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### The Christian Pioneer, Volume 2, June 1862 - May 1863

John R. Howard

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THE  
CHRISTIAN PIONEER,

A MONTHLY PERIODICAL,

DEVOTED TO

PRIMITIVE CRISTIANITY.

CONDUCTED BY

JOHN R. HOWARD & D. T. WRIGHT.

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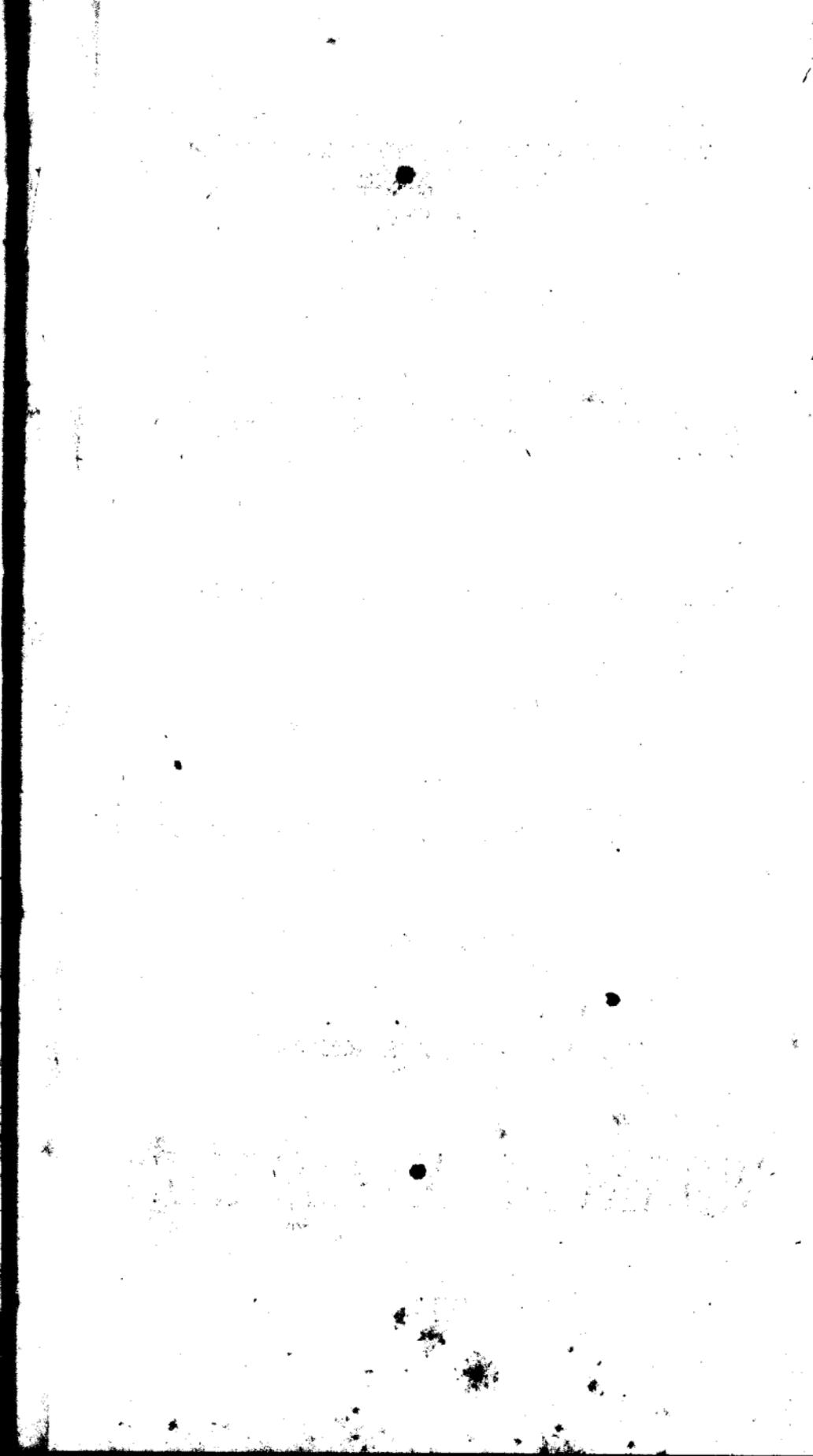
Prove all things and hold fast that wich is good.—BIBLE.  
Great is the Truth, and mighty above all things, and will prevail!

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VOLUME II.

LINDLEY, MO.  
PRINTED AND PUBLISHED BY D. T. WRIGHT.  
1862.

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# CHRISTIAN PIONEER.

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'PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'—*Bible.*

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VOL II.] LINDLEY, MO., JUNE, 1862, [No. 1

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## PREFACE.

Through the merciful and protecting providence of God our heavenly Father, during a year of great national trouble and unusual excitement, we have been enabled to conduct the first volume of the CHRISTIAN PIONEER, and bring it to a close. And though we have not the flattering prospect for its future success that we desire, so far as dollars and cents are concerned, yet we have the consoling reflection, that it has given general satisfaction to the brethren where it has circulated. We have assurances from all most every quarter of the happy influence it has exerted, and of the good it is doing. Hoping that the brethren may yet sustain us, we venture, according to previous announcement, upon the publication of the second volume, trusting to that kind and merciful providence that guarded and protected as through the first, for our success and safety through the second.

It is beyond our power to know what will, or will not take place during the coming year. Such times none of us have ever witnessed before, and of course these times and events will have some influence upon the extent and manner of our labors, as they are unfolded and developed. But come what

may, we shall devote all our energies to the advocacy and defense of the Christian religion as it emanated from the Savior and his holy apostles. It is the only hope for our fallen humanity. All our hopes, and all our interests are wrapped up in the gospel of Jesus Christ, as unfolded to us in the Christian Scriptures; and in its progress and success we are all most deeply interested. The inauguration on the day of pentecost, of Christ, the crucified Savior, and his glorious reign for the relief of our sinful and fallen race, and the destroying of all the enemies to God and man, is the most glorious event upon the records of time. On that grand and glorious day, the Messiah inaugurated his reign, which is to continue till the last vestige of sin is destroyed, and man restored back to the moral image and likeness of God. On that day remission of sins and the gift of the Holy Spirit, was offered to repentant sinners, through Jesus Christ, and life and a glorious resurrection beyond the grave was publicly announced to man, and thousands accepted the offered mercy and rejoiced in the consolations it gave. And from that grand commencement, still new glories of the heavenly mystery which had been kept secret from the foundation of the world, were continually unfolded and developed, until the grand scheme of redemption was fully made known as we have it left us in the Christian scriptures. And if such was the glory in the commencement of this grand affair, what will the consummation be? Far transcending all our conceptions. The day of its final consummation, the day of judgment, that day for which all others are but preparatory, will be the most overwhelmingly interesting, grand, glorious and sublime of any that has ever been witnessed. In our utmost stretch of fancy, the most sanguine conceptions fall far short of comprehending in all their grandeur, the awfully sublime and transcendently glorious affairs of that day; eye hath not seen, ear hath not heard, neither hath entered into the heart of man to conceive of the glorious realities that God has in reservation for those who serve and obey him. It has always seemed strange to us how that any sane mind can feel indifferent and unmoved in view of this grand affair pending in the

future, and to which we are most rapidly approaching!

It shall be our constant aim in conducting the second volume the of PIONEER, to prepare men and women for a favorable and happy reception on this day, by presenting the Christian religion, in its primitive simplicity, as delivered by the Savior and his holy apostles, from every possible stand point, so as to make all men, as far as possible, know, and feel, and comprehend, what is the highth and depth, the length and breadth of the glory of God in reservation for man.

D. T. W.

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## THE GREAT END OF CREATION.

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### WHY GOD DESIRES THE HOLINESS OF MAN.

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Thou art worthy, O Lord! to receive glory, honor and power; for thou hast created all things; and for Thy pleasure they are and were created.

—REV. iv. 11.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and *glory*, and blessing.

Blessing, and honor, and glory and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever.

—REV. v. 12, 13.

For of Him and through Him, and to Him, are all things; to whom be glory forever and ever. Amen.—ROM. xi. 36.

It is not for the purpose of making a display of Scriptures that we have presented here such an array of texts: but because of their connection with the subject, or rather subjects, at the head of this article and the use we expect to have for them, in the course of the discussion before us; which will be an attempt to show the great end or *design* of God in the creation of man; the world, and the Universe; and why He *desires* the moral purity and holiness of man.

We find that the great design of God, in the creation of man was not that of a mere exhibition of his wisdom and a mere display of his power, as these were so well known and attested throughout the intelligent Universe as to require nothing of this kind; but the paramount object He seems to have

had in view, was that of His own happiness and glory, and in the happiness and glory of *man*, which, as it were, are reflected back from man to Himself; as the mirror reflects back that which is cast upon it. Hence the apostle says most beautifully and justly; "But we all, with open face beholding as *in a glass* the *glory* of the Lord, are *changed* into the same *image* from glory to glory, as by the Spirit of the Lord." That is, by viewing ourselves and our own characters, in the mirror of the Gospel of Christ, we are enabled to see ourselves as we really are; and seeing the sinful features of our character, as far as there may be any, and whatever about us that is inconsistent with the word of God, we can divest ourselves of them. And as, in adding, putting on and adjusting the dress or clothing of our bodies, before a mirror, so as to render our persons as handsome as possible; as perfect we may say, as we can, according to our own ideas of perfection and those of society; so we must, not only *divest* our characters of every thing sinful, or displeasing to God, but we must *add* to them every thing, every trait, characteristic and quality required by his word; so as to render them as holy and morally perfect as possible; to be *individually* what the Church is required to be *collectively*, "holy and without blame before him in love," and, "a glorious" *character*, "not having spot or wrinkle or any such thing, but holy and without blemish." In fact, in order for the Church to have this character collectively, her members must possess it individually. And we will add here furthermore that as such *must be* the character of the Church, for Christ to receive it when he comes, and own her as his bride, so must be the character of the member, or disciple, for Christ to receive him. Hence the injunction to "*add* to your faith, courage" etc.; of producing the "*fruit* of the Spirit;" the importance of endeavoring to be found always "walking in the commandment and ordinances of the Lord blamelessly;" and that of "standing perfect and complete in the whole will of God."—Such is the importance of *holiness* of character, as to warrant this digression from our main subject.

As "God is a Spirit," and is revealed to us as an omnipres-

ent Spirit, pervading all things by his presence; as utterly incapable of tempting with evil, or of being tempted by it; and not having a body of flesh and blood as we have, and consequently not having the *animal* feelings of man; such are our ideas of *spirit*, abstract and independent of the body, that we are too apt to regard Him as incapable of *sympathy* or *feeling*, in reference to man; whereas nothing is further from the representations of Him in the Bible. The Psalmist, (Ps. ciii,) after saying: "The Lord executeth righteousness and judgment for all that are oppressed;" "The Lord is merciful and gracious slow to anger and plenteous in mercy;" and that: "He will not always chide; neither will he keep his anger forever;" then says: "Like as a father pitieth his children, so the Lord pitieth them that fear him." And it is said of the oppression of the Israelites by the Egyptians, that "their cry came up unto God," and that He "heard their groaning; and the Lord said to Moses: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows;" and we hear James saying of the reapers, whose pay was fraudulently and wickedly kept back from them by avaricious rich men, that "the cries of them which have reaped are into the ears of the Lord of *Sabbath*"—the Lord of *hosts*; and that "the Lord is very pitiful, and of tender mercy. All these passages go to show that God is not only a Being of infinite perfection in all his attributes; but that he is a Being of *sympathy* and of *feeling*; for if he is not, how can we reconcile these, and numerous other similar passages of the Bible, with his character?—as they consist of not mere *figurative* language, but of real sentiment? God as we have said is Spirit, or Mind; and we know that the *mind* of man is capable of sympathy or feeling; and that agony of the mind is sometimes the most intense that can be suffered; as we see in the case of our Saviour, in the Garden of Gethsemane, whose agony of soul there, was so great that it caused him to sweat, as it were, great drops, or "clots," of blood! And this too, the agony of Him, who was "God manifest in the flesh." In further demonstration of our subject, not

## THE END OF CREATION.

only is God spoken of, in figurative language, as having eyes, ears, etc. like man, and as seeing, hearing, etc. but we must know that He who has formed man as he is, with his mind, and all these attributes or faculties, as the *avenues* to that mind, by which it is connected with the external world, must Himself possess all these attributes or faculties—of seeing, hearing, etc.—in an infinite degree. Hence says the Psalmist: “He that planted the ear, shall He not hear? He that formed the eye, shall he not see? \* \* \* \* He that teacheth man knowledge, shall not He know?”—to which is added: “The Lord knoweth the thoughts of man, that they are vanity.” And not only have we numerous cases recorded in the Old Testament, of God’s *speaking* directly to man, but we have at least three recorded in the New: one at the baptism of our Savior; another on the mount of transfiguration; and again, in the Temple, after his public entry into Jerusalem, when Jesus addressing his Father, said: “Father, glorify thy name, then came there a voice from heaven, saying, I have both glorified it, and will glorify it again:” thus we have three instances of God’s *speaking* directly from heaven, without the intervention of human organs of speech.

Having shown all these things, as connected with our subject and as necessary to a proper understanding of it, we will continue on with its discussion. We learn, from the first quotation we have made at the head of this article, that God created all things for his *pleasure*; and that it is for that, that “they are and were created”—for the *pleasure* of God that they were made, and continue to exist. The enjoyment of pleasure, both of mind and of body, is, we know, the *attribute* of man, and the constant *object* of his being, in whatever way it may be sought; though the means employed are often of a wicked and even highly criminal character, and frequently, were not positively so, of a very questionable character; and the happiness or pleasure, thus obtained, is not only ephemeral and short-lived, but brings a *guilt* and consequences of an *evil* character, frequently lasting in their effects, and blasting to all future and real happiness in this life; and what is

## THE END OF CREATION.

infinitely worse; an *eternity* of misery and woe, in the world to come! The most beautiful rose has its *thorn*, and the most delicious sweets sometimes contain a virulent *poison*! The beautiful striped, spotted, speckled *serpent* has often *poisonous* fangs, which, when it has charmed the innocent and unsuspecting child, it can fasten into him, and destroy his life!—or the bird, as innocent and unsuspecting, and make a victim of it to its appetite! Hence the Devil selected the *serpent*, as his instrument with which to beguile Eve and thus make a conquest of Adam; and he is aptly termed that “old serpent,” who ever since has been fastening his sin-venomed fangs into the human family!

Pope, one of the most philosophical of poets, so well understood the universal desire of mankind for the enjoyment of pleasure, that he exclaims:

“Oh, HAPPINESS, our being's end and aim;

Good, ease, contentment, whatsoever thy name!”

