when man had fallen, that God, in pronouncing the curse upon the serpent, gave man a promise of a Redeemer, and this promise was renewed to Noah, Abraham, and David, and they all, guided by inspiration, did all that was assigned them in this glorious work. The patriarchs all worshipped God in prospect, through the institution of sacrifice, and in the covenant with Abraham concerning circumcision. The Jews were from the nations of idolatry, and made the depository of God's oracles; and he gave them a national institution, so that they might worship him, as a nation, through the tabernacle which was the representative of the Christian institution that was to be set up when the scheme of redemption was finished. In setting up this institution human agency was employed. Among the great actors in the drama were Moses, the priests, and many others, and all were able to perform their part. Prophets told of the coming of the Messiah, and the glory of his kingdom, and all those agents were engaged in

preparing for a work that humanity was inadequate to perform. But why was it necessary for God to be manifest in the flesh, in order to accomplish this redemption? Why could not man accomplish this? In order to answer this question, we must avert to man as he was when in a state of purity, and as he is in a fallen state. Adam, while in the garden of Eden, sustained a very near relation to God, and enjoyed his immediate presence in the bowers of Paradise. Now, in order still to sustain that relation, and to enjoy his presence, God required of him perfect obedience to his law. But when he violated this law under which he was placed, he fell, or lost the union which he once enjoyed, and was deprived of the presence of God. One act of his life being wrong, all his other acts could not make that one right. In order to illustrate this, we may say, man's life is like a number; as the largest number in the universe is made up of units, so man's life is made up of acts. In the number every unit stands for itself, and in the life of man every act stands for itself. So that if from the number a unit be subtracted, the number is imperfect, and all the remaining units cannot make it perfect. As each one stands for itself, it cannot take the place of another, so it is with man. As every act is required to be in obedience to a law, in order to sustain that union with his Creator, if one act be rebellious, all the other acts of his life (to be in obedience to his law) could not take the place of the rebellious one, and make it right. Again we say, there are two points connected by a chain of many links, and all the links are necessary to make the connection perfect. If one link be lost or broken, there will be no connection between the points by means of the chain, and in order to restore the connection a new link must be supplied. As the points are connected by the chain, so man is connected to God by a perfect obedience; or every act of his life being in harmony with His will. But when one act of his life is lost in disobedience, there is no more connection between them; and in order to make the connection perfect again, there must be an act of obedience in place of the disobedient. But from whence comes this obedience? It is not of man, because God requires every act of man's life to be in obedience to His law; so that man has no act of obedience to give as a ransom. Hence we see that the obedience of no creature could repair the loss. Therefore, it was necessary for the Word, which was in the beginning with God, to become incarnate. He being per-

fect in God and perfect in man by his obedience to all that God required of man, was able, by obeying his own law in man's stead, to buy him off from the curse of that law, and to magnify and to make it honorable. Thus God might, consistently with his throne and government, be just and the justifier of the sinner. Hence we see the necessity of the obedience of Divinity in humanity, to accomplish what man, by no possible obedience, could accomplish. It cost just as much to redeem one man as the whole race. It cost Divinity in humanity to redeem one man; so it was a matter of grace how far it should be extended; whether to the entire race, or only to a portion of it. But God in his infinite mercy extended to all the privilege of becoming the justified, the sanctified and the adopted. He not only bought man off from the curse of a broken law, but by his voluntary sacrifice made propitiation for the personal sins of all men, and took away the institution of prospective worship, by taking away, in his own body on the tree, the sins which had been atoned for by that institution. Since this scheme has been accomplished, man, by contact with the blood of Christ, may have all his guilt obliterated, and be made as pure as if he had never aberrated in the least from the path of duty. God does not remember sin as man does, as he saith by the mouth of Jeremiah, "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquities, and I will remember their sins no more." Hence, in this glorious work of redemption, God has done every thing for man that he could not do for himself, and left nothing for him to do but what he is able to do. So the great question with man is, shall I accept this salvation as the free gift of God, and lay hold on eternal life as the reward of the redeemed in Christ.

W. T. HALEY.

Bethany, Va.

Strong as our passions are, they may be starved into submission, and conquered without being killed.

FORMAL AND REAL REMISSION.

BRO. BATES—*Dear Sir*—You* or some of your readers call the attention of “An Old Fashioned Disciple,” in your October number of the *Evangelist*, to the difference between formal and real remission. Now, sir, we always save time by defining our terms as we proceed.

The meaning of *formal*, as defined by Dr. Johnson, is, having the appearance, but not the essence. This seems amply sufficient. That while our sins are virtually pardoned by the blood of Jesus Christ, they are formally washed away in immersion. Ananias said to Saul, “Arise and be immersed and wash away thy sins, calling on the name of the Lord.” No one, I presume, would suppose the water washed them away, or that he was pardoned *in* the water or *by* the water; for pardon is an act of the executive, done in Heaven; not something done in us, as many vainly imagine, but something done *for* us. And if we are true believers, and have sincerely repented of all our past sins, and reformed our lives, then immersion brings us to a knowledge of pardon, for it is not a means of procurement but of enjoyment. And so are all Heaven’s or God’s appointed means or institutions.

My dear Brother, I have said, and say, that some preachers or teachers, in their zeal for *proselyting*, having a few stereotype sermons on immersion, do in a great degree neglect to give the antecedents necessary in order to immersion; and after they are disciplined as the Savior directed, to “teach them all things whatsoever He commanded.” It is one thing to disciple, and that is important, but it is still more important to teach the disciples to live the life of Christians, “that others seeing their good works may glorify our Father in Heaven.” I can not see why any person should take exception to my remarks, unless they suit his case; and if so, let him reform.

Bro. Bates, you have so many learned scribes writing for the *Evangelist*, who shew their skill, and even though vanquished they can argue still, that An Old Fashioned Disciple feels great reluct-

*Not me, but a correspondent.—D. B.

ance in making his appearance in any way among them. But, by your permission, I will offer a few thoughts for reflection, and if they are not too old fashioned for the fastidious tastes of the present age, I hope some one who is skilled in the Jewish and Christian Scriptures will write a few essays on the type and the anti-type—I mean on the subject of the Atonement—whether it was general or limited—where made in the type and where in the anti-type—what sins were pardoned in the Atonement, and the character of sins that God has made no provision for their pardon under any past dispensation. I hope it will not be unworthy of their notice to tell us what the scape-goat prefigured.

Now, my dear brother, these are not questions to gender strife; but in my humble opinion, if correctly understood, would greatly aid us in understanding the remedial system. For to love God and keep his commandments is the whole duty of man.

AN OLD FASHIONED DISCIPLE.

Will not some of our scribes respond to the call of the above writer—Bro. J. Creath, or some other? D. B.

CHARITY.

Charity suffereth long and is kind.—PAUL.

From this text it is as clear as the rays of the sun, when she mounts her meridian throne, without one cloud to intervene, that if we are men of charity we will not, we can not, wrong our brother nor our fellow men. But we will look upon all mankind as one common family, and regard suffering humanity as special objects of our care. We will seek opportunities of pouring oil of gladness into every despondent heart, and ever be ready to bring into lively action every faculty that is within us, for the purpose of removing all causes of unhappiness and suffering. Charity will raise the alarm when evil approaches, and warn men to flee from every appearance of evil, and cleave unto that which is good. Although she may meet with sneers and all the derision that the vain, the vile and wicked are capable of belching out against her, yet she fails not to cry aloud against all wrong; and while she with one hand reaches

down to raise the helpless to a state of enjoyment, she will watch most anxiously every threatened ill, and the other hand will be raised for the purpose of warding off the impending danger. She will throw her broad white mantle over the failings, faults and frailties of humanity, and thus hide their weakness and shame from public view. She is often seen entering the house of mourning, and with a warm, feeling heart, that is filled with fresh incense, that ever raises from the pure altar of love, she imparts to those that weep that heavenly balm which never fails to remove grief from the widow's breast. She throws her lovely arms around those little ones whose parents have passed over Jordan, and shields them from hunger and cold. She lights up their pathway, and strews it with many flowers. She reprovcs in the spirit of meekness, and points the wanderer to the Star of Bethlehem. She is a support to the aged, and leads them into the society of Abraham, Isaac and Jacob. She thinketh no evil. Her heart is free from evil surmizing. She never is known to speak evil of any one, not even her bitterest enemies. Her platform is Truth; her shoes are the gospel of peace; her breast-plate is righteousness; her girdle is love; her shield is faith; her sword is God's word, and she will not suffer any spirit to use the sword but the spirit of its author.

A. RUSSELL.

Memphis, Missouri, June 29th, 1855.

SCOLDING IN THE PULPIT.

One of the most common errors of ministers of the gospel, is indulging in a fault-finding, censorious style of address from the pulpit. They may find many things going wrong in their churches, their members becoming lukewarm and worldly-minded, indulging in practices inconsistent with their profession, and that hinder the cause of Christ, and they rail out against them from Sabbath to Sabbath, and wonder that their tirades do not check these evils, that they continue just as bad or become even worse than they were before. They feel that ministerial faithfulness requires that they should bear testimony against the sins of their flocks, and endeavor to induce them to forsake them; and so it does, but they mistake the best method of doing it. Churches are, in this matter,

very much like families. They may be governed and moulded by kindness and affection, but not by scolding and fault-finding. When affection is at the helm of a family, and beams out in every look and action of its head, when sorrow rather than anger is depicted in the countenance, when any of its members do wrong, the family can be very easily corrected, in all ordinary cases. But when petulance and railing follow each other in quick succession, and the members come to feel that they will be scolded and harshly found fault with for every little error they may fall into, all family government soon comes to an end. The head of the family loses all power to mould it. Just so it is with churches. They may be persuaded, encouraged, and reasoned into almost anything that is proper, but they can be scolded and driven into nothing. Said the sweet tempered christian poet, Cowper, in a letter to the Rev. John Newton:

“No man was ever scolded out of his sins. The heart, corrupt, as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be poked, though he will growl even under the operation, but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks that he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted. ‘He has given it to them soundly, and if they do not tremble and confess that God is in them in truth, he gives them up as reprobate, incorrigible, and lost forever.’ But a man that loves me, if he sees me in error will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do so angrily and in much heat and discomposure of spirit. It is not, therefore, easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.”

These are the words of truth and soberness, and they should be deeply pondered by those who undertake great reforms of any kind. Sharp rebuke is sometimes necessary and useful, but all other means should be tried before it is resorted to. And when we, who preach the gospel, fail in our attempts to reform our hearers, we ought not, at once, to settle down into a state of self-satisfaction with our own efforts, and lay all the blame on the depravity of others, and not our own. It is possible that we may not have approached them in a right spirit, and plied them with the proper motives, and if so we may be as much to blame as they are.—*Ex. paper.*

PROCEEDINGS

*Of the Second Convention of the Churches of Christ, in the
Second District of the State of Missouri.*

CONSTITUTION.