Man is justifiable in the pursuit of pleasure or happiness—It is his right and the great end of his being—provided it is of the right character, that kind which God designed for him and which meets with His approbation; and that in the pursuit of it, he employs the right kind of means such as are sanctioned by Him in His Word. That God desires the happiness of all his creatures and particularly of man, the topmost stone in creation's visible pyramid, for whom the world and all things on it were made, is evident, not only from what we know of His character but from His declarations in the Bible; and where man mistakes or misses it, it is his own fault. God has richly provided all the *means* for his physical, moral and spiritual happiness, in the kingdoms of nature, favor, and glory; and invites him to come and partake. But he must use these means and in the way or manner appointed of God, in order to obtain the end they are designed to secure. The blessings to be enjoyed will not come to him unsought, or at his mere bidding, and without any effort on his part. In nature, if he would *reap*, he must first *sow* and *cultivate*; and in *grace* or favor the analogy holds as well—he must use the means which God

has ordained in His word, if he would become a partaker of the blessing promised. Any other—any of man's devising will cause him to fail of securing it—however he may imagine that he has obtained it; will end in a *fatal delusion*; and cause him to die "with a lie in his mouth!" As "like produces like," and, "the same cause produces the same effect"—so the means which God has instituted must be used to secure the end promised; and the attempt to obtain that end in any other way is certain to end in failure!

That the *happiness* of man, was the great object of God in his creation, is not only evident from his being created in the *likeness* of God, and thus as an intellectual and moral being capacitated for mental and moral happiness, and endless progression in knowledge, intelligence, virtue, holiness, etc. but from two considerations, drawn from the word of God: 1. The declarations of God, that he "wills not the death of the sinner, but rather he would turn and live;" on the conditions: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon;" and the exhibition of it in his forbearance, mercy and long-suffering with the sinners, when ripe for destruction; "not willing that any should perish, but that all should come to reformation:" and, 2. that hell was not made as a place of punishment for man; but was prepared for the devil and his angels; and man by becoming like them, renders himself unfit for heaven, and fit for thier place of punishment.

As God is infinitely *holy*, his own pleasure, happiness and glory must be of that character; the angels of heaven must be *holy*; and *man*, in order for God to take pleasure in him; and for him to enjoy His favor, be happy in his approbation and secure heaven, must be *holy* too. And the more nearly he approximates the holiness of God, the greater the advances he makes towards it: the greater will be the pleasure of God in him, and the greater will be his own real happiness. Hence the great stress laid upon *holiness* of character every where in the Bible, and the many injunctions to it: as: "Be ye holy

as I am holy"—“ Be ye holy in all manner of behavior ”—  
 “ Be ye holy, as your Father in heaven is holy ”—“ Without holiness, no man shall see the Lord ? ” And all the pleasures and enjoyments of man whether physical, moral or intellectual, must be in harmony with this principal—must not infringe upon, or violate it in any way—and in order to this end, all his passions, appetites and desires, must be regulated and governed by the word of God, under due control, and in harmony with the Scriptures and his own reason and conscience. Hence the great importance of holiness to man ; and its absolute necessity to his enjoyment of real happiness in this life and eternal happiness in the life to come.

Now in order for man to be translated out of the kingdom of Satan and sin, into that of the Lord Jesus Christ, and to be made meet for the inheritance of the saints in light, he must have his mind and heart operated upon by the Spirit of God ; and the great, the distinguishing adjunct of that Spirit, that which forms its great characteristic, is, that it is HOLY, the *Holy Spirit*, the *Holy Guest* of the Church. Nor only this. Not only must he be operated upon by that Spirit, through a *faith* produced by the word of God ; not only must the love and life of sin in him be destroyed ; a new, *spiritual life* imparted and the *guilt* of sin removed by the cleansing and purifying efficacy of the blood of Christ in baptism ; but he must receive into him that *Holy Spirit*, as a *Holy Guest* to abide in him as an individual, as in the Church collectively ; and in order to the overcoming of the power of sin, and the destruction of its dominion. Paul, after telling the Roman Christians that they had been buried with Christ by baptism, and raised up from the watery grave, as Christ was from the dead, to walk in newness of life ; that their old man, their former sinful life, had been crucified with him, that the body of sin might be buried in this grave and left behind them there ; and after showing their obligations to live a life of holiness says to them : “ For sin shall not have dominion over you : for ye are not under the law, but under grace. ”—not under the Jewish law, that condemned to death for sin without mercy, but under a system of

favor, where you can receive the remission of your sins and have the indwelling of the Holy Spirit. Such is the great importance of this reception and indwelling of the Holy Spirit, to the Christian, and so entirely is he a stranger to it before he becomes one, that Peter calls it a *gift*; and on Pentecost told the believing penitent Jews, who enquired what they must do, to reform and be baptized in the name of Jesus Christ, in order to the remission of sins, and they should receive the gift of the Holy Spirit; and again on another occasion, he told the Jews, that God gives his Holy Spirit "to all them that obey him," in thus obeying the gospel of Christ. Paul tells the Corinthians, that by this one Holy Spirit they had all been baptized into one body, and "been made to drink into the the same Spirit;" and says to Titus: "not according to works of righteousness which we have done, but according to his own mercy, he hath saved us, by the bath of regeneration"—in baptism, in which we are born of water and of the Spirit—"and the renewing of the Holy Spirit; which he shed on us abundantly"—after our baptism—"through Jesus Christ our Savior: that being justified by his grace"—made free from our sins by his favor—"we should be made heirs according to the hope of eternal life," which "enters within the veil" of immortality.

But in order that man might become assimilated to his Creator in holiness, goodness, righteousness, love, mercy, and all the attributes of a holy, pure and perfect character, and thus be enabled to ascend higher and higher in the scale of progression, in the Divine life, and become prepared for heaven, "meet to be a partaker of the inheritance of the saints in light;" it was necessary for God, as the Logos, or Word, to become incarnate, to assume the form of man; which He did in the person of our Lord Jesus Christ, who united the Divine and human natures in himself, God and man both, and was thus the son of God and the son of man. By having all these Divine attributes of holiness, righteousness, love, etc. presented to him, in infinite perfection, in a being of his own form and nature; who in himself should make a manifestation of all these

and of the character of God himself to man, and who should keep the law of God and completely fulfill it in every particular and in every iota of it, and thus "magnify it and make it honorable;" who should completely triumph over every temptation and every sin of man; who should finally triumph over death and all the "powers of darkness;" and who should, by raising from the dead to a new, glorious and never-ending life, reveal to man immortality and eternal life; by having all these thus manifested and presented to him, and all the means provided in the word of God, and by the life, death and resurrection of Christ, man would be enabled to conform himself to the Divine image of God, and become assimilated to him in all these attributes of holiness, etc. and by a life of continued conformity to attain to the resurrection from the dead unto everlasting life, happiness and glory!

Hence Jesus is represented as "the effulgence of his" Father's "glory, and the exact representation of his character," and as "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." And John, speaking of the incarnation of the Logos in him, says: "and we beheld his *glory*, [on the mount of transfiguration,] as the glory of the only begotten Son of God, full of favor and truth." And then we have the reason for his incarnation and mediation: "Forasmuch then as the children are *partakers of flesh and blood*, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." As he came into the world, not to redeem angels, "he took not on him the nature of angels; but of the seed of Abraham;" and hence, "in all things it behooved him to be made *like* unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

And such is the greatness and importance of the change to be effected in man, by this mediatorial and remedial system—such the change in his disposition, heart, life, conduct, character, state and relation—in reference to God, Christ, the Holy Spirit,

angels, his fellow men, and the world of nature, animate and inanimate, that it is termed a *new creation*; Christians are said to be "created a new unto God by Christ Jesus; and that "old things are passed away; and, behold, all things are become new."

The great object of this new creation we find to be the elevation of man from the low and degraded state in which he has been placed by sin, to one that shall make him a son and heir of God and joint heir with Christ; stamp upon him the moral and spiritual image of God as in Christ; and assimilate him in holiness to his Creator. "For whom he did foreknow, [formerly acknowledged] he also did predestinate to be conformed to the image of his Son." And: "ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the *image* of him that created him." And again: "And that ye put on the new man, which after God is created in *righteousness* and *true* HOLLINESS." And thus in proportion as man is truly righteous and holy, will his real pleasure be increased and his happiness augmented; and in that proportion will be the happiness and pleasure of his Creator in him: which is all ultimately to result in eternal happiness and glory. "Moreover," continues the apostle, "whom he did predestinate, them he also called; and whom he called, them he also *justified*; and whom he justified, them he also *GLORIFIED*." Hence when Jesus comes again, it will be, "to be *glorified* in his saints;" and every tongue "shall confess that Jesus Christ is Lord to the *glory* of God the Father." Finally: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be *glory* and dominion forever an ever. Amen."

J. R. H.

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I see the unprofitableness of controversy in the case of Job and his friends; for if God had not interposed, they would have continued the dispute to this day, had they lived so long.—*Newton*.

## BACKSLIDING OF CHRISTIANS.

As we have already shown, in another article, the *backslider* in religion is a different character from the *apostate*—though there is always danger of backsliding continuing until it ends in hopeless apostasy, as has often been the case. Besides it is a dangerous condition—one of sin and temporary alienation from God—in which, should one die, there would be no hope of salvation in heaven for him; as he must reform from sin, receive pardon, and be reclaimed to Christ, before he can gain admission within the pearly gates of the New Jerusalem.

As we have shown, the *apostate* is one who has renounced Christ as the Son of God and Savior of the world; regards his death as no sacrifice for sin and his blood as no better than that of an animal or common malefactor; and “does despite to the Spirit of favor,” or the Holy Spirit, who attested his claims, and vindicated his character as the Son of God by his resurrection from the dead; while the *backslider* is one who has never renounced Christ, and has not been guilty of any of these things, but who has been led off by temptation, love of sin, or other evil causes, from the path of Christian duty. Hence he can be reclaimed, and brought back to Christ; while the case of the apostate is one without any chance of reclamation! Some worthy and estimable professing Christians, who have been so unfortunate as to fall into sin and become guilty of backsliding, have been led into great distress of mind, for fear that their case was that of the apostate, and that they had forfeited the favor of God, and could never regain it, and were doomed to be lost to all eternity! This has been occasioned generally, by a misunderstanding of the language of the New Testament; and applying to their own cases what was meant of the apostate.

James describes the case of a backslider and his being reclaimed, when he says: “Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.” (Jas. v. 19)

20.) Here we have a plain case of the *backslider* and see that he can be reclaimed ; and we also see his dangerous situation ; for the one reclaiming him is described as *saving a soul from death* ! Backsliding, like apostasy, is something that the Christian should guard against, and be ever on the watch against it. Hence the great importance of constant watching and prayer ; and hence the frequency with which it is enjoined by our Savior and the apostles. “ *Watch and pray lest ye enter into temptation* ” — “ *watching thereunto with all perseverance and all prayer.* ”

Paul also speaks of the case of a backslider and his reclamation, when he says ; “ Brethren, if a man be *overtaken* in a fault *ye* which are spiritual, restore such a one in the spirit of meekness ; considering thyself, lest thou also be tempted. ” ( Gal. vi. 1. ) The being overtaken in a fault, is evidently the same as being tempted or led off into sin ; and the expression, “ *restore such a one,* ” shows that he had *backslided*, and had to be *reclaimed* ; while the expression, “ *ye that are spiritual,* ” shows that he had become “ *carnal,* ” a sinner. The *spirit* in which they were to restore him, deserves notice—that of *meekness* ; and the caution to them, against their being “ *tempted,* ” shows he had been led away by temptation of some sort. Paul also, in his epistle to the Corinthians speaks of one who grievously sinned, and had to be excluded from the congregation ; but was, it seems, *restored*, on his penitence and reformation.

These passages of Scripture, and the remarks we have made will show sufficiently the *character* of the *backslider*, and that his case is not a hopeless one, but admits of his being reclaimed, and not like that of the *apostate*, who wilfully renounces Christ, throws away or loses all faith and confidence in him, and persistently rejects the only remedy for his recovery and salvation. Like Esau, he sells his *birthright* to heaven, which he received when he was “ *born of water and of the Spirit,* ” for the sinful pleasures, deceptive allurements, and false honors of the world — after for that of less value than a “ *mess of pottage ;* ” forfeits the promises and favor of God ; and can then “ *find no room for reformation,* ” though he may “ *seek carefully with*

tears ; " but instead, " a fearful looking for of judgment and fiery indignation " of the wrath of God !

But the case of the *backslider* is a most dangerous one, as we have shown, for if he *die* in that condition, he cannot obtain heaven, as there are no promises of God to such ; and if persisted in his course, it will be almost certain to end in irreclaimable apostasy ! The best way to avoid backsliding, is to carefully shun, as we are commanded in the word of God, not only evil itself, but " every thing that has the *appearance* of evil " —to avoid all the sources and places of temptation, and resorts and haunts of wickedness ; and to " live soberly, righteously and godly in this evil world, looking for the blessed hope and glorious appearing of our Lord and Savior Jesus Christ," to whom be glory, honor and dominion forever and ever. Amen

J. R. H.

WINCHESTER, Scott Co., Ill., April 28th, 1862.

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(For the Pioneer.)

LIVE AND LET LIVE.

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I have frequently thought that it would be profitable to call the attention of the brethren to certain lessons taught by Paul in the 12 chapter of Romans and the 12 of 1st Corinthians. Selfishness, one of the chief sins of our frail nature, often obtrudes itself, like Satan among the sons of God, into the very midst of our religious services. Paul discovered its brazen front even among the brethren in Rome and Corinth who were possessed of spiritual gifts. It was causing some to think more highly of themselves than they ought to think, and some to think much less of others than they deserved. Some that had the gift of teaching were not content to exercise it, but constantly aimed at exhortation ; some that could prophesy were much discontented because they could not work miracles ; and some that could speak in tongues, because they had not the gift of interpretation of tongues. Sometimes the eye would say to the hand, I have no need of you ; and sometimes the foot,

through the same inordinate self-consequence would say, Because I am not the hand I am no part of the body.

The lapse of ages has not witnessed the death of this feeling, nor its banishment from the place it had usurped among holier things. We see some manifestations of it at the present day, and I trust that if I take the liberty to point out some of them, I will not be considered too censorious, especially as I have the example of Paul to sustain me.

When this Reformation was in its infancy, it was glory enough for a speaker or writer to be able to teach the most elementary things of the gospel effectively. But as time advanced, and brethren studied the word of God more profoundly, finding, in the meantime, a vast number of congregations gathered together who needed to be built up nearer the measure of the stature of the fulness of Christ, they saw the necessity of making some advance upon the subject matter of their former teaching. It was easy to see, that such preaching as was merely suited to *filling* up the congregations, was not well suited to *building* them up; that the youth would starve upon the milk that had nourished the child. Various efforts were made to supply this defect. Some of the brethren entirely abandoned the preaching of what had been styled "first principles," and sought for entirely different themes. Others, shrinking back from the bold advance made by the reformation, began to seek, in a partial return to the old forms of orthodoxy, the means of edifying the churches. Both these parties united in the most contemptuous denunciation of a third class, who were content still to hammer away upon first principles: and it became a common thing to hear brethren express themselves as entirely disgusted with preaching "*faith, repentance, and baptism.*" Even to this day preachers and writers, who, either through preference, or through want of information, still cling to the old themes, and are sneered at by these classes of brethren, as though they would silence them altogether if they could. Like the dog in the manger, they will neither preach first principles themselves, nor permit others to do so.