ARTICLE 1. This organization shall be called the *Convention of the Churches of Christ, in the Second District of the State of Missouri*, and composed of the counties of Boone, Callaway, Montgomery, Warren, St. Charles, Lincoln, Pike, Ralls, Marion, Monroe and Audrian.

ART. 2. The objects of this Convention shall be, first, to devise ways and means for the furtherance of the original Gospel within the bounds of the District aforesaid, by assisting weak Churches, and disseminating the Truth in destitute regions; and, secondly, to raise means for the education of indigent young brethren for the work of the Ministry.

ART. 3. This organization shall be composed of Delegates, appointed annually by the respective congregations within the District.

ART. 4. Each Church shall be entitled to one vote, and one additional vote for every thirty members.

ART. 5. The officers shall consist of a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer. There shall also be a Board of Managers, consisting of one from each county represented in this Convention, who, with the officers named above, shall constitute a Board for the transaction of business, and shall hold office until a new election; all of whom shall be elected annually, at the regular meeting of the Convention.

ART. 6. The Board of Managers shall have power to appoint their own meetings, fill vacancies which may occur during the year, appoint Agents and Missionaries, fix their compensation, direct them concerning their labors, and, when there are sufficient funds to justify it, to select, and have educated, such young brethren as are willing to devote themselves to the ministry of the Word, and to draw warrants upon the Treasurer for all moneys appropriated, and present, at each annual meeting, a report of their proceedings during the year. Any five members

of the Board shall constitute a quorum for the transaction of business.

ART. 7. The Treasurer shall receive all moneys, pay only as warrants may be drawn by the Board, keep a correct account of the same, and make a report to each annual meeting.

ART. 8. The Convention shall meet Friday before the third Lord's day in August, at such place as may be determined at the previous meeting.

ART. 9. This Constitution may be altered or amended by a vote of a majority of Delegates present at any regular meeting of the Convention.

MINUTES.

Pursuant to adjournment the District Meeting for the above District was held at Middletown, Montgomery county, commencing on Saturday, October 6th, 1855.

On motion of Bro. J. Coons, Bro. Enoch Martin was called to the Chair, and Bro. Volney Suggett was appointed Secretary. Prayer by Bro. Coons.

By request of the Chairman, the object of the meeting was explained by Bro. J. J. Errett.

Letters were then called for from the different congregations, which, on presentation, showed, in 16 congregations, an aggregate of 509 additions the past year; present number, 2118.

On motion of J. J. Errett, a committee of three was appointed to report upon the propriety of amending the Constitution.

The Delegates were then called upon to state what their respective Churches were willing to contribute for the purpose of educating worthy young men for the Ministry, when the following pledges were made:

Union, Warren county, authorize the Board of Managers to employ the funds paid in by them, heretofore, for Evangelizing, for Educational purposes,	\$15
And pledged in addition, for same purpose,	30
Middletown, for same, pledged,	25
Louisville, for same, pledged,	30
Clarksville, for either purpose, at the discretion of the Board,	61
Total,	\$161

Other Churches promised to report hereafter.

On motion,

Resolved, That the Board of Managers, in appropriating money to defray the educational expenses of any young men whom they

may select, be required to take the bond of the person receiving the benefit of the appropriation, for the amount received; which bond may be discharged, either by returning the money, without interest, or in preaching under the direction of the Board.

On motion, a committee of five were appointed to nominate officers for the ensuing year.

Adjourned till Monday morning, at 9 o'clock.

MONDAY MORNING.—Met pursuant to adjournment.

Prayer by Bro. Douglass.

The committee on amending the Constitution made a report, recommending that the last clause of the 6th Article be amended so that any five members of the Board may constitute a quorum to transact business; also that the 8th article be amended by changing the time of meeting to Friday before the 3rd Lord's day in August. Which amendments were unanimously adopted. (See Constitution.)

The Treasurer made a verbal report, that there is in his hands the sum of \$15, subject to the control of the Board.

The committee on nominations submitted the following report, which was unanimously adopted:

OFFICERS.

Elder T. M. ALLEN, President.

Dr. W. H. HOPSON, Vice President.

Elder J. J. ERRATT, Corresponding Secretary.

L. H. PAXTON, Recording Secretary.

DAVID STEWART, Treasurer.

MANAGERS.

Elder L. O. C. Nicklin, Lincoln county.

Dr. C. F. Clayton, Ralls do.

Francis Skinner, Warren do.

Dr. D. T. Morton, Marion do.

Dr. W. B. Stone, Callaway do.

E. Trout, St. Charles do.

John Pitt, Pike do.

V. Suggett, Montgomery do.

A. Wilson, Monroe do.

J. P. Beattie, Audrian do.

A. Douglass, Boone do.

On motion of Bro. J. Hocker,

Resolved, That the Corresponding Secretary be directed to address

the congregations throughout the District, setting before them the objects of our meeting, and soliciting their aid and co-operation.

On motion, the Minutes of the meeting were ordered to be published in the *Christian Evangelist*, and in pamphlet form, for distribution. The sum of \$14 was contributed to defray the expenses of publication and distribution.

Next meeting appointed to be held at Middletown, Montgomery county, on Friday before the 3rd Lord's day in August, 1856, at 11 o'clock A. M.

The meeting then adjourned. Benediction by Bro. J. J. Errett.

ENOCH MARTIN, Chairman.

V. SUGGETT, Secretary.

SECRETARY'S ADDRESS.

DEAR BRETHREN—By a resolution of the District Meeting, it is made my duty to address the different congregations within our District, in reference to the objects of our organization, and to invite their hearty co-operation in the attainment of those objects.

It is to be regretted that so few congregations have, as yet, exhibited an interest in the enterprize in which we are engaged. This we are disposed to attribute to a want of acquaintance with the matter, rather than an unfriendly disposition towards the work. At the same time it is encouraging to witness the zeal and liberality of the few Churches that have engaged in the work. We have now more than \$500 pledged for the purposes of Evangelizing and Education, from less than one-fourth of the congregations in the District. We feel satisfied that if all the Churches would unite heartily in these efforts, that we could keep two able Evangelists in the field, and sustain two students at College constantly.

It may be that some are waiting to see what will be done, or perhaps are ready to ask the question, What have you done? In reply, we would remind the brethren that our organization is yet young, and we must take some time to become acquainted with the wants of the different portions of the District. But little has been done yet. The efforts of the Board to procure Evangelists have been unsuccessful, but we hope for better success hereafter. The great scarcity of preachers, viewed in connection with the willingness with which our communities generally hear the original Gospel, should arouse the brethren to the necessity of educating worthy young men, and putting them in the

field. We have many destitute portions of the country which need to be supplied. Brethren, shall we make the effort to meet these demands? or shall we allow our fellow beings to perish for lack of knowledge? We appeal to you, in view of the great enjoyments which we have as Christians; in view also of the responsibilities of our position, to make an effort that will result in the spread of the Truth, the glory of God, and the welfare of our race; and that will, at the same time, contribute to our own happiness here and hereafter.

We ask, then, that each Church be represented at our next meeting, by their Delegates, that we may learn their wants, if in need; or that we may obtain their aid and counsel and advice in the great work which is before us.

It is requested of each Church to send up a report of their numbers, increase, condition, the names of their Elders, &c.

Brethren, come up to the work, and let us make a united effort for the advancement of the Redeemer's cause. May the Lord enable us to act in his fear, guide us by his wisdom, and incline us to every good work. AMEN.

J. J. ERRETT, Cor. Secretary.

ADDRESS OF ELDER JONAS HARTZEL,

Delivered before the Students of Abingdon College, July 4th.

[PUBLISHED BY REQUEST OF THE TRUSTEES.]

We read as our motto, I. Cor. xvi: 13, "Watch ye, stand fast in the faith, quit you like men, be strong."

Men, is the most important word in our motto. Men, is the plural of man, and is some times used to denote uncommon qualifications, as strength, vigor, bravery, magnanimity. In this sense Paul used it, I. Cor. xvi: 13, "Watch ye, stand fast in the faith, quit you like men, be strong." Here it is a word of encouragement, "quit you like men," discharge your Christian obligation like men, perform like strong men, like men of faith. In the same sense we find it, I. Sam. iv: 9, "And the Philistines were afraid, for they said, the Gods have come into the camp."

And they said, Wo unto us! for there hath not been such a thing heretofore. Wo unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O! ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. This was a strong appeal to their love of freedom, to their bravery, in view of the approaching contest. "Quit yourselves like men." Fight like men, with these mighty Gods, who destroyed the Egyptian host, you become servants to them as they have been to you. Sometimes *man* is employed in the sense of eulogy. He *is* a man, he *was* a man. Perhaps this is the highest form of encomium. The *noun* man, is only third in relative value. God, angels, *men*. "So God created man in his *own* image; in the image of God created he them: male and female created he them." "But one in a certain place testified, What is *man* that thou art mindful of him? or the son of man, that thou visitest him. For thou madest him a little lower than the angels: and crownedst him with glory and honor, and didst set him over the works of thy hands." The word "man" attaches to itself incomparably more glory than all the honorary titles of earth. Man was crowned with glory and honor by his Maker. He is but second in the descending scale from the throne, and his rival *there* is but *little* higher than himself. To be a *man*, then, is to possess all that is good and great, noble and magnanimous. One may be called President, Prince, Emperor, Potentate, and *yet* be greatly wanting in manly qualities. From this view of *man* is derived the oft repeated *panegyric, self-made men*. I apprehend, however, that there is some misapprehension in this self-complacent eulogy—I am a self-made *man*. There is a sense in which every man, that is a man, is a self-made man, and an important sense in which no man is a self-made man. What may be predicated of one man may of another, with some circumstantial difference only. It is assumed that some men have been made men without their own effort, while the self-made man has attained all his consequence

by his own native superiority. Or, in other words, he has acquired all his celebrity without the aid of the College and Professor. But when this assumption is examined in the light of history and logic, the companions of truth, it will be found not strictly true. Suppose these self made men had been deprived of systems of Grammar, Arithmetic, Philosophy, all the various systems of Science, with a pure Literature—the creations of those who were first College students, teachers, professors, authors—would they possess their present competency to fill important stations with credit and profit? could they quit themselves like men? This they will not claim. What then? Others have labored, and they have entered into their labors. What others have acquired by long and unwearied toil has been made available to them, and they have appropriated to themselves a share of that learning and science flowing from institutions of learning, ancient and modern, in both Europe and America. By a certain rare combination of circumstances—circumstances which have met and will meet in the history of but a few of the favored of our race—some have risen to more eminence, without the direct aid of a College course, than others with all these advantages. But *all men*, in the light of the subject, have become such by one and the same process, namely—devotion, attention, personal effort—the difference consisting only in the external appliances. Books, Professors and College halls have never made men. That entity called a *man* can not be manufactured by such machinery. These are only helps. Without patience and perseverance, these German characteristics, there never yet has been a *man*. Pardon this apparent egotism. And yet it is true that there are a kind of College made men. In one of the shire towns of North-Eastern Ohio we were acquainted with a graduate who had spent seven years in College. He could speak seven languages, write the German, English and French. We heard him read a letter addressed to his mother, written in German, dictated in beautiful blank verse, and the only business for which the man was qualified was to make *beer*—he could make the vessels and fill them with what was called *good beer* in those days.