Such brethren seem not to be aware that they are pursuing

the very course condemned by the apostle in the passages above referred to. Admit, if you please, that the preachers who know nothing more than first principles, hold the humble position in the body represented by the feet; yet the eye cannot say to the foot, "I have no need of thee." They are doing a good work, a necessary work; and it is certainly both foolish and wicked to discourage them from doing this, simply because this is all they can do.

The folly of these denunciations is still further manifest, from the fact that the laborers denounced are the very men who plant the cause in new places, and gather together the congregations upon which the more skillful laborer may employ his talents. Without them, the progress of the truth would have been checked long ago, and the churches might have sunk back into the dignified coldness and deadness of Presbyterianism. A frozen corps seated upright in an easy chair, is a fit emblem of the churches and preachers we would soon have, if the zeal and fervor of those who love to propagate the elements of the gospel were expelled from our pulpits and presses.

The denunciations of which we speak are not only wrong in spirit and policy, but they betray a very contracted and entirely mistaken view of the whole subject. The man who expects to go on to perfection in the edification of a church, by abandoning entirely the preaching of first principles, is like the teacher who would expect to have no further use for the alphabet after his classes had commenced learning to read, or for addition and subtraction when they had reached equations. The elements of any science constitute the skeleton upon which all the parts are adjusted and all its movements depended. When you have exhausted the combinations of which the English alphabet is capable, you have exhausted the thoughts and sentiments which the language can express. Not less true is it, that when you have exhausted the themes, faith, repentance, and baptism, you have exhausted the whole gospel, the whole Bible. The specific objects of faith include all the facts and promises of the whole Bible; and the examples of faith, all the personal narratives of its holy men and women. All

the goodness and severity of God displayed in the entire volume, are means of inducing repentance; and the obedience which begins with immersion, when extended to its full limit, reaches all the duties of a godly life. The preacher, therefore, and the writer, who would perfect the disciples in the knowledge of the truth, so far from abandoning these themes, will find them growing up before him as he studies more deeply the word of God, until they reach out to every department of religious duty, and link themselves to all the enjoyments and all the hopes of the christian's heart. The trouble with those who have grown weary of thinking and speaking upon them, is really that they have studied them so superficially, and followed so parrot-like the utterances of other men, that they have never learned how to think of them and speak of them as they deserve. Let such men bend their minds down to a closer and more detailed investigation of all the connections of thought that cling to these simple elements, and they will begin to learn the secret which enabled the apostles and primitive evangelists to dwell upon them with unwearrying interest. Among the latest of all the epistles of Paul, he gives us his most elaborate dissertation upon faith, and in all his letters to well grown congregations, his allusions to immersion, to repentance, and to the good confession, are frequent. The very best writers and speakers among us have as yet only skimmed the surface of these deep themes and he will prove himself most successful both in the edification of the church, and in the propagation of the truth, who studies them the most profoundly.

I must add to these suggestions, that the dogmas of sectarianism will never be supplanted by scriptural truths, without a vigorous and persistent discussion of the issues involved. No truth ever was or ever will be propagated by saying nothing about it, nor will silence ever uproot any error. If the friends of truth say nothing about baptism, the people will be sprinkled forever. And if you say nothing against the erroneous teaching and practice of your neighbors, they will conclude that you consider the difference between you and them one of mere preference, not of principle. All the advantage that the Ref-

ormation has gained over the opposing sects, has been by discussion ; and whenever we begin to ignore the questions at issue, our progress will be checked. There was a series of years within the decade that terminated with 1860, in which it had become quite unusual to preach first principles, and brethren were becoming restless, and looking around for every kind of invention to cure the prevalent evil. Some were for going back towards orthodoxy ; some for a more Presbyterian organization of the churches ; some for abolishing the Eldership and substituting a *Pastorship* ; and some pronounced the Reformation a failure. Most fortunately, at this juncture, Bro. Lard's caustic and brilliant review of Jeter made its appearance, filled with original and happy thrusts at the idols of orthodoxy which some brethren had begun to worship, and with a most triumphant defense of those "first principles" which others had learned to despise. It immediately started a new pulse thrilling through the veins of the brethren. A strong reaction in favor of the primitive doctrine and practice was almost immediately apparent, and the course pursued by several of our periodicals has steadily sustained it to the present time. The result has been a degree of progress, both in the increase of numbers and the spiritual growth of the churches, unprecedented in our history.

The disparagement of brethren who know nothing but first principles, is not less objectionable than the disparagement of writers of inferior literary attainments. Brethren sometimes complain bitterly that our periodicals are filled up by authors who cannot write grammatical English, and whose ideas are frequently as uncouth as their style. Now a man of generous spirit, not disposed to be a pestilent fault finder, upon observing such a state of things, would be likely to reason upon it somewhat in this way. Certainly our editors are not disposed to prefer ungrammatical essays to those that are written in better style ; and it cannot be that brethren who buy the papers prefer an inferior literature. Why then is it that both the editor and the reader are compelled to put up with that which they do not prefer. Clearly, it is from one single rea-

son, that the better class of writers ~~will not~~ do the writing that is required. The columns of all the papers are open to them, and their contributions are solicited, yet they refuse to write, and still grumble at the incapacity of those who do write. Thus again do we see the dog in the manger. If we are to have a better literature, it will never be secured by snarling at the papers and periodicals we have, but by taking hold of them and making them what they ought to be. We could have a periodical literature which would be an ornament to us, if the talent which we have for writing would only take hold and work. There is an almost boundless field of usefulness open here, and the Lord calls for laborers to enter the field. "To him who knows to do good and does it not, to him it is sin."

But upon this subject, as well as upon the preaching of first principles, many brethren commit a very serious mistake. To decry a writer and try to cripple his influence *merely* because he writes ungrammatically, is like denouncing the general who wins a battle because he did not do it according to the maxims of military science. It very often happens that the most powerful writers are men of little education or literary taste, whilst the very men who would criticise them most severely, if for a moment put in their places, would be found the perfection of weakness. Some of us can recollect such events as the starting of new papers for the avowed purpose of introducing a higher order of literature, which soon proved not only sickly and short lived, but positively inferior in literary merits to the papers which they were designed to supplant. After all, the true test of excellence in either a writer or speaker is the degree of influence for good which he can exert. I recollect once holding a meeting with a brother whose method of reading the scriptures and hymns before the congregation was so decidedly objectionable to me, that I resolved to take some favorable moment to give him some advice upon the subject. But about the conclusion of the meeting, quite an intelligent brother, in conversation about our sermons etc, remarked to me: "Bro. McGarvey, I see that Bro. E. beats you badly in

one thing, and that is in *reading*." I was considerably taken back, and felt very glad that I had not yet made my criticism to the brother. The truth is, it takes all kinds of people to fill up a world, and it takes all kinds of preachers and writers to suit the peculiarities of these different kinds of men. God has made us all, with all our peculiarities, and has adapted each one of us to a particular work that no one else can do so well. We are not, therefore, to make the excellences of any one a standard for all; but, demanding of each only that he shall be honest and speak the truth, bid him work on industriously with the tools that God has given him.

J. W. MCGARVEY.

LEXINGTON, Ky., April 30, 1862.

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For The Pioneer.

### SUSTAINING OUR PREACHERS.

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In looking over the April no. of the *Pioneer*, I had my attention attracted particularly to an article on the above subject from the pen of an unknown brother to me, over the signature of "*Christian*:" and from the manner and spirit in which he writes, he is truly entitled to the appellation, as the poet young says:

"A Christan is the *highest style* of man;"

I feel truly thankful to brother "*Christian*," for the interest he manifests in the welfare of preachers; and regret to say that I have met with but *very few* who have manifested the same. The brethren too generally, I regret to say, are too neglectful of and seem to be too insensible to, the *needs* and wants of our preachers! They somehow do not seem to set a proper estimate upon their services, and do not see their value and importance to the cause of Christ! Let me ask, had it not been for our *preachers*, where would this Reformation have been, and what would it be now!

And though our *writers* exert an influence tenfold greater and more extensive than our *preachers*, they seem to regard their

importance tenfold less, and to underestimate them in the same ratio! They hardly ever think of remunerating *them* for their services, or of contributing any thing to sustain them in their labors! And I ask are they not deserving of being sustained? We have men among us that are but second or third rate preachers, but who, when it comes to using the pen are among the ablest men we have. They seem to possess a peculiar tact or talent for writing; and to be in another sphere altogether from what they are, when they engage in preaching. And, I ask again, shall they not be sustained in that vocation, as well as our preachers in theirs!

And there are some other things, in reference to our *writers*, that the brethren seem not to consider. In the first place, it takes *time* to write, and some articles that require a great deal of research, investigation, study etc. require a good deal of *time* in their composition, as I know by experience; and "time is money." In the second place, the cost of the *paper*, that the writer has to use, is an item of importance. And in the third place, if he writes much for our periodicals, the item of *postage* on his letters is one that amounts to a good deal in the course of a year. Now put these items together; and they will amount to a considerable sum in the course of a year, much more than might be supposed by most of the readers of our periodicals. I can here speak from *experience*, as I have, in the course of my life as one of our writers, paid, if I were to say *hundreds* of dollars, in such expenses, I do not know that I would miss it far; and, I regret to say, but little of it—but a *few* dollars, comparatively speaking—have been contributed to me by the brethren! And here I must say something, which I regret to mention, but truth and candor compel me to speak it out; as it does not reflect well upon the brethren. I have sometimes experienced more liberality from men of the world—men not brethren—than I have from those that were!

The fact is, that our brethren will have to do better, in sustaining our preachers;—or we will soon have none in the field!—I mean none who can devote their whole time and at-

tention to evangelizing. I find that even in this country—in the State of Illinois, where we have so many brethren, and where, as we say, you are “hardly ever out of sight of them”—our preachers, in some places, are becoming very scarce; and you hear complaints about it, and the cry is beginning to be heard:—“We want preaching, we want more of it, we are needing it badly, the cause is suffering, and the brethren are becoming cold, and lifeless, and falling away, for want of it! etc.” What is to be done? Let the brethren sustain them, I mean such as are worthy of being sustained, and we will soon have plenty of them in the field.

I will remark here, that our brethren, almost every where I go, seem to be too careless and inattentive to the *wants* of our preachers! They hardly ever make any enquiry into their wants and needs—whether they have means to supply their wants, purchase clothing, pay their expenses in travelling, etc. They will see preachers' cloths becoming threadbare, see him “out at the elbows” and “out at the knees,” as we say, and his boots or shoes coming to pieces, and see him almost hatless; and pay no attention to such things whatever!—but let him get along just as he can! Brethren, this is all wrong. You should not be so oblivious to these matters. You can do a little for him. Suppose the brethren contribute a *dollar* a piece, where a travelling preacher preaches, or even *fifty cents*, you will enable him to get along well and supply his wants. And this would be a small sum for almost any brother to contribute. Or, if you would only give him a *dollar* for each *discourse*, he preaches, it would be better than *nothing*. I know that the times are hard, money scarce and difficult to get, taxes high, etc. but I am speaking in view of all these things. Do what you can for him if as a preacher or writer, or both, and and a Christian, he is deserving.

But, say some of the brethren, the preacher should let his *wants* be known to the brethren. Brethren, this is a very delicate matter with preachers, and one about which they are generally very diffident. If they make their wants known to the brethren, they become liable to the accusation of begging.

and of being called beggars! No, you should enquire into them yourselves, and, as far as you can, relieve them.

Brethren too generally think, that if they have no *money* to give a preacher, they cannot do any thing for him. This is a mistake. Are you not able to give him *clothing*; goods to make them if you are a merchant; *corn*, or *wheat*, or *flour* and *meal* *meat*, etc. if he has a family? Most certainly you are. If he can get these things they will answer all the purposes of money to him, since he would have them to buy. In this way, it would require but little money comparatively to supply his wants.

Remember that Paul says: "The laborer is worthy of his hire," in reference to preachers; and: "They who preach should live by the gospel;" and let us hear less of your remissness here. Sustain our preachers, and you will soon have plenty of them in the field.

#### AN OLD PREACHER.

For The Pioneer.

#### REVIEW OF B. H. S. ON THE KEYS OF THE KINGDOM.

BRO. WRIGHT—*Dear Sir*: I wish to say a few things in reference to bro. B. H. S.'s idea presented in the last issue of the Pioneer on "The Keys of the Kingdom." Bro. S.'s final exposition appears to me to be wide the mark, and to suit his theory Christ should have said to Peter, I give unto thee the keys of the kingdoms of heaven; but he says the kingdom of heaven in the singular. Let us look at that a little, as truth is what we are after. Our Saviorsaid, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." We agree with our bro, that the term keys, is to be understood metonymically; and simply means authority given the apostle Peter to bind something upon men, and also to loose something. The old idea that one key was used to open the door to the Jews, and the other to open the door to the Gentiles, is a false

position, as bro. S. affirms, for then we would have two doors into the kingdom. It was said to the apostles "Whosoever sins you remit they are remitted, and whosoever sins you retain they are retained, and whatsoever you bind shall be bound, and whatsoever you loose, shall be loosed, etc. Our Savior, Christ, saw fit to bind something upon man in the form of positive law, and proposed to loose man from the guilt of sin upon certain conditions; and as the Lord always has perfect order in every thing, he committed authority into the hands of Peter, who stood at the head of the apostles using the power or authority committed to his care, as expressed in the phrase, I give unto thee the keys of the kingdom of heaven, and on pentecost he used them. First by commanding the Jews to do something; for a command coming from such authority is a binding. In the next place he proposes to loose man from sin by which he has so long been bound down. Hence Peter commanded the Jews to repent and be baptized in the name of Jesus Christ. Thus the binding, now the loosening from the guilt of sin, the remission of sins, gift of the Spirit, etc. We have clearly in this case, the binding and loosening referred to by the Savior in the premises when he gave Peter the keys of the kingdom. And hence all men are bound, or rather it is bound upon all men to repent and be baptized by the authority of the Lord Jesus Christ, vested in the apostle, before he can legally claim to be released from his sins. That the Lord had especial reference to his kingdom that was soon to be set up, in connection with the keys, no one will doubt, as it was a momentous matter. I submit these suggestions in hope of eliciting light.

Yours as ever.

J. S. ALLEN.

BETHANY, Mo. April 20, 1862.

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### POSSIBILITY OF APOSTASY.

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Several months since we wrote an article for the *Pioneer*, on the subject of "*Apostasy and Backsliding*;" but the great difficulty in understanding some passages of Paul on the sub-

ject, in his epistle to the Hebrews ; and the distress of mind, into which some estimable brethren and sisters, have been thrown, who have been guilty of *backsliding*, by engaging in dancing and sinful things of that character, as well as in other kinds of sin ; as well as to guard the brethren and sisters against being led off by temptation into the “ snares of the Devil,” and thus falling from their steadfastness to Christ ; have induced me to write some articles upon the especial subject of *apostasy from the Christian profession*.