He was a College made man. To apply this long preface to the occasion, let me say to the students of Abingdon College, "quit yourselves like men," men worthy of your exalted privileges and distinguished honors. What some of you have acquired, and others hope to acquire, should be applied to some important ends. You can only expect a full reward in the practical application of whatever of correct principle you have acquired by the time spent, money appropriated, books read, lessons recited—and as gathering the harvest home is more joyous than plowing and sowing, so will you be gladdened and blessed in appropriating what you have treasured up for your individual comfort, and the happiness of others. When you leave these halls you will engage in some honorable pursuit, to "provide things honestly in the sight of men," and to make yourselves useful members of society. Some of you may prosecute the science of husbandry, with a view to your future wealth and comfort. In days of yore, it would have been thought superfluous—a squandering of time and treasure, to educate farmer's sons or daughters. But these narrow views are giving way. A head stored with knowledge, and a hand accustomed to handle the hoe and to guide the plow, are no longer thought things incompatible. So soon as the laboring classes shall be educated, will that foolish and hurtful prejudice against manual labor be done away. Many educated young men think out-door labor dishonorable, and therefore choose a profession for which they have no aptitude. And many highly gifted ladies have fallen into the same error, and from a false sense of honor reject a calling in which they might succeed with admiration. What vocation in life is more profitable, healthful and honorable than husbandry? There is a kind of divinity in this calling found in no other. The great God made the earth, and created the originals of all vegetables and animals, and the farmer pro-creates them. Neither is any pursuit more favorable to contemplation on the works and word of God. Until recently I had united husbandry with my labors in the Gospel. Many of my best discourses were arranged when walking between the handles of the plow, and I felt it no dis-

paragement to myself or my congregation to go from the field to the pulpit. Some of you, both male and female, may prefer the more onerous profession of teaching. A profession not second to any in importance and responsibility. To mould the young, the plastic mind—to strike the impress of the future man, is a work of no ordinary moment. The successful teacher must be more than a scholar, he must be a lover of mankind. He must understand the formative tendency of education, and its influence upon the future destiny of every child committed to his trust. That he may “quit himself like a man” in this field of labor, he needs meekness and gentleness, perseverance and patience, and in fine, every manly qualification with which humanity may be endowed by education and grace—then will his task be comparatively easy, for in *duty* he will find *pleasure*.

Gentlemen, some of you have doubtless resolved on preaching the Gospel—the unsearchable riches of Christ—to your fellow men as your future calling. This profession we place in the same degree of importance with that of the school teacher. However this classification may be viewed by many at the present time, we are sure that until the business of instructing the youth shall be elevated to a point of importance it had not in by-gone years, the preacher will make slow progress in converting the world to Jesus Christ. You have not given your preference to this for the sake of ease and affluence. You know in advance that the work of an evangelist is a life of exile and toil, and unproductive as to a present pecuniary reward. You will be like birds of passage—without a certain dwelling place. Your best designs will often be misinterpreted, and your best efforts depreciated. Many unpleasant things will cross your path, and all your Christian virtues will be brought to the severest test. Such has been the experience of the most worthy of your predecessors. The motives, therefore, which have determined your choice are above suspicion, and will be respected by all the “pure in heart.” And your own consciousness, that in all things you are seeking to please God rather than men, will throw a different shade upon the canvas. If you can consent to be poor and use-

ful, go forward. And why should you not? These have honored God, and have been the benefactors of their race, while the worthless rich have been a tax upon God and man. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." There is something in these words unspeakably sublime—so natural, so artless, and were it romance it would yet be beautiful. But they told a fact—a living fact. How far does this throw into the shade all earthly glory and greatness. In this the Apostle had already a full reward for all his toil. With such high aims before him, well might he say, "What things were gain to me, those I counted loss for Christ." Press forward, then, "quit yourselves like men, be strong," your work and reward will be the same. And whatsoever may be the future course and calling of others, let it reflect honor upon Abingdon College, and its worthy patrons.

Gentlemen, the times call for *men*, for men that have heads and hearts. The revival of Primitive Christianity calls loudly for them. This cause a majority of both patrons, students and professors have espoused. To advance this is to advance the cause of God, of the Bible and humanity. This is one of the great movements of the nineteenth century, and is worthy of our best offerings. The time is at hand when the controversy between rival Protestants, about orthodoxy and heterodoxy, will cease. This has had its time and its day. It has done all it can do. It has elicited not a ray of Divine light for the last three score years. It is now in its dotage, and will soon sleep in the graves of its fathers. But controversy will not cease—nay, "war will still go on." One strife lays the basis of another, in this world of strifes and feuds. The crusades of the Papacy, and her many murders, under the banner of the Cross, and the name of

Christianity caused the Bible to be hated by many in Europe—called out French Atheism, set the guillotine to work, and kept it going day and night.

To be concluded.

CORRESPONDENCE.

BRO. BATES—I have recently moved from Macomb to the neighborhood of this place—Abingdon, Knox county—where I wish you to send the *Christian Evangelist*. I will also say in this communicatton, that the Church at Macomb is now destitute of an evangelist, and wish some efficient one to locate in that place, whose speaking talents is adapted to that community. I hope that some of our popular preachers will make this place a visit, in view of locating there, if it will suit them. The brethren at Macomb are able to support a preacher among them ; and I will say, in behalf of them, that they will comply with any contract they may make with one. No preacher need fear that he will not receive his promised reward. I wish this could be said of all our congregations. But from the many complaints of our preaching and teaching brethren, and personal observation also, I am assured that it can not in truth be said of all our Churches. But I can say of the brothers and sisters of the Macomb congregation, I found them kind, sociable and attentive to my wants and that of my family, and received from them more pecuniary aid than was promised. I regret that I was enabled to do so little for the cause in that place. Somewhere between 15 and 20 by confession and baptism, including our yearly District Meeting, at which there were 5 immersions, and some few from the Baptists, were all the accessions. During the time of my stay there was but little religious interest felt in the place, owing chiefly to the prevalence of the *dogma*, that teaches that all mankind shall

have eternal life rendered them, even if they *do not seek* for it, “by a patient continuance in well doing.” You will please give this a place in the *Evangelist*.

I remain your brother in Christ.

LIVY HATCHITT.

Near Abingdon, Ill., July 12th, 1855.

[The above was overlooked heretofore.—D. B.]

BRETHREN BATES & HENDERSON—The *Christian Evangelist* is received, and I am much pleased with it—it will surely accomplish much for the cause we are pleading. May its circulation be greatly increased—may the providence of God guide it, the Christian liberality of the brethren sustain it, and the effects be salvation for man and glory for God.

Upon its pages I see the names of several of our MINISTERS, who had been so long gone to the Far West as to be almost forgotten by former brethren and friends in this country. The name of James M’Bride, now in Oregon, brings to my mind many scenes of my youth, when I began, almost alone, to preach the Bible as the only rule of faith and practice for man. Andrew McBride, his brother, being one of our preachers, very kindly and brotherly received me into his house, and gave me much advice and comfort, which I very much needed about that time, as I had but lately left all my relations, owing to their hostility to the religious views I had embraced—not having one blood relation at that time, nor have I one now, my own family excepted, so far as I know, who agrees with me in religious faith. This state of things, however, never weakened my *faith* in that great and blessed truth, that Jesus is the Christ the SON of the living God. But how I have strayed from my purpose—pardon this.

Last spring and the spring before, I visited Upper Missouri, and during my tour I saw and conversed with several of our preachers and brethren, and discovered that the prevailing subject of trouble there was the same that we have in this country—that is, Church Organization, and particularly the *Eldership*. I see from the pages of the *Evangelist*, that it is troubling the

brotherhood in the Territory of Oregon. In fact, it is a source of more or less trouble throughout the whole reformation. I would ask, In the name of Heaven, is there no remedy? is there no way to settle this matter? Is the cause of God, the best cause in the world, thus to suffer in our hands, by a continuance of this state of things? Can we not arrive at *truth, harmony and concert of action* upon this subject? If we can, it is high time it was done; but if we can not, certainly we ought to know it, and act accordingly. If the blighting influence upon the Church, the bitter contentions among the members, and the many troubles which are afflicting a great number of our congregation have grown out of the improper or imperfect Church organization among us, as very many most firmly believe, should we not immediately, and efficiently, set about its correction?

Brethren, you have, beyond doubt, seen the great discrepancy of opinion now existing among us in relation to the Eldership. For instance: First, Some say it is a matter of doubt, that the Scriptures require a plurality of Elders in each Church. Others believe there should be a plurality in every Church, but that it is not essential that they should be able to teach and to convince gainsayers. Some others contend that there should be a plurality in each Church, and that they should be able to preach the Gospel, and rightly to divide the Word of God. Others admit the Eldership according to the second or third plan, and say that the whole power of discipline is vested in the Eldership—the power to investigate and to put away—while others say that the Elders should bring up, investigate and decide, so far as they are concerned, and then present the matter to the Church; then the Church, having the power, will put away the subject of trial from among them, or not, as the case may be. Many believe that the sole power of government is vested in the Church, and that in the exercise of this power the Elders are known only as private members. Now, brethren, in view of such a state of affairs, what shall we as a people do? Shall each for himself do what may seem good in his own eyes? How can a few editors, scattered from Oregon to Maine, enable the brotherhood to

see, understand and act in peace and harmony upon this subject? But I must close, praying that the Lord may be with you and all who obey the Captain of our salvation. In love and hope, I am your brother in the Gospel of Christ.

W. D. JOURDAN.

Glasgow, Ky., Sept. 30, 1855.

CHURCH NEWS.

BRO. BATES—I have just returned from Cole's Valley, where there are a few Disciples, who seem more in the spirit than usual. We immersed 1 lady while there. We think an efficient laborer might do much good in that region.

E. G. BROWNING.

Myrtle Creek, Oregon Sept. 6, 1855.

BRO. BATES—We lately had a meeting in our town, and 5 bowed to the authority of the King, myself among the number. I hope there are more who will enlist before long.

Your brother in Christ, J. B. SMITH.