In doing this I shall begin with the possibility of apostasy ; for if I can show that it is *possible* for the Christian to *apostatize* from his high calling and holy profession—from his steadfastness to Christ—and to fall from a state of favor with God—then the *danger* of apostasy will be apparent, and the *necessity* of constant *watchfulness* to guard against it, and *perseverance* in the Christian life, in order to attain unto eternal life. There are a great many professing Christians who believe in what is termed the doctrine of the “ final perseverance of the saints ”—not in the *necessity* of persevering until death, in order to obtain the immortal crown, but—that all the saints will persevere and finally be saved in heaven. They contend, that when a person is truly converted to God and becomes a real Christian, it is impossible for him to apostatize—to fall away from Christ, and be eternally lost. When such fall away, they say they were never really converted, and “ tell from grace ” for “ the want of grace ! ”—that “ once in grace, always in grace ”—and that though the real Christian may be led away by temptation and be made to act wickedly and sin grievously against God, yet there will be always left in him a spark of the Divine life he received at first, which will be *kindled* again into the flames of the love of God, etc. Such is the reasoning we hear on this subject, if it can be called *reasoning* at all.

Now there is nothing more clearly taught to our mind in the Bible than the *possibility* of apostasy, as well as the danger of it to the Christian. The very constitution of the human mind—the faculties and powers belonging to man—show that it is possible. The faculties and powers of the mind, in connection

with those of the body, which enable man to become a Christian,—which give him the ability to do so—render him, in the use of them *liable to fall* from that state of favor into which he was introduced, in becoming one, and to *lose* all the spiritual life he possessed. Before man could become so situated that he cannot apostatize, he would have to undergo a complete *change* in all his faculties of both mind and body, from what he is—a *radical change*—and he would have to be so constituted as to become *incapable of sinning*; for just as long as he is capable of sinning against God, he is *liable* to apostatize and fall! He would have to be made a mere moral *machine* to act only as he is acted upon—by some abstract operation of the Holy Spirit—and this is what Calvinism and all these systems of *eternal election* and *final perseverance*, make him! He would have to cease to be *man*, and become something else—an angel, or some other being!

Now if ANGELS fell from their pure and holy state, can we expect *man* to be exempt from the liability to fall? Most assuredly not. And yet they *did fall*, some of them, as we learn from the Bible. Jesus says: And the *angels* which kept not their first estate, but left their own habitation, he [God] hath reserved, in everlasting chains under darkness unto the judgment of the great day.” (Jude 6v.) And Peter, on the same subject says: “For if he spared not the *angels* that sinned but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment,” etc. (2 Pet. ii. 4.) Now if ANGELS sinned and fell, how can man be exempt from the liability to, the possibility of sinning and falling too? The idea would be absurd, and contradictory of both reason and revelation!

Again, here is the case of our first parents, in the Garden of Eden, made in the image of God and created in a state of purity and innocence. Yet, with the awful consequences before their eyes, they yielded to the temptation of the Devil, broke the law of God, *sinned* and *fell*! And can it be possible that their descendants, with constitutions impaired and shattered by the fall, and the contagion of sin all around them, can be placed

in a state on earth, from which it is impossible for them to apostatize and fall? Such a thing is not possible, as man is constituted and situated. Both reason and revelation, as I have said contradict and refute the idea!

Let us come to the New Testament, which contains the Christian system of religion and see what the apostles say on the subject of the possibility of apostasy. We here have "line upon line" on it. It seems to have been one of the great objects of the writers of the epistles to prevent Christians from apostatizing. Hence the many exhortations and admonitions in them to perseverance, and the many warnings to Christians against sinning and falling or apostatizing!—to be careful not to *fall* from their steadfastness in Christ—to take heed lest there be in them an evil heart of unbelief in departing from the living God, etc. But if apostasy is *impossible* to the Christian how absurd, unnecessary, and unmeaning, are all these warnings and admonitions! How useless and nonsensical are they all, if there is no possibility, no danger, of apostasy! There would be just about as much sense and reason in them, as if I were to see a man walking along a perfectly level road, in a level country and begin to warn him against falling down a dangerous precipice, when there was no precipice and no danger near!—and up to exhort him, and remonstrate, and plead with him, on the *danger* and *liability* of falling down it, and no sign of any precipice about him any where!! There would, we say, be just about as much reason and good sense in giving such warnings and exhortations as in the apostles warning Christians, as they do, and urging them to persevere, if there was no possibility and no danger of apostasy! The very warnings themselves, which we find all through the epistles are proof sufficient of the possibility and danger! If there had been nothing of this sort they would not have been given, for "God does nothing in vain."

Let us hear what Paul says on the subject, in reference to himself: "I keep under my body, and bring it into subjection lest that by any means, when I have preached to others I myself should be a *castaway*." (2 Cor. ix. 27.) Now if Paul, the

great apostle to the Gentiles—one of the most pure, holy and righteous men that ever lived, and presented as an *example* for Christians—had to “keep his body under,” and impose a constant restraint upon his passion and fleshly appetites lest he himself “should be a *castaway*,” or become an *apostate*—which is the same thing—are Christians in no danger of apostatizing?—is it impossible for them to fall away?!

Again, in the next chapter, after telling the Corinthians that the Jewish fathers were baptized into Moses, “in the cloud and in the sea,” and “did all eat the same spiritual meat; and all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ;” he speaks of their being overthrown in the wilderness, on account of their sinning and rebellion against God; tells them that “these things were *our examples*; to the intent we [Christians] should not lust after evil things, as they also lusted;” and then winds up by saying; “Wherefore let him that thinketh he standeth *take heed lest he fall*.” (1 Cor. x.1—12.)

Was there *no possibility* here of their falling or apostatizing—no *danger* of it? Then why all these warnings and admonitions? The very expression, “let him that thinketh he standeth *take heed lest he fall*,” *implies* this danger and possibility as strongly as language can!

Peter also speaks of this possibility and danger, in some two or three places, in his epistles. After speaking of the destruction of the world by fire,—exhorting Christians to “be diligent” that they “may be found of Christ in peace, without spot, and blameless”—and speaking of somethings in the epistles of Paul that were hard to be understood, which they that are unlearned and unstable *wrest*, as they do also the other scriptures, to their own destruction”—(and it is to *Paul* that those who contend against the possibility of apostasy generally go!)—he says: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also be *led away* with the error of the wicked;” and certainly there were both *possibility* and *danger*; or he would not have given such a warning.

Again, after exhorting Christians to add to their faith courage, knowledge, temperance, patience, godliness, brotherly-kindness and love, he says to them : " Wherefore the rather brethren, give diligence to *make your calling and election sure* : for if ye do these things, ye shall *never fall*."—2 Pet. i. 10. The apostle by telling these Christians that if they did these things they should "*never fall*," intimated as plainly as language can intimate, that if they *neglected* them they *would fall*. His language is as positive as language can be, in implying the *possibility* of apostasy.

Once more from Peter : " For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and **OVERCOME**, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to *turn from* the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is *turned* to his own vomit *again* ; the sow that was washed to her wallowing in the mire." (2 Pet. ii. 20–22,) Here again we are told the *possibility* of apostasy, language equally as plain as that of the preceding quotation ; and to *deny* that possibility, and the *danger* of it, as we find here and elsewhere, is to contradict and deny the *word* of God itself!

Had we the room to spare we could add still more to these quotations, equally as strong and conclusive ; but we can add only one or two more, on this part of our subject. We have testimony direct and positive from Paul, who says to the Galatian Christians : " Christ is become of no effect unto you, whosoever of you are justified by the law ; **YE ARE FALLEN FROM GRACE**." (Gal. v. 4,) He tells them positively, that all such among them are *fallen* from the *favor* of God ! Language could not be plainer or stronger on the subject. It needs no comment, for it is *positive*. Again, he says to Timothy : " Holding faith, and a good conscience ; which some having put away concerning faith *have made shipwreck* : of whom is Hymeneus and Alexander ; whom

I have delivered unto Satan, that they may learn not to blaspheme." (I Tim. i. 19, 20.) Here we have two persons mentioned by name, who had made shipwreck of their faith—had lost it entirely and all their confidence in Christ—and were delivered over to the Devil—abandoned and given up to him, to put an end to their blaspheming! If this is not a case of *actual*, real *apostasy*, we know not what is! It was not the mere *possibility* here but the *reality*, the *fact* itself.

Having amply and sufficiently proven the *possibility* of apostasy, and sufficiently discussed this part of the subject, we shall, in another article, take up the subject itself. And here we will remark, that there is a great difference, a wide distance, between *apostatizing* from the Christian profession, and *backsliding* in reference to it—a distinction and difference important to be observed between the two. The apostate from the christian profession is one who having been a real Christian, a genuine disciple of Christ—having believed on him, confessed him, and put him on in baptism; then *renounces* him entirely, loses all his faith, and casts away all his confidence in him—turns *infidel* in reality, becomes an *alien* again, an habitual *sinner*, and goes back to "the weak and beggarly elements of the world! Such is the character of the real *apostate*. The *backslider* is a different character entirely from this. He has never renounced Christ, nor cast away his faith in him, as the Son of God and Savior of the world, but still believes in him as such; but has been led away from him, by temptation and evil influences, into sin and wickedness, overcome by these. Ask such a one, after he has been reclaimed and brought back to Christ, about the state of his mind when in that backslidden condition—what were his reflections, and how was his conscience—and he will generally tell you, that he knew and felt he was doing wrong, living as he ought not, and that his conscience goaded him, and often made him miserable! But the wilful *apostate* experiences none of this. His conscience has "become seared as with a hot Iron;" and feels no compunction of it, and no misery of mind, on account of his condition, as does the backslider. Hence the two characters are entirely

different from each other, in these respects ; but the *backslider* is in a dangerous condition, as we shall see when we come to consider his case, and one that may, and often does, lead to *apostasy* itself ; and he cannot retrace his steps too soon ! Another, and very important difference between the two characters is, that, while the *backslider* can be *reclaimed*, and brought back to Christ, the real *apostate* can never be reclaimed and brought back, but sinks, " Like stars that fall to rise no more ! "

J. R. H.

WINCHESTER, Scott Co. Ill. April 28th, 1862.

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### KNOWLEDGE AND WISDOM.

James says : " If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him." He does not say : " If any of you lack knowledge ;" because God has given us all the necessary knowledge in his word—" according as his divine power hath given unto us all things that pertain unto life and godliness through the *knowledge* of him that hath called us to glory and virtue." We can therefore with propriety pray for *wisdom*, while we cannot, for knowledge. Wisdom and knowledge are two very different things ; While the latter can exist in a person without the former, this cannot exist without the latter. A person may be very knowing without being wise in the least, but cannot be wise without being knowing ; because wisdom is the proper use and application of knowledge, and cannot therefore exist without it. The poet Cowper has drawn a very beautiful and forcible distinction between the two :

" Knowledge and wisdom, far from being one,  
Have oftimes no connection. Knowledge dwells  
In heads replete with thoughts of other men—  
Wisdom in minds attentive to their own.  
Knowledge a rude, unprofitable mass,  
The mere materials with which wisdom builds,  
Till hewed and squared, and fitted to their place,  
Oft but encumbers whom it seems to enrich"

We can therefore with propriety pray to God to give us wisdom but before we do this, we must obtain the necessary *knowledge*

from the word of God, by reading, hearing and studying the Scriptures. We have the promise of God, that we shall obtain what we pray for, if we use the necessary *means* to obtain it—if we ask in faith or confidence—if we ask according to his will, or only for what he has promised—if we are found keeping his commandments, and doing the things that are pleasing in his sight—and ask in the name of the Lord Jesus Christ and through him—since we have no promise of receiving any thing of God, unless we address him through Christ.

“ Christ is the only way to God,  
None other can be found.”

The best of all wisdom is that the power, of discerning between *good* and *evil*, so that we may choose the former and reject the latter. This was the wisdom for which Solomon asked, when the Lord told him what he did. And this is the wisdom of which Paul speaks, in his epistle to the Hebrews, when he tells them that the “ strong meat ” of the word of God belongs to those who “ by reason of use, have their senses exercised to discern *good* and *evil*.”

We should study the word of God, not merely to obtain the knowledge which we find revealed, but in order that we may become wise unto salvation, by making a proper and practical application to ourselves of what we find revealed there—in order that we may be prepared for eternal life and happiness, by forming a *character* for heaven.

J. R. H.

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QUERY AND ANSWER.

BETHANY, HARRISON Co., Mo., May 11, 1862.

BRO. WRIGHT: Find inclose one dollar, for which send the Pioneer to \* \* \* the ensuing year. I have been much pleased with the general course of your paper, only differing with you as to the right of Christians engaging in a just war; but this is not of sufficient magnitude to me, to withhold my christian love and fellowship and support of your noble undertaking. If our brethren in Missouri, would do their duty

as they should, you would be well sustained in the good work you have commenced at (I have no doubt) a great sacrifice.

The brethren here meet every Lord's day according to primitive practice. We also have a Sundry School that is well attended. If you could make a tour up in this section, I have no doubt but it would add much to the circulation of the Pioneer. I would like to see it in every family.

Yours fraternally

JOHN A. BROWN.

P. S. Has an Elder the right to prefer charges against a member or members, and, without an investigation, or even notifying the accused, that charges are held against them, withdraw the fellowship of the congregation from them. And then deny them the right of a hearing or appeal? You will confer a favor by answering the above either through the Pioneer or privately. An essay from bro. Howard or yourself on the power and duty of elders, would be acceptable to some of your readers.

J. A. BROWN.

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ANSWER: Provided the erring members can be seen and reasoned with upon the nature of their conduct, it should by all means be done. The neglect of this would be lording authority over God's heritage, which is positively forbidden by the apostle. But where the offending members cannot be seen, nor brought to trial, their conduct being notorious, publicly known, the church should not suffer by retaining such disorderly persons in her fellowship, merely because they cannot be brought to trial. "Withdraw yourselves from every brother that walketh disorderly," is as plain a command, and as obligatory as any requirement among the epistolary writings. But all things should be done in an orderly and as satisfactory a manner as possible. In most instances the erring brethren can be seen, or notified at least, of the nature of their conduct, which should, when it is possible, always be done. "If any of you" says the apostle "do err from the truth," and what we ask have these offending brethren erred from but the truth, "and one"

whether he be an Elder or not, "convert him," induce him to repent and amend his way, "let him know that he who converteth the sinner," the erring or offending brother, "from the error of his way shall save a soul from death, and hide a multitude of sins."

We cannot think that any elders of a christian congregation, will refuse to give a hearing and a fair trial in all cases; and indeed a rehearing where there is evidence of penitence; as we are commanded to restore such a one in the spirit of meekness, remembering that we ourselves may also be tempted. But if the rehearing is prompted by a malicious and revengeful spirit, we have no such custom.

As to withdrawing the fellowship of the congregation from a member, in any instance, we do not understand that this belongs to the eldership exclusively. After using all the means within their power to reclaim an erring brother, and then fail, they should, instead of declaring him no long a member, report all the facts, and necessary particulars with references to the law in such cases, for the general information of all, and when a full and fair understanding of the case is had by the church, she should then, upon motion of the elders, publicly declare her decision in reference to the brother. Such a course commends itself to all, for its candour, fairness, and impartiality; and as being in perfect accordance with the scripture, just, honest, true, lovely, and of good report.

I had intended making a preaching tour to Bethany and some other points this summer the Lord willing, and may possibly be able to do so yet. But the Pioneer not making a support for myself and family, we have necessarily to carry on some other business for a living, and my help being thus divided, I am the more closely confined at home. It would afford me much pleasure, in addition to the advantage both to the Pioneer and myself, to visit the brethren and speak with them upon the great interests of our holy religion.

D. T. W.

For the Pioneer.

## BEYOND THE GRAVE.

BY EDWARD R. MARTIN.

Were we to earth forever bound,  
 How joyless would our life become,  
 How hard its burdens to be borne  
 If crowns were never to be won ;  
 Earth's pleasures soon will pall the heart  
 When darksome waves of trouble roll  
 Their chilling and benumbing weight  
 Across a pained and anguished soul.

The soul immortal cannot live  
 Forever in this house of clay,  
 But like a prisoned bird it strives  
 To spread its wings and soar away ;  
 And thus when death the veil withdraws  
 The door unlocks, the bar removes,  
 Through endless space the spirit roves,  
 And seeks the Savior whom it loves.

Perhaps the glittering stars of heaven,  
 Whose golden lights at evening play,  
 Are jewels held by angels hands  
 To guide the spirit on its way,—  
 Or ladders, made of precious gems,  
 Which climb the distant steeps of space,  
 Where gates of pearl, and bars of gold  
 Lead to its peaceful resting place.

Earth's pleasures are but few indeed  
 Compared with those that heaven yield,—  
 The finite mind will strive in vain  
 To dream of glories there revealed :  
 Earth-weary souls, I wonder not  
 You look away with eager eyes  
 Beyond the clouds, beyond the stars,  
 To where the hills of glory rise.

No grief will there oppress the heart,  
 No tear will there bedim the eye,  
 No shadows fall around our way,  
 No storm or cloud obscure the sky ;  
 There " by the rivers of His love "  
 They wander with unwearied feet,  
 Or round the throne of living light  
 In praise and adoration meet.

BETHANY, Mo.

We publish the above without fully endorsing the sentiment in two verses.

## OUR EARTHLY TIES GROW LESS.

An obituary notice in this number of the Pioneer, together with the following extract we make from the letter accompanying it, written near Winchester, Illinois, under date of April 23rd, 1862, will indicate to the many brethren and friends of the senior Editor, the great sorrow and deep distress of mind he is now suffering, over the death of an only daughter. Of a family of eight members, himself and one son, bro. William B. Howard, now only remain. His Christian companion and five dear children sleep in the grave, awaiting the voice of the Son of God, when all that are in their graves shall hear, and come forth. Truly may we say, that the family ties, which bound brother Howard to this world, are nearly all served. His family has gone to rest before him; and when the mind turns to the dear ones he loved here, it centers in the Paradise of God, where the departed ones now rest, in joyous expectation of his arrival soon. All the dear attractions that earth ever possessed for man, have been accumulating there ever since the death of Adam's first born. Abel entered that glorious place first, and then followed one after another, all the great and the good in Heaven's esteem, out of every nation, and kindred, and tongue, and people that have died. There are the patriarchs and prophets, the holy apostles and saints of all ages, ever down to our parents and dear little ones. And soon, my dear brother, we, too, shall be there! and what then of all the ills and sorrows of this life? We shall be more than compensated for all we endure here! And with this glorious prospect in view, truly can we say with the apostle Paul, that we too, have a desire to go hence, and be forever with the Lord, where

“No chilling winds nor pois'nous breath  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feare'd no more.”

In the letter referred to, bro. Howard says:

DEAR BRO. WRIGHT:—The mourning edges of the envel-

ope that encloses this letter, will indicate to you, that *death* has invaded some family circle, near to me, and the obituary notice enclosed for the *Pioneer*, will point out the subject! Oh, my dear brother, I have met with the most distressing, most afflictive, most heart-rending bereavement! My dear daughter *CLAUSELLA*, whom, as you know, we were on our way to see, is *dead*! She, who was so dear to me, whom I "loved" as the apple of my eye," now lies a cold, inanimate corpse, in the dark and silent grave! I can hardly realize it, that I shall never see her again in this world!—that I shall never behold her face, nor hear her voice again! Ah, my dear brother, the bereavement is most painful to my feelings! None but those who have lost a child can realize the heart-rending feeling; and in my case, where it is a *only* daughter, and one so dear, and who loved her father with such devotedness of feeling, the affliction is so much the greater!"

We humbly trust that the consolations of that gospel, which our beloved brother Howard has spent not only his means but the main energies of his life in advocating, will console and sustain him under this painful and unexpected bereavement. We all have to die, and it is only then, we shall be free from trouble, sorrow and anguish of heart.

D. T. W.

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### SELF-ABASEMENT AND SELF-EXALTATION.

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One of the proofs of the Divine authenticity of the Bible, is the true character of human nature and man, which it every where exhibits. One of its great objects was to reveal God to man, and man to himself. None but He who made man, understands him thoroughly, and knows all the hidden springs and motives of the human heart. The language of the Bible in reference to this is: "I the Lord search the heart, I try the reins." And in nothing is this knowledge of man manifested more than in that of self-exaltation and self-abasement. Said our Savior; "whosoever shall exalt himself shall be

abased ; and he that shall humble himself shall be exalted ;” and it holds most true, in reference to man. The man who attempts to exalt himself, in the eyes of men, in the manner here referred to, is certain to be down in their estimation ; and on the other hand, the meritorious and deserving man, who is modest and unpretending and humble, is as certain to be exalted to the position which he deserves. Hence humility is not only one of the principal Christian virtues, but is the leader to true greatness. It was one of the great characteristics of the life of the Savior, whom we hear saying “ I am meek and lowly of heart,” and of whom Paul says : “ He humbled himself, and became obedient unto death, even the death of the cross ”—the most disgraceful of all punishments—“ wherefore God hath highly exalted him.” Here we have one of the most illustrious examples of true humility, for our observance, and consequent greatness. It was a trait in our Lord and his disciples that shone in strong contrast to the self-exaltation and pride of the hypocritical Pharisee. Hence the poet says of Jesus :

*“Humility, and love, and zeal  
Shone in his life divinely bright.”*

And we have it twice, that “ God resisteth the proud, but giveth favor to the humble.”

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### ARGUMENT AGAINST UNIVERSALISM.

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This vaunting thing swagers largely, and boasts loudly on the supposition that all mankind will be saved from all sin by the resurrection. But, great as is that change, which will take place in the resurrection, it is a change, not of the spirits of men, but of their bodies : a physical, and not a moral change. What becomes of men’s souls between death and the resurrection ? If the souls of those who die in sin are not changed till the resurrection they must be in their sins ; and if in their sins, miserable, Universalism is false. But that even at the resurrection the souls of men are not changed, we have very strong presumptive proof, in the fact that in all the inspired accounts given of the resurrection, the change is affirmed of the bodies, and in no one instance of the souls of men. Universalism, therefore, is a phantasm, a hoax !—*A. Raines.*

For the Pioneer.

## A REST BEYOND THE SHORE.

BY J. H. HEADINGTON.

There's rest beyond the world's dark shore.  
 Where sobs and sighs shall be no more ;  
 'Tis for the pure and blood-washed throng,  
 Who will all sing the joyous song.

Blest be the God who victory gave,  
 O'er powers of darkness and the grave,  
 Through Christ the way, the truth, the life,  
 We've passed from earthly toil and strife.

We'll rest beneath the golden ray,  
 Of abright and endless day ;  
 And hear the song of angels bright  
 Whose glory breaks upon our sight.

The river pure and free shall glide,  
 And know no flowing, ebbing tide ;  
 But gently, onward peaceful flow,  
 And n'er a storm or tempest know.

The tree of life with living green,  
 Shall on life's river bank be seen,  
 And birds with golden plumage there,  
 Will fill with song the heavenly air.

In clusters rich, and beauty rare,  
 The fruit of life so sweet and fair,  
 On life's tall tree shall ever grow,  
 To feed the saints who dwell below.

Thus in the presence of our King,  
 Our song we'll not cease to sing ;  
 But ever loud his praises speak,  
 And sweetly sing at Jesus' feet.

MORO, Ill. May 8th, 1862.

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SPECULATION IN RELIGION.—Speculation in religion, like the demons of the New Testament, when it once gets into the mind seems to take almost entire possession of it, to the exclusion of every thing else. As if conscious of his inability to sustain it, from the Bible, the speculator must be always discussing it, and propping it up by inference and analogy. Witness the speculation of Dr. John Thomas of Virginia, and that of Jesse B. Ferguson. Speculation is generally death to real, vital, practical religion.

J. R. H.

PROGRESS OF THE GOSPEL.

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At a meeting, consisting of about *three weeks*, held by bro. JOHN S. SWEENEY, of Winchester, Ill. at Exeter, Scott Co. mostly at night, there were about *twenty* additions to the congregation, 7 of whom were by confession and baptism, and the rest reclaimed some of them, and some who had been previously immersed.—And on Lord's day evening last bro. Hedges immersed a young lady here, (at Scottsville, Macoupin Co.) who came forward under bro. J. S. Sweeney's preaching, who possesses the rare talent of combining in himself the argumentative and reasoning powers of the preacher, or teacher, and the persuasive powers of the exhorter. "Paul may plant and Apollos may water," etc. but God must give the increase. To Him be all the glory!

J. R. H.

SCOTTVILLE, *Macoupin Co. Ill.* May 12th, 1862.

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DEAR BROS. HOWARD & WRIGHT: I write you this morning of a meeting I have just closed in Fayette, Howard County, Mo. It was a glorious meeting, all things considered. I understood the brethren to say that they had not had any accessions for three years previous. Several brethren living here and holding their letters in their pockets, and all together the prospects were gloomy, indeed. We commenced the meeting on Friday night before the first Lord's day in this month, and continued it ten day, and closed with 29 additions. Many others were impressed, but owing to the condition of my family, I could remain no longer. The audiences were very large and increased to the last. Bro. Gains was with us at the close of the meeting and preached one discourse, but the state of his health was such as to forbid his preaching but little.

I have the promise of more subscribers to the Pioneer as soon as some of the brethren can get the money. Peace be with you, my brethren. Affectionately,

J. D. WILMOT.

ROCHFORD, Mo., May 14, 1862.

EXTRACT OF A LETTER FROM ELD. W. W. DUGGER.

BRO. HOWARD : Under the dispensation of a kind providence, the Mail is once more brought to this place. The last no. of your paper that I received contained the address of the fourteen brethren in relation to our duty (in this war) as christians, which I endorse with all my heart, and on which I have been trying to practice ever since our troubles began. and I thank God I have not labored in vain. \* \* \*

Our congregation is the only one I know of, of any order, that meets to worship the Great God in these times for many miles square of Antioch, and from that fact, we are rising. I attend at Antioch every First day, and labor harder than I ever have. We have lately immersed four ; two from the Methodist and two from the world. My congregations are very large and seem to be increasing.

\* \* \* \* \*

Send me your paper to this place and I will obtain some subscribers and remit to you as early as I can.

Your bro. in faith and hope.

W. W. DUGGER.

MAYFIELD, Ky., May 5, 1862.

We have mailed regularly to Farmington, Ky., all the time.

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## MOSES' ACCOUNT OF THE CREATION.

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Moses' account of the creation is unique. It is abrupt, simple, sublime. The volume of destiny is suddenly thrown open ; time is proclaimed ; creation arises ; and a new race of intelligences appear on the scene. The Almighty voice is addressed to chaos. " Confusion hears it, and wild uproar stands ruled." The waters subside ; the verdant landscape is seen ; songs burst from every grove ; and stars, bright rolling, silent beaming, are hurled forth from the Almighty's hand.

—E. C. COGSWELL.

## OBITUARIES.

"Leaves have their time to fall,  
 And flowers to wither at the north wind's breath ;  
 But thou, thou hast all seasons for thine own,  
 Oh Death !

DIED—At the residence of Mr. THOS. J. BRAME, near Paducah, Ky. on Wednesday, the 5th of March, 1862, of typhoid fever, after an illness of sixty-two days, CLAUSELLA VIRGINIA HOWARD, only daughter of Elder JOHN R. HOWARD, the senior Editor of the *Christian Pioneer*. She died on her birthday, just *fourteen years* of age. The bereavement is a most severe and affecting one to her father and brother ; who, when she died, were far away in the State of Illinois, on their way to see her, after absence to Missouri of more than two years, they feel the affliction with the greater poignancy and grief !—But I shall never more see her face on earth, and never more hear the tones of her voice ! cold, inanimate and still lies the once living form of my dearly beloved child, in the silent grave, the narrow house appointed for all the living, which will hide her forever from my view in this world ! The afflicting bereavement is almost heart-rending to her poor father ; to whom she was rendered almost as dear as life itself ! She was a most affectionate and dutiful child to him. Losing her mother when quite young, she became most tenderly attached him, and more endeared to him than usual ; and neither distance nor length of time ever abated her affection for him !

To her aunt and uncle Mr. BRAME and sist. JANE E. BRAME, with whom she lived, who had raised her, and who have no children of their own, the bereavement is, if any thing, more distressing and afflictive ; as they loved her with all the devotion and affection of parents ! May God grant sist. BRAME fortitude and resignation to bear up under the heavy trial !

She confessed the Lord before she died ; and our hope is to meet her in the glorious mansions of immortality, where parting will be no more, and where sickness and sorrow, pain and death will never come ! May the good Lord grant me resignation and fortitude to bear up under this most painful and afflictive bereavement ! "Not my will, but thine be done."  
 J. R. H.

Near WINCHESTER, Scott Co. Ill. April 22nd, 1862.

BRO. HOWARD : Publish the following notice of the death of David B. Scott, who departed this life on the 18th day of January, in Kansas ; he being there on business. He was a member of the Christian Church at Walnut City, and was forty eight years old. He joined the Christian Church in Indiana many years ago, and lived a devoted life up to the time of his death. He had one son by his bedside when he died, and he in-

forms me that the last words of his father were, that he fell in sight of heaven. We have all met with a great loss in his death, for he was a zealous member in the Church, and he has done a great deal with his means in the support of the gospel, and his house was always open to brethren and was a home truly to our traveling preachers. He leaves a companion and a large family to mourn his loss. But their loss has been his gain. May his family look to Him for grace, who is able to bear them up in this their day of trouble. And may we all live to meet each other in a better world, where parting will be no more.

JOHN C. SEVY.

CENTREVILLE, Appanose Co. Iowa.

### COL. JACOB T. TINDALL.

DEAR BRO. WRIGHT: I regard it as eminently proper that an obituary notice of the lamented Tindall should appear in our periodicals, and as no one knew him as well as I did, and no one held him in higher esteem than myself, I beg leave to lay before your readers a brief account of some of the many noble qualities which adorned his character and rendered him so universally admired and so dear to those who knew him best. Col. Tindall was not a member of the church, yet he was an active and liberal friend, and will be remembered by many of the brethren as the Moderator of our choice in the two debates between Messrs Franklin and Rush, at Trenton and Chillicothe, and also the one between Messrs Elledge and Spencer at Milan.