Post Oak Springs, Tenn., Oct. 15, 1855.

DEAR BRO. BATES—I had a meeting in Corydon the first Lord's day in September, and immersed our County Judge and a very respectable Attorney of our county. On the 5th, at Pleasant Grove, I received by letter 4; by immersion 1. On Friday night before the second Lord's day in this month, I commenced a meeting at Garden Grove, Decatur county, and continued over Lord's day; immersed 7, reclaimed 1, and had 2 from the Methodists. We immersed one at 10 o'clock at night. The prospect was good for more, but I had to leave to attend Court as a witness.

Yours in the good hope, M. PARR.

Wayne county, Iowa, Oct. 25, 1855.

BRO. BATES—The good cause is still advancing—18 additions within the bounds of my labors since my last.

T. FORD.

Frankford, Mo., Nov. 7, 1855.

BRETHREN BATES & HENDERSON—The good cause is still progressing here. Our beloved Brethren Lawson and Prather held a protracted meeting with us the 1st of September last, and had truly a time of rejoicing. There were 10 additions to the Church.

Yours in the Hope,

B. PUTMAN.

BRO. BATES—On last night we closed a most interesting meeting with the Christian Church of the South Fork of Bear Creek, Adams county, Illinois. The meeting was protracted ten days and nights, and resulted in 38 additions to our congregation. Elder T. J. Matlock was the principal laborer, assisted by Elder Joseph Tanner and others. Of the above number 27 were by confession and baptism, and the remainder by commendation. The brethren were much refreshed, and we think an excellent impression was made on the public mind.

Bro. Matlock informs me that he closed a protracted meeting with the brethren in Highland district, Clark county, Mo., one week before he came to us, which resulted in 17 additions by confession and baptism, 1 from the Baptists, and 3 by commendation—in all, 21.

Both of the above congregations are desirous that able brethren should give them a call in passing.

JAMES LEE.

Keen Tp., Adams Co., Ill., Nov. 8, 1855,

The meeting which Elder J. Swallow held at Trenton, Iowa, in September last, resulted, we learn, in some 10 or 12 additions, and the organization of a congregation there—as, also, preparatory steps towards erecting a house of worship in that village.

D. B.

MAIL ROUTE NEEDED.

It appears that our patrons in the "Southern Tier" of counties, (in Iowa,) receive the *Evangelist* quite irregularly. This is owing to the want of a direct mail route from this place through said counties. Such a route is much needed, and will

be of the utmost importance soon, since this place will be connected with Chicago by railroad before many more months elapse.

A mail route from this place through the Southern tier of counties, quite to the Missouri River, may be easily obtained, if petitions to that effect—setting forth the necessity and advantages—are sent to the Department. If the Western counties will move in the matter, Lee, Van Buren and Davis will do their part, and we shall have it established without delay. Let all interested sign a petition, and forward the same to our Congressman.

D. B.

FUTURE BLISS.

I'll leave this world for the bless'd clime,
 Where angels dwell in light,
 Where music in perfection's chime
 Fills all with pure delight.

There I shall roam o'er fields divine,
 And all their glory view;
 Those fields of pleasure shall be mine
 When all things are made new.

The millions here redeemed by blood
 Shall share in that estate,
 And joyful in the light of God
 Their hymns of praise repeat.

They'll touch their harps and sound the note,
 The loftiest in the sky,
 And let it far on ether float
 And swell, but never die.

A. M.

Great men, like great cities, have many crooked arts and dark alleys in their hearts, whereby he that knows them may save himself much time and trouble.

EDITORS' TABLE.

☞ In addition to the many able contributors who will furnish us an article occasionally, Elder JACOB CREATH, of Missouri, and Elder A. CHAFFERTON, of Iowa, will be regular assistants the ensuing year. In short, we have perfected arrangements which justify us in saying, that we shall have plenty of the very best essays, &c., for the entire year, and our readers will find the *Evangelist* always interesting.

☞ Enquiries are made as to our reasons for not offering the surplus volumes on hand for *future*, as well as past favors. (See *Evangelist* for November, p. 519.) Of course we are willing, and will give those who labor in future to increase our circulation, the same chance we offer for past favors, and the reasons for not offering it before were these: 1. We intended to show that we were not unmindful of past favors, even though they should be discontinued; and, 2. We thought an offer of that kind would appear as though we did not regard our paper fully worth what we charge for it, and that we were trying to *bribe* people to subscribe. But we now say, we will extend it to the future as well as the past.

☞ We have concluded, once more, to extend the time for those in arrears to pay up—at the rate of \$1 a year—to January next, with the express understanding that the subscription for next year be forwarded at the same time. Those who fail to avail themselves of this offer, and wait for an agent to call on them, (which will be before many more months,) will be expected to pay \$1.50 a year, unless it be such as were unable to pay sooner. There are some who have been on book a number of years and have paid nothing. The names of these will be dropped next year, and their accounts given to an agent for collection.

☞ We trust that no one will send us any thing more for publication which relates to local difficulties. The publication of such matter never fails to do injury to the cause, and we can not consent to publish it if it is sent.

☞ The *Christian Age* and *Sunday School Journal* are purchased by Bro. H. S. Bosworth, but Bro. Eaton still edits them.

☞ Elder Benj. Franklin proposes commencing a new monthly next month, to be issued from Cincinnati, Ohio, and called the "*American Christian Review*." Terms, \$1 a year in advance. Elder F. is well known to the brotherhood as a vigorous writer, and with the experience he has had will doubtless make the *Review* as good or better than any of his former publications.