Col. Tindall was a Kentuckian by birth. His early boy-hood was spent in Howard County, Mo., from which place he moved to Grundy County, while the Grand River Country was yet comparatively a wilderness, and he a mere boy of some eighteen years of age. With but few of those advantages so essential to enable young men of genius to qualify themselves for a brilliant career, he commenced life for himself at this early age, and adopted teaching for a support, he devoted himself, during the leisure hours which that profession affords, to the study of Law. In 1847 we enlisted together in the service of the country for "during the war," and continued in the service in the "Indian Battalion, Mo. Vols.," Commanded by Lt. Col. Gilpin, until the close of the campaign in northern Mexico, in the fall of 1848. During that campaign, the then young and gallant Tindall held a responsible position in the service—being the constant companion, and having the unlimited confidence of the Commanding officer. Soon after his return in the fall of 1848, he was admitted to the Bar, and he very soon took rank with the foremost practitioners in north Missonri. His constant flow of humor and sparkling wit will long be remembered by all those of the profession, who, from that time until the present, have "traveled around the Circuit" in the Grand River Valley. That he was a close thinker, an accurate pleader and a man of fine energy in his profession, the records of the various Courts of the country, as well as of the Supreme Court will best attest.

For fifteen years, I knew him with all the intimacy of brothers, and for the last seven years of that time we have been allied together as partners in the practice of the law as well as in our general business. During the period last named our property was mainly held in common and our interests were chiefly one and identical. How often have we burned the mid-night oil together prying into the intricacies of the law or pouring over the musty records of some entangled business transaction which we had been engaged to straiten. During this long period of our intimacy, our relations were never disturbed, and I never even for a moment los

confidence in the purity of his private character. He was high minded to a fault; stern and inflexible in his demeanor, yet social and companionable to all who were thrown in his way. His idols were his family and his books. The former, he loved with a devotion worthy of all imitation—the latter were his boast, his pride and the solace of his leisure hours. A man of enlarged and liberal views of public policy; a devoted patriot and a friend to his Country; a faithful and energetic public servant; yet it was in the purity of his private life that his rare excellence presented itself in its most vivid colors to his intimate friends.

Called to the councils of the State when barely of the Constitutional age, Mr. Tindall served one Session in the Missouri Legislature with distinction, but afterwards engaged but little in politics until the late Presidential canvass. At the commencement of the present deplorable troubles in our State and Nation, he took strong, yet conservative grounds in favor of the Union as our Fathers made it, and to his influence and exertions, more than to that of any other, are we indebted for the overwhelming Union sentiment in the Grand River country. Elected by a large majority to a seat in the State Convention, he proved to be one of the working members of that distinguished body, and his labors there in favor of the preservation of the rich heritage bequeathed to us by our patriot sires—the Constitution of our Country and the Union of the States—will prove like “bread cast upon the waters” and its influence throughout the State will be felt “for many days.”

When all hope of a peaceful settlement of the destiny of Missouri was gone, Mr. Tindall entered the Military service of the Country, and as the gallant Commander of the 23rd Regiment of Mo. Vols., will long be remembered for his conservative policy and his administrative ability, as the Commandant at the port of Chillicothe during the past winter. Upon the opening of the spring, Col. Tindall was ordered with his Regiment to the field of active operations, and the morning of the 6th of April, 1862, found the Regiment encamped on the banks of the turbulent Tennessee at the Pittsburg landing. Soon the dread roar of musketry was heard in the distance—the mortal combat had commenced—the fields of Shiloh were fast drinking up the life-blood being shed by men—brethren of a common ancestry—engaged in mortal strife. The noble 23rd (in which were so many of our near and dear friends) was soon marched to the field of carnage, led by the lamented Tindall, who, I am glad to learn, sustained himself for hours “in the thickest of the fight” with that coolness and intrepidity which characterize the “veteran upon the field.” His noble horse, which he prized so highly, fell under him during the day, but nothing daunted the brave and heroic Colonel kept his place on foot until about half past three o’clock P. M. when the leadened messenger, sent with the rapidity of lightning and with fatal aim pierced his heart, and soon the noble and beloved Tindall was among the slain on the fatal plains of Shiloh. His remains were found upon the field by Lt. Stephen Peery, his late Adjutant, who had them handsomely encased and removed to Trenton, Mo., for interment, where amid the ashes of his parents and kindred now lies entombed the lifeless body of *my brave Companion—my noble FRIEND.*

J. H. SHANKLIN.

May, 1862.

Will the *Huribinger*, *Review* and *Evangelist* please copy.

J. H. SHANKLIN.

REMARKS:—We have known Mr. J. T. Tindall, personally and most favorably for the last twelve or fourteen years, having lived a good part of that time in the same town with him; and we fully concur in the

foregoing just tribute of respect. Indeed there were few such men as Col. Tindall, and it will be a long time before his place in the Grand River country, can be properly filled. He commanded the respect, even of his political opponents, who knew him personally, and I am not conscious of a single one, in all the bounds of his acquaintance, who does not lament his death. He was truly conservative, yet firm and decisive, governed by principle, and not by a zeal without knowledge, as, I am sorry to say, is the case with too many men, both in politics and religion.

Col. Tindall was always a friend and admirer of the Christian Church ever ready, in the social circle, to speak in her defense when necessary; and I never could see any good reason why he did not cast his lot and portion with that body, as did his worthy friend and partner, our very estimable brother J. H. Shanklin. Among the many mourners to lament his death, none feels this afflictive stroke so heavily as his truly Christian wife and the little ones that God had given them. They have our Christian sympathies, most truly.

D. T. W.

Just as we finished printing the last number of the Pioneer, we received from our most estimable bro. Eld. W. D. Stewart of Bethany, Mo. the following notice of the death our beloved bro. J. F. COLLIER:

DEAR BRO. WRIGHT: There are many sad hearts in our community. Death has entered the precincts of our social circle, and carried from our midst our dearly beloved brother Joseph F. Collier. He died on Wednesday, April 2nd, 1862, aged 41 years, 3 weeks and one day. His disease was pronounced by his physicians to be Pleuro-pneumoniae. For three days before his death, his sufferings were most intense, but he bore them with christian fortitude.

When quite young, brother Collier entered the service of his Master, and through the toils of life, the glorious promises of God's word cheered and comforted him. He was one of the most devoted students of the Bible I ever saw; and he has often told me that in his more youthful days he longed to be a preacher of the word, but in his first attempts in public he became discouraged, and took no more part until after I came to Bethany, when through much persuasion I prevailed upon him to take part in our prayer and social meetings.

He was a valuable citizen, a kind and affectionate husband, and a fond father. We lament his loss as a citizen and as a christian brother. But we mourn most of all for his young and amiable companion, whose grief is deep and for his three little children, who are yet too young to realize the loss they have have sustained.

Bro. Colleir lost the power of speech five hours previous to his death and though he manifested a great desire to talk with his friends, yet he could not be understood. From whispering words heard at intervals we knew him to be often engaged in prayer, and but one hour and a half before he breathed his last, as I sat by him he turned his eyes upon me, and as they seemed to brighten I took his hand in mine and as I leaned towards him, he pressed my hand firmly and uttered a few indistinct syllables of prayer. But our brother is gone from earth; no more will we hear his voice here below! His seat in the house of God on earth is vacated forever. I loved him dearly and so did we all. My heart is sad when I think of the many happy hours he and I have spent together, but these social ties are served, and we must bow to the will of Him "who doeth all things well." My prayer is that when we are called from earth, we may all be worthy to hear that welcome plaudit: "Well done thou good and faithful servant, enter thou into the joys of thy Lord"

Yours is faith, hope and love.

W. D. STEWART.

# CHRISTIAN PIONEER.

PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible.*

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## THE SUFFERINGS OF CHRIST.

From the manner in which the *sufferings* of our Lord Jesus Christ are spoken of in the New Testament, they must have great significance, and be of great importance, as well as his death and the shedding of his blood, in reference to the Christian plan of salvation. It is true that his sufferings would be a natural consequence of the violent and cruel manner in which he was put to death; but this is not the reason why such stress is laid upon them in the New Testament. There is a more important one, which will be shown in the course of this article—one of the greatest importance and deepest significance to all Christians, to whom he is presented as their great example. From the language of Jesus, in the commission in Luke, his sufferings must have been as necessary as his death and resurrection, and accordingly we find that they are classed with the latter: Thus it is written, and thus it *behoved* Christ [was necessary for him] to *suffer*, and to rise from the dead the third day," etc. And Peter, speaking of the Christian salvation, says of the prophets who predicted it, that, the Spirit of Christ in them "testified beforehand of the *sufferings* of Christ, and the *glory* that should follow." Jesus also himself, in his conversation with those in the country, after his resurrection, asked them: "Ought

not Christ to have *suffered* these things, and to enter into his glory?" And finally, Paul says that it became God, "in bringing many sons *into glory*, to make the Captain of their salvation perfect through sufferings;" and, "in that he himself hath suffered, he is able also to succor them that are tempted." In all these passages, and their connections, we not only see the necessity of the sufferings of Christ, as well as the shedding of his blood and his resurrection, but we also see a connection between them; remission of sins; the completeness of his atonement and mediation; his *own glory*; his succoring of the tempted; and the eternal salvation and *glory* of the Christian! Now to appreciate the importance of the sufferings of Christ as we should, and properly estimate their value, let us suppose a man entirely innocent of any crime whatever, to be taken and arraigned as the meanest criminal, buffeted, beaten, spit upon, derided and abused; tried for his life and convicted upon false testimony; and then put to death, by having his arms stretched out along a piece of wood extended behind his back, and his hands *nailed* to that; then his feet *nailed* to a long upright piece to which this cross piece is fastened; and then, thus nailed to both, for this upright piece to be planted in the ground, with him hanging to it; and left in that position to hang there until he dies! And to add as much as possible to the disgrace and infamy of a punishment which was inflicted on none but the meanest and lowest criminals, to be thus put to death between two *thieves*, who are made to expiate their crimes in the same way! Let us add to this, that this man, thus put to death for no crime, is so good that he is without any sin whatever, and never committed a single one in his whole life! And to this too, let us add, that he was so good, and such a friend to mankind, that, entirely forgetful of himself and never seeking any worldly emolument or earthly honor or glory, he spent his whole life in doing good to others, in relieving them of sickness and pain, healing their maladies, and alleviating their distress! Suppose that there was such a man as this among us; and he was to be thus maltreated and put to death!—what a sympathy and even indignation would fill all bosoms for him

and his fate !—what sorrow would fill all hearts !—how would our tears stream, as his sufferings were recited to us ! Now such an individual as this really existed on earth once ; and he was in this manner put to a cruel and ignominious death ! It was our LORD JESUS CHRIST : and the death he suffered, that of the Roman cross ! And how often, in reading the narrative of his life, and sufferings, and death, have the tenderest and deepest sympathies of the human heart been aroused, and the tears been made to flow ! Oh, what must have been the agonizing sympathy of his mother, and the women present at the cross on standing there and looking on him thus nailed and suffering, and bleeding ! No wonder that they stood there, and *wept* for him ; for it was a scene, calculated to excite, not only the tender and sympathizing heart of woman, and melt her eyes to tears ; but even the sterner heart of man, and to draw the tears from their deeper fountain in him !

“ He dies, the friend of sinners dies !

Lo, Salem's daughters weep around !”

Ah, if angles can weep at all, no doubt but that they then, hovering around the scene, folded their wings, and shed floods of tears at the cruel and awful scene ! Even inanimate nature seemed to feel the sufferings and agonizing pangs of her God, by the heavings of her bosom in the earthquake as it rent the solid rock ; and in the veiling of her face when darkness covered the sun ; while her imprisoned and pent-up tears found vent in the streams of Siloam ! Hence a heathen philosopher in Egypt, on beholding the preternatural darkness of the sun, is said to have exclaimed ; “ Either the God of nature suffers or the World is about to come to an end ,” while the Athenians in Greece erected an altar “ To the Unknown God,” in commemoration of the event.

And when we look at the *design* of all these sufferings of the Son of God, what a claim does it give him, not only to our deepest sympathies, but to our faith, our trust, our love, our devotion, and the greatest sacrifices we can make for him even to that of *life* itself, if necessary ; as we have the assurance, that every one who forsakes, or, as we say figuratively sacri-

*fices*. "houses, or brethren, or sisters, or father, or mother, or wife, or children or lands," and we may add even life itself, for the sake of Christ, shall, as He assures us in his word receive a hundred-fold, and inherit everlasting life; for He says: "Whosoever will lose [sacrifice] his life for my sake shall find it;" or inherit eternal life. Why, we may ask, did the Lord of life and glory, divest himself of that ineffable and infinite glory, which He had with his Father before the world began; be born into the world a helpless babe; take upon Him the form of our humanity, in its most humble condition; submit to all its degradation of poverty and contumely; share its ills and sufferings and finally die a death of the greatest suffering and ignominy? There can be but one answer; the eternal *salvation* and *glory* of man!—for it could add nothing to his own antecedent glory, of which he had divested Himself; but would afford infinite satisfaction and pleasure to his Almighty Father, as well as to Himself; as the eternal Logos or Word! As man had fallen from the "high estate" he had in Eden; and without *redemption* would have been doomed to eternal death and misery; and as there was "no way of effecting his redemption but for the Logos to become *incarnate*, to take upon himself the form of man, and suffer and die, the Son of God undertook the great work of human redemption! And in consideration of all this, what should be the *gratitude*, the *thanks* and the *LOVE* of man!—what should be his *faith*, his devotion, and his *OBEDIENCE*, to his Creator and Redeemer! Such was the magnitude and importance of this amazing and stupendous scheme of human redemption and salvation, which required the incarnation, sufferings and death of Christ, that the world was four thousand years in preparation for it; every antecedent economy of religion had it in view, as the great object to which it pointed forward; and even the angels desired to see into it, as well as the patriarchs and prophets of all the preceding ages, who enquired and searched diligently into it; but it was revealed to them, that they ministered those things, not unto themselves, but unto us of the Christian dispensation. And after it was con-

summed by the Son of God, we hear the angels of God, around his throne, in number “ten thousand times ten thousand”—*one hundred millions*—“and thousands of thousands,” exclaiming with a loud voice: “Worthy is the Lamb that *was slain* to receive power, and riches, and wisdom, and strength, and honor, and glory:” and we see in the anticipation of prophecy, in addition to the “one hundred and forty four thousand” of Israel—not a *literal* number, but as the square of twelve denoting a complete number, perhaps far exceeding that—“a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with robes, and palms in their hands; and crying with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” and, lastly, the whole angelic, human and animal creation, “every creature which is in heaven, and on the earth, and under the earth and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

While there is no reason, to depreciate or underrate the sufferings of Christ, to detract from their necessity and importance, there is, on the other hand, every reason why we cannot attach too much importance to them, or appreciate them too highly; when we consider their design, and look at the character of the Being who suffered, and the infinitely exalted, heaven-born motive, that induced him to undergo them; and when we consider to the amazing condescension of our Redeemer, submitting to the pain and ignominy, accompanying them! Well has a poet said:

“For if ’twas great to make a world,

“’Twas greater to redeem.”

In fact, so great and important was the work of human redemption, that it is termed a *new creation*; and Christians are said to be “created anew in Christ Jesus, unto good works which God hath before ordained, that we should walk in them.” Much is said about the “*vicarious sufferings*” of Christ; but

the term not being a Scriptural one, and not therefore belonging to a "pure speech," we are disposed to discard it from our vocabulary, as not belonging to the Divine nomenclature. Besides, when a term has to be invented, or is foisted into Bible terminology, the *doctrine* it is designed to represent, is *suspicious*, to say the least of it. We will not say that the doctrine which such a term is used to designate, has no *show* of Scriptural authority to sustain it, for the greatest errors have a show of plausibility about them; but that it is a suspicious sign, when a doctrine claiming to be Scriptural, requires such a term to define it. The great error in such things has generally been, the magnifying of a mere Scriptural *hypothesis* into a system of doctrine, (as that of what is termed "the Trinity," the hypothesis of which is no doubt Scriptural and true taking that as a foundation, and building up a theological system upon it.

What is generally understood, we believe, to be *vicarious* suffering, is suffering voluntarily endured by one who is innocent of a crime, in the place of the really guilty and deserving of punishment; and in the case of our Savior that he suffered in his own body on the cross the punishment due the sinner for his crimes, which punishment God accepted as a compensation for them, and, in consequence declares the sinner, on condition of his complying with the terms of the gospel, justified from his sins, or regards him as a just person in his sight. The expressions in the Scriptures in reference to the sufferings of our Savior for sin, are taken as the hypothesis, on which is built the doctrine of this vicarious sufferings. Such doctrines or systems are generally made up of extremes; but hardly any one acquainted with the character of Luther, the great Reformer, would have supposed him capable of running this to the extreme he has. On the subject of this imputation of the sins of the world to our Savior, he says: "no doubt all the prophets did foresee in spirit that *Christ should become the greatest transgressor, murderer, adulterer, thief, rebel, and blasphemer, THAT EVER WAS OR COULD BE IN THE WORLD,*" "But if it be not absurd to confess and believe that Christ was cru-

cified between two thieves, then it is not absurd to say that he was accursed, and OF ALL SINNERS, THE GREATEST."—The underscoring is our own, from Barnes.

This shows sufficiently the revolting extremes to which this doctrine of the vicarious sufferings of Christ, have been carried by a great and good man, in attempt to show the design of His sufferings ; and is a specimen of the tendency and results of all *sectarian* systems, when legitimately carried out ! If the doctrine or system be true, then it makes Universalism true, for if Jesus did thus suffer for all the sins of the world, by taking them upon him, in the sense here set forth by Luther, and his suffering for them was accepted by God, then all mankind will be released from their sins, not punished for them ; and consequently will be saved from them, and made happy in heaven ; so that the Universalian theory will be true ; according to this phase of it !

Now that our Savior suffered for the sins of the world, died and shed his blood for their remission, is very plainly taught in both the Old and New Testaments ; but not in the *vicarious* sense here contended for. He, as an innocent and spotless person, suffered voluntarily what the sinner, or transgressor, under the Jewish law had to suffer for his own real crimes ; and God, in his mercy and Divine wisdom, accepts it, in the case of the sinner, who submits to the government of Christ ; and declares him free from sin, or justified in his sight ; in the language of Paul : " Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness [justification] for the remission of sins that are past through the forbearance of God ; \* \* \* that he might be just, and the justifier of him that believeth in Jesus." Barnes (in his note on Gal. iii. 13,) has very well explained it all : " It cannot be meant," he says, " that the Lord Jesus properly bore the penalty of the law. His sufferings were *in the place* of the penalty, not *the penalty itself*. They were a substitution for the penalty, and were therefore, strictly and properly vicarious ; and were not the identical sufferings which the sinner would himself have endured." This we regard as the cor-

rect view and which ebviates the extreme of Luther and others ; and it is in this sense we can regard the sufferings of our Savior as *vicarious*, and in no other. As the Jewish law was "the ministration of condemnation," and under it the criminal or sinner, "died without mercy under [on the testimony of] two or three witnesses ;" as when Jesus was nailed to the cross the Jewish institution was there nailed with him, and when he died, expired with him, and as the law said, "cursed is every one that hangeth upon a tree ;" Jesus is said by the apostle, to have "redeemed us from the curse of the law, being made a curse for us ;" and that by thus taking the law with ist curse and punishment out of the way, "the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might recieve the promise of the Spirit through faith."

But to properly undestand the sufferings of Christ for sins and to correctly appreciate their "vicarious" character we must notice some of the types of the Old Testament, in reference to the subject. The first we shall notice is that of the offering up of Isaac by Abraham ; which seems not only to have been intended by the Lord as a test of Abraham's faith, but as a *type* of the substitution of the sacrifice of Jesus for the legal punishment and death of the sinner. The Lord commands Abraham to take Isaac, his only son, through whom was the promise of Christ and a numerous posterity, carry him to mount Moriah, errect an altar and there sacrifice him upon it ! Such was his *faith* in God, that, although his only son and apparently against the promises of God, he *obeys* without any hesitation, rears the altar, lays the wood upon it and Isaac on the wood, raises the knife and is about to plunge it into him, when an angel appears and cammands him to desist, lets him know that God accepts his faith for the deed and provides a victim in the place of Isaac, in the shape of a ram, which Abraham offers. Now here we have the substitution of a vicarious offering—a lamb, the *type* of Christ—in the place of Isaac ; and in the offering itself, a type of the death of that of the sinner.

In the *scape-goat*, under the Mosaic law, we have what might be termed a standing *type* of a similar character as a part of

that typical economy. Aaron, the high-priest, was to take two goats and cast lots upon them, one for the Lord, and the other for the goat. The one for the Lord he was to sacrifice; but the other he was to present alive before the Lord to make an atonement with him and let him go for a scape goat into the wilderness: "And Aaron shall lay both his hands upon the head of the live goat, and *confess* over him *all the iniquities* of the children of Israel and *all their transgressions in all their sins* and shall send him away by the hand of a fit man into the wilderness; and the goat *shall bear upon him all their iniquities* into a land not inhabited." Here we have the same again, in the sacrifice of one, and the escape or *release* of the other bearing away with him the *sins* of the people.

Hence, in accordance with all this, and the preceding Scriptures quoted, it is said that "Christ was once offered to *bear* [away] *the sins* of many; and unto them that look for him, shall he appear the second *time*, without sin, [a sin-offering,] unto salvation." And as the Paschal lamb, the *type* of Christ had to be free from all blemish, Peter, speaking in reference to the design of Christ's death, tells those to whom he was writing, that they were redeemed from their former vain behavior not with corruptible things as silver and gold, "but with the precious blood of Christ, as of a *lamb* without blemish and without spot."

Now when we look at the sufferings of our Savior for sin where we see him suffering all that humanity can suffer—when we consider that he disrobed himself of that infinite glory which he had with his Father before the world was, and which is far above all that men or angels can conceive—and that it was all for the redemption and salvation of poor, fallen, sinful man—and when we consider too, that by his sufferings and death, he has not only redeemed us from the punishment of temporal death here for our sins, its cruel suffering and curse, but also from "the second death," with its eternal horrors, from everlasting banishment "from the presence of the Lord and from the glory of his power," and eternal condemnation and misery in the "lake of fire and brimstone"—when, we

say, we consider all this, with what love, and gratitude, and thankfulness, and joy, and reverence, and wonder, should it fill us ! It should make us feel like our faith and devotion, and obedience can never be too great ! In the language of the poet, we should be ready to exclaim :

“ Here, Lord. I give myself away,  
T’is all that I can do.”

And again :

“ Had I ten thousand hearts to give,  
Lord, they should all be thine.”

But it is particularly in two points that we wish now, in conclusion, to present the sufferings of our Savior : *first*, an EXAMPLE to us, in suffering for well-doing and righteousness, on his account, or for his sake : and, *second*, in suffering all that he did, and even death itself, rather than defend himself, or let his servants do so, against his enemies, or call down the vengeance of Heaven upon them, when he could easily have done so. Hence, in reference to the first, Peter says : “ for it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ hath also once *suffered for sin*. the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit.” For their encouragement, he here sets the *example* of Christ before them, as on account of sin. And again, a few passages after : “ Forasmuch then as Christ has suffered for us in the flesh, *arm yourselves* ”—how ? with carnal weapons of warfare ? no but—“ with the *same mind*.” And says Paul, on the same subject, and in reference to the humiliation of our Savior : “ Let *this mind* be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation [emptied himself of his glory,] and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and *became obedient unto death*, even the death of the cross.” And, on that account, says the apostle, “ God had highly exalted him ; ” and so will he exalt all his faithful followers, who suffer as he did ; and

If they suffer *death* itself, the greater will be their reward ! And again, we have the promise that if we suffer with Christ or as he did, we shall participate with Him in his glory : “ if children, then heirs ; heirs of God, and joint heirs with Christ ; if so be that we *suffer with him*, that we may, be also *glorified together*.” And then, by way of encouragement to suffer, he says : “ For I reckon that the sufferings of this present ”— of this life, and of that time in particular when they were so great—“ are not worthy to be compared with the glory which shall be revealed in us.” And Peter again : “ if any man *suffer as a Christian*, let him not be ashamed ; but let him glorify God on this behalf.” And finally ; “ If we *suffer* we shall also REIGN *with HIM*.” Thus we have “ line upon line ” on this subject, and on the glorious destiny that shall await those who suffer for righteousness’ sake, on account of Christ.

And as to the *second*, what an *example* have we again, in the case of our Savior, during his whole life, on various occasions, and particularly when, falsely accused, he was wickedly arrested, and arraigned for the trial of his life. His servants would have fought for him, but he would not permit them ; and after the courage of Peter had been tested by a blow of his sword, which took off the ear of one of his enemies, and thus came near cleaving his head open, Jesus commands him to put up his sword, and tells him, that “ all they that take sword shall *perish with the sword* ; ” which is as true now as it was then, in reference to all who *take up arms*, no matter what may be the pretext—THEY SHALL PERISH WITH THEIR ARMS !—just as certain as there is truth in God’s word. We hear Jesus saying moreover, that he could pray to his Father, and He would give him “ more than twelve legions of angels ”—more than seven hundred and twenty thousand !—but then the Scriptures could not be fulfilled—the word of God would fail ! He must die for the sins of the world ! Ah, what a glorious EXAMPLE have we here. We can see here, in all this, an import of the most glorious and sublime character in the sufferings of Jesus, that should nerve us to suffer too, if necessary and when required by our religion, and to endure lonn-suffering for His sake ! What glorious rewards has He in store for all such ; while his and our enemies, and those who prove recreant to Him, will be turned away to the left hand, and driven into everlasting destruction, in the dark abodes of misery and despair—“ where the worm dieth not and the fire is not quenched ! ”—while glory, honor and immortality, eternal life and everlasting joys, will be the happy fate of all the faithful to the Lord !

## APOSTASY FROM THE CHRISTIAN PROFESSION.

I shall, in the first place, consider the character and doom of the *apostate*, as spoken of and described by Paul, in his epistle to the Hebrews ; which has been so difficult to understand, and which has been the source of so much perplexity, and the cause of so much distress of mind, to *backsliders* in religion ! And in investigating the passages on the subject of apostasy, as found there, we must notice well the *design* of this epistle, the *persons addressed*, the *circumstances* by which they were surrounded, and the influences brought to bear upon them—all of which are necessary to be considered, in order to a full and complete understanding of this epistle.

Let us notice then, in the first place, that it was addressed, particularly and especially, to the Hebrew Christians—converts to Christ from the Jews and Jewish religion—and hence the many and constant references to Jewish manners and customs, to the law of Moses, to Abraham their great progenitor ; to figurative personages ; as Melchisedek and Moses and Aaron ; the description and figurative character of the Tabernacle, etc. all of which they would understand. Now these Hebrew Christians were peculiarly exposed to *apostasy* ; as the *infidel* Jews, who did not believe in Christ, who regarded him as an *impostor* and not the promised Messiah and Son of God, for whom they were still looking as yet to come, and who still clung to the Jewish religion—these *infidel* Jews were constantly endeavoring, by all the arguments and motives in their power, to *draw away* their Jewish brethren, who had become Christians from Christ and his religion to the law and religion of Moses, and get them under that ; and thus to cause them to *apostatize* from Christ ! Hence the language of Paul to the Galatian congregation—which was composed of a mixture of Gentile and Jewish converts, where the same influences were at work—that those who were justified by the law, whosoever they were, whether Jew or gentile, were “ *fallen from grace* ”—from the favor of God.

Now the great object of Paul, in this epistle (to the Hebrews)

was to prevent the *apostasy* of these Hebrew Christians—by showing the superiority of the religion of Christ over that of Moses, in every respect; and that the Mosaic system was of a political, temporal character, *typical* in its nature, pointing forward to, and adumbrating the Christian institution, and was to be abrogated and give place to that—in short, to be entirely done away. The Mosaic religion was the *shadow*, and the Christian religion, the *SUBSTANCE*. Hence *apostasy* from the religion of Christ to that of Moses, was the worst of all the forms of apostasy; as it was exchanging the *SUBSTANCE* for the *shadow*, the reality for that which merely *prefigured* it; and caused the person apostatizing to regard Christ as an arrant impostor; put to a death he deserved, claiming a character not belonging to him; to look upon his *blood* as no more than that of an animal or common malefactor; to regard the Holy Spirit, by whom he was raised, and his claims attested as true and divine, as testifying to a falsehood, and as no better than Beelzebub, “the prince of Devils!” Hence it was the worst of all the forms of apostasy; and utterly *irreclaimable*; as the offering of the body of Christ for sin—his sacrifice and blood—and he himself as the Messiah, Son of God, and Savior of the world—being all rejected, there was nothing else left to take hold of the mind, and bring the apostate back to Christ!

We are now prepared to examine the two clauses, in Paul’s letter to the Hebrews, on the subject of apostasy, and which also teach its possibility and danger, as clearly as any we have quoted. The first reads as follows: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come: if they shall fall away, to renew them again unto repentance [reformation;] seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” (Hebrews, vi. 4—6.) Now, in order to understand what the apostle says here, and to fully comprehend the scope and meaning of his remarks, it is not only necessary for us to keep before our minds the design of this epistle, and the remarks

we have made upon it ; but to notice carefully the connection in which these passages stand, and the language by which they are preceded. In the preceding chapter Paul had been speaking of Melchizedek as a type of Christ in reference to his priesthood ; of whom (Melchizedek) he had many things to say, that were difficult of being uttered so that they could comprehend them, seeing that they were dull of understanding ; for at the time when they ought to have been teachers of others, having been disciples sufficiently long, it was necessary for somebody to *teach them again* the very *first principles* of the oracles of God !—lingering in these first principles, the Alphabet of the Christian religion, and making no progress in divine knowledge and the divine life ; and that they were still mere babes in the knowledge and practice of the religion of Christ, and had need to be fed with *milk* of the word—to be taught the simple, plain, elementary truths of the gospel, and were “ unskilful in the word of righteousness ;” and not like those who had been progressing and advancing all the time, “ who by reason of use have their *senses exercised* to discern both good and evil.” Such was the *character* of these Hebrew Christians ; and the great danger of *apostasy*, from the *influences* by which they were surround and of which we have spoken, is easily seen.