☞ We have now read the discussion between Messrs. Tiffany and Errett—alluded to in our last—on "Spiritualism"—and can recommend it to the public as a work well calculated to cure any one troubled with that fatal delu-

sion, who has not become completely insane upon the subject. Spiritualism made great progress in some States, but owing to the fact that it prevailed elsewhere a year or two before it reached Iowa, thus giving the people time for sober thought, it failed to take deep root here, and was quite easily extirpated. Of the price of this book we are not informed, but from its size should judge the cost to be about \$1. Address Elder Isaac Errett, Warren, Trumbull Co., O.

☞ A brother of Ohio, a Preacher, wishes to obtain a situation in the West, where all his labors will be required for one congregation. He is a graduate from Bethany College, and can come well recommended. Address Elder S. E. Pearre, Dubuque, Iowa.

☞ In our last we published the Prospectus of the *Bible Union Reporter*. Since then we have received the first and second numbers of the work, and are well pleased with it. Those numbers contain the first five chapters of the Book of Job, in three parts, with extensive notes. We are better pleased with that part of the Revision than any other specimen we have seen. See Prospectus in November number. D. B.

OBITUARY.

My wife, SENY TURNER, departed this life, October 1st, 1855, aged 54 years and 5 days. Her disease was Typhoid Fever. She became a member of the Baptist Church 39 years ago, and for the last 15 years was identified with with the little band of Disciples in this place. She was a devoted Christian up to her death, and left many to mourn their loss. MARTIN TURNER.
Quincy, Illinois, Nov. 5, 1855.

We learn from an Ohio paper, that HOWARD DURHAM, Editor and Proprietor, at different times, of several literary papers, is dead. The particulars we are unable to give. We never saw the deceased, but from all we have learned of him he was highly esteemed. He was a *self-made* man, and had rendered himself quite distinguished as a publisher. D. B.

RATES OF ADVERTISING.

Our widely extended circulation affords rare advantages to advertisements of a general character; and since other publications are increasing their rates, to suit the *times* and their *circulation*, we must do the same. We have, therefore, fixed upon the following rates for 1855:

One pag., per year,.....	\$45 00
Half " " ".....	25 00
Ten lines, " ".....	10 00
Five " " ".....	6 00
One insertion, per line,.....	0 25

In every case considered due on first insertion.

CONCLUSION OF VOLUME VI.

As season succeeds season—as months and years, and even generations, follow each other in rapid succession, and will continue to do so until the last great drama is concluded—even so have the volumes of the *Christian Evangelist* regularly succeeded each other, and will continue to do so until its course is finished. During the six years of its existence, many of our readers, with whom we first set out, have continued to journey with us. How long we may be permitted to travel on thus, is known only to the Wise Disposer of all events. But according to the course of all things pertaining to this mundane sphere, our readers and ourself will, ere long, have filled our course, and, like our labors of a year, be succeeded by those who are to follow us. This we feel and know. But the question is, Will our works live after us in the grateful remembrance of the next generation, and be a means of winning for us, in the great day of accounts, the welcome plaudit—“Well done good and faithful servant,” &c.? If they tend not to this, then indeed are they worthless; and it behooves us to examine our course carefully.

Of what we have done as Journalists to advance the cause of Truth and Righteousness, we presume not to boast. Our work has been before the public a long time, and to that tribunal we are willing to submit the question of its utility or inutility. But we may be permitted to say, that we have at all times done our very best, considering the circumstances by which we were surrounded, but never yet as much as we desired, nor as much as we flatter ourselves we shall be able to accomplish in future, with our greatly increased facilities. The *Evangelist* is now a medium of communication from the “Sunny South” to our most Northern regions.

On looking back to the time when we first assumed the responsible duties of an Editor, and then cast our eyes around us now,

we discover many changes, some of which cause us to feel much sadness. A few of those who at that time were regarded as shining lights, and who appeared to be filled with the love of the Savior and zeal for his cause, have since hopelessly fallen. Such things are greatly to be deplored, and their injury to the cause is incalculable. But we must not be discouraged thereby. They were foretold by the Savior; and if a *Judas* was found among his immediate followers, we may not be astonished at apostacies in our day. On the other hand, the large accessions to the Church each year, of those who bid fair to prove true and faithful, counterbalance all losses by at least five hundred per cent., and afford cause for much rejoicing. Nevertheless, it is a grievous thing to see those who run well for a time turn back and become hopelessly irreclaimable.

Although some parts of our highly favored land has been severely scourged the present year, yet, as a whole, our nation has great cause for thankfulness. For while European Despots have been sacrificing hundreds of thousands of their subjects on the altar of personal ambition; making desolate many hearthstones, and bringing many widows and orphans to the verge of starvation, our country has enjoyed uninterrupted peace and universal prosperity.

As an individual, it has not fallen to our lot to drink so deeply of the cup of affliction as we did last year. Would that the same good fortune had attended all our readers. But with many of them the case has been widely different. They have been called upon to part with near and dear friends, and our own experience in such things teach us how to sympathise with them. But in the midst of our afflictions we have the consoling reflection that our departed friends have exchanged a world of sorrows for one of perpetual bliss, and this has a tendency to allay our grief, and enables us to bow in humble submission to the will of our Heavenly Father.

This article, dear readers, concludes our labor on volume 6; but, no unforeseen event occurring, we trust to greet you again next month, with the first No. of a new vol.—vol. 7. D. B.

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