The apostle then tells them that leaving these elementary principles of the doctrine of Christ to “ go on unto perfection,” or *progress* until they “ all came in the unity of the faith and of the *knowledge* of the Son of God, unto a *perfect* man, unto the measure of the stature of the *fullness* of Christ ; that they henceforth be no more *children*, tossed to and fro,” etc. (Eph. iv. 13, 14.)—not *laying again the foundation* of REFORMATION from dead works, [of the Jewish, law,] and of faith toward God, of the doctrine of baptisms, [Jewish washings,] and of the laying on of hands, [on the heads of the sacrifices,] and of the resurrection of the dead, and of eternal judgment”—in which two last things the Jews believed. “ And,” continues the apostle, “ this will we do, if God permit—that is, I will discourse to you again about Melchizedek ; and we will *progress* on unto that perfection I am enjoining upon you.”

And then comes the passages under consideration : " For it impossible for those who were once enlightened," etc. as we have quoted. The meaning of the apostle seems to be about this ;—That when these Hebrew Christians, after having had their minds fully enlightened by the truths of the Gospel of Christ ; and enjoyed a foretaste of the happiness and glory of Heaven ; and become partakers of the Holy Spirit by receiving it on their baptism ; and enjoyed the renovating, transforming and happifying influences of the word of God ; and felt in their souls the enjoyment of the powers of the world to come—if they shall then fall away, wilfully apostatize, it will be impossible to renew *them* AGAIN unto reformation ; because they practically approve the wickedness of those who *crucified* the Son of God, and thus crucify him to themselves, and manifest by their conduct, that they would again crucify him as a noted impostor, if they had the opportunity ; and thus by their conduct and rejection of him, they put him to an open shame. When they thus wilfully *apostatize* from Christianity to Judaism, (or to Heathenism,) they reject the *only remedy*, which God in his wisdom has appointed for their recovery and that of mankind from sin and its consequences and punishment ; and there is nothing else to be presented, that can take hold of their minds ! The sacrifice of Christ is the only sacrifice for sin, and the gospel of Christ contains the only remedy ; and when they reject these there is no hope for them ! The gospel has been exhausted upon them ; there is nothing else to offer to them ; and hence they become irreclaimable and " it is impossible to renew them again unto reformation." Such is the explanation we give of these passages.

The second one of these clauses reads as follows : " For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath

counted the blood of the covenant wherewith he was sanctified [separated] an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will repay, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. x. 26—31.) In order to understand these passages, as well as those we have already quoted and commented on, we will have to notice the connection, or the passages that precede them; as well as the *circumstances* to which I before referred, and the general design of the epistle. The apostle, after telling these Hebrew brethren, that they had "boldness," or the privilege of "entering into the holiest"—*heaven*, typified by the Most Holy Place of the Tabernacle—"by the blood of Jesus," etc.—and that we have a "High priest over the house [Church] of God"—Jesus Christ, *typified* by the Jewish High Priest who was over the Tabernacle and that they could now draw near the throne of God, "with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience"—by the blood of Christ—"and their bodies washed with pure water"—in baptism—then exhorts them to "hold fast the profession of their faith without wavering;" and to "consider one another to provoke unto love and good works; not forsaking the assembling of THEMSELVES *together*, as was the manner of some"—to break the loaf, etc.—"but exhorting one another, and so much the more as they saw the day approaching"—for the destruction of Jerusalem by the Romans—then uses the language we have quoted: "For if we sin wilfully after that we have received the knowledge of the truth," etc. Now, every sin that a person commits is wilful in the sense of being voluntary; but we understand the apostle here to mean by sinning wilfully, becoming a habitual *sinner* and an alien again, as before conversion. We understand the meaning of Paul here to be pretty much the same as in the passages from the 6th chapter, quoted by us, and commented upon; and that he has reference to *wilful apostasy* from Christianity to Judaism (or Heathenism.) Such a person, in apostatizing from Christ

willfully renounces Him, and rejects the only sacrifice for sin ; as there is “no more” or no other sacrifice for sin than that of Christ. As there is no other that can be offered—and he has rejected that and the only remedy—all that can remain for him is, “a certain fearful looking for of judgment and fiery indignation, that shall devour the adversaries” of Christ, of whom he has, by his apostasy, become one ! By this *willfull renunciation* of Christ and his sacrifice—regarding him as an impostor deserving the death of crucifixion which he died, and his sacrifice and the shedding of his blood as no better than those of an animal, or of the malefactors between whom he was crucified—the apostate treads under foot the Son of God—counts the *blood* of the covenant, by which he was separated from, and received the pardon of his sins, a common or unholy thing—and treats with contempt the Holy Spirit, or “Spirit of favor,” who testified to our Savior’s claims as the promised Messiah, and, as the “Spirit of holiness,” declared him to be “the Son of God with power,” by raising him from the dead. We can fully see from all this, the character of the apostasy, of which Paul speaks, in this epistle ; and can learn from it, what it takes to constitute an apostate, in reference to the Christian profession. We also learn, that such a one cannot be reclaimed ; for the reasons which the apostle gives. He willfully renounces Christ as the Son of God and Savior of the world, rejects his sacrifice for sin, and treats with contempt the Holy Spirit ; and hence he cannot be renewed unto reformation ; forfeits the favor of God ; and places himself out of reach of his mercy ! The condition of such an individual is the most awful that can be conceived ! Not a single ray of hope beams upon him from beyond the grave !—no prospect but that of a fearful looking for of judgment, and of fiery indignation !

We understand apostasy as the “sin unto death” of which John speaks : “If any [Christian] man see his brother sin a sin which is not unto death, [*backslide*] he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death [*apostasy*] : I do not say that he shall pray for it. All unrighteousness is sin : and there is a sin not un-

to death." (1 John v. 15, 17.) Peter no doubt speaks of the apostate, when he says, that "it is better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." The reason is obvious. One who has never known it, can become a Christian, and obtain eternal salvation in heaven; but one who has, and then has apostatized, forfeits the favor of God and is placed beyond the remedy of the Gospel! Hence, "the latter end is worse with them than the beginning."—Hymeneus and Alexander, mentioned by Paul seem to have been *apostates*, as they had made "*shipwreck*" of their faith, lost it, and he had delivered them over to Satan! James shows the progress to apostasy. He is warning Christians against yielding to temptation: "Blessed is the man that *endureth temptation*: for when he is *tried* [by them and does not yield] he shall receive the crown of life, which the Lord hath promised to them that love him." And as Christians are too apt to think, that the Lord sends them temptations to try them, and to impute them to Him, he continues: "Let no [Christian] man say when he is tempted I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Now notice the progress to apostasy: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth DEATH." Then he gives them a caution "Do not err [sin,] my beloved brethren."

Paul, as we have seen in Hebrews, urges the Hebrew Christians not to "neglect the assembling of themselves together," etc. on Lord's day, to worship God by *breaking the loaf*, etc. and then directly follow his remarks on *apostasy*, beginning, with the word "for," referring to their meeting together regularly to worship on *every* Lord's day, as an important means to prevent apostasy. It has been well-observed that the falling off from attending, or failing to attend, the regular Lord's day meetings, to *break the loaf*, is generally one of the surest signs of a *disposition to apostatize*; and where it leads to a *total neglect* in attending, it is generally a sure prelude to apostasy.

sy and hardly ever fails to end in the awful and irreclaimable condition ! Let us exhort the holy brethren and sisters to attend to all their duties regularly and punctually, so that they may stand perfect and complete in all the will of God," and be found "walking in all the commandments and ordinances of the Lord blamelessly."

J. R. H.

WINCHESTER, Scott Co. Ill. April 23th, 1862.

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THE SEVEN MISSIONS.

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5. SECOND AND LAST MISSION OF THE APOSTLES.

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We come now to the *second* and *last mission* of the Apostles. When on the coasts of Cesarea Philippi, the Lord Jesus Christ gave a *special mission* to the apostle Peter, to open the kingdom of heaven. On asking his disciples whom they said he was, Peter anticipated all the others in replying: "Thou art the Christ, the Son of God;" whereupon Jesus said to him: "Blessed art thou Simon Bar-jona: [son of Jona] for flesh and blood hath not revealed it unto thee, but my Eather which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock [the great TRUTH enunciated by Peter] I will build my Church; and the gates of hell [hades] shall not prevail against it." And then follows the commision given him by the Savior to "set up" or open his kingdom: "And I will give unto thee the keys of the kingdom: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 13—19.)

After the resurrection of the Lord Jesus, Christ and before his ascension, he gave a second and last *commission* to his apostles, which we have recorded in the four testimonies of Matthew, Mark, Luke and John. Some suppose, that each one of these four writers in recording the commision have recorded the *same* in substance; but an attention to the different *items* of conversion, that are requisite to constitute a person a Christian or disciple of Christ, will show us that this cannot be the case and that the idea is a wrong one. These are seven

and are follows: 1. *Preaching* or *Teaching*; 2. *Faith*; 3. *Repentance* or *Reformation*; 4. *Confession*; 5. *Baptism* in order to remission of sins; 6. *Pardon* or *Salvation*; and, 7. *Reception of the Holy Spirit*. Now, no one of these records contain all these; as we will see by an examination of them. That recorded by Matthew is as follows:

“Go ye therefore, and teach all nations, *baptizing* them in [into] the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”—xxviii. 19, 20.

Now here we have but two of these items *teaching* and *baptism*; and what is termed the “formula.” of baptism “into the name of the Father, and of the Son and of the Holy Spirit”—but we have to go to the other items.—Let us now go to Mark:—

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”—Mark xvi. 15, 16.

Now here we have two more of these items, *faith* and *salvation* or *pardon*, as well as the “preaching” before, and the “baptism” after the “faith,” and before the *salvation*. But we have yet others of them to find; and must go to Luke:—

“And he said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day: and that *repentance* [*reformation*] and *remission of sins* should be *preached* in his name among all nations, beginning at Jerusalem.”—Luke xxiv. 46, 47.

Here we have two more of these items, *reformation* and *remission of sins*, “baptism” being understood before “remission” and the “preaching” expressed, as preceding all.—But we have yet to find one more; and for that we will go to John:—

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, *Receive ye*

*the Holy Spirit*; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.,—*John* xx. 21—25.

Here we have the reception of the Holy Spirit, the other and last item; as well as “remission of sins,” preceding it, “baptism” and these other items being understood; for where any or more of these different items are expressed, and the others not, they are always *understood*.

The position we take, then, is, that it takes all these records, put together, to constitute what we term “the COMMISSION;” and that no single one of them expresses it all. As each one of these four writers wrote to a different people, he recorded so much of the commission as was consonant to the design he had in view in writing; and in language as was most suitable to express it, adopted to their comprehensions, and suitable to the circumstances by which they were surrounded.—In the first chapter of Acts of Apostles, we have the order in which this commission was to be carried out:

“But ye shall receive, power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.”—*Acts* i. 8.

And we will see, when we come to the carrying out of the commission, that it was fulfilled by the Apostles and Evangelists in this order.

As in the *first mission* of the Apostles, and in that of the Seventy, we find, that they were empowered by the Savior to work miracles, in *confirmation* of the word of God preached by them, and of the testimony they bore to the Savior; so now, we find that they were to be empowered to work them, in the fulfillment of this their second and last mission, by the Holy Spirit whom our Savior was to send in the name of the Father, and who was to take his place after his ascension to heaven. We see that he said to the Apostles, “ye shall receive power after that the Holy Spirit is come upon you,” etc. And we see that he prefaced the commission in Matthew with the words, “All power is given unto me in heaven and in earth: Go ye there-

fore," etc. ; and in Mark, after the commission he said : " And these signs [miracles] shall follow them that believe ; In my name they shall cast out devils [demons] ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." And we are then told by Mark, that these were all fulfilled : " So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God : and they went forth, and preached every where, the Lord working with them [by the Holy Spirit], and *confirming* the word, with *signs following*. Amen." Paul also, in his epistle to the Hebrews, speaks of this, when he says : " For if the word spoken by angels [messengers] was steadfast, and every transgression and disobedience received a just recompense of reward ; how shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was *confirmed* unto us by them that heard him ; God *bearing them witness*, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will ?" In Luke, we hear Jesus saying to the Apostles, after the commission : " And ye are *witnesses* of these things ; and behold, I send the *promise* of my father upon you : but tarry ye in the city of Jerusalem, until ye be *endued* with power from on high"—that of the Holy Spirit.—John says : " and many other signs [miracles] truly did Jesus in the presence of his disciples which are not written in this book [not recorded in his testimony] : but these are written, that ye might believe that Jesus is the Son of God ; and that believing ye might have [enjoy] life through his name." It was to this great cardinal truth of the Christian religion—this most grand and sublime of all to man for his faith, and which, like its subject, "alone on the records of time"—that these four writers of the life of our Savior, bear testimony ; and its elucidation and proof was their great object, in writing their testimonies. Hence we see this design in every page of their writings and in all the preaching of the Apostles and

Evangelists. With them Christ "was all and in all"—the Alpha and Omega—the beginning, the middle, and the end—in the language of a sacred poet ;

"Him first, Him last. Him middle without end."

And in that of another sacred poet, they could say :

"To bear his cross, his name to bear,

Our highest honor this."

We come now to the fulfilling, or "carrying out" of this great commission. They were, as we have seen, to wait at Jerusalem until they could be empowered by the Holy Spirit, and were to *begin* at that city—"repentance and remission of sins should be *preached* in his name among all nations, *beginning* at Jerusalem." We also find in the prophecies of Isaiah and Hosea, that "from mount Zion should *go forth* the law, and the *word* of the Lord *from Jerusalem*." Hence we find the Apostles waiting at Jerusalem, until the first Pentecost after the resurrection and ascension of our Savior—that feast being in commemoration of the giving of the law of Moses from mount Sinai, and the most fitting time of all others for the giving of the law of Christ, particularly as the pious Jews from among all the nations of the earth, whither they had become scattered, would be there—the disciples being assembled no doubt in a house on mount Zion, to accord with the prophecy, when the Holy Spirit came down from heaven, "as the sound of a rushing mighty wind"—the roar of a hurrican—"and filled all the house where they were sitting. And there appeared unto them cloven [forked] tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, [in foreign languages,] as the spirit gave them utterance," etc. The apostle Peter, acting under the special commission, given him by our Savior on the coasts of Cesarea Philippi and which we have quoted, addresses the immense audience drawn together by this miraculous display, these "signs and wonders and gifts of the Holy Spirit ;" and at the conclusion of his discourse, his hearers, "convicted of sin" by the Spirit speaking through

him, pierced in the heart by the sharp, two-edged "sword of the word of God," in the language of *faith* and in all the agony of *penitence*, cry out: "Men and brethren what shall we do?" Now, when Peter replied, "Repent," he "*preached* repentance," (reformation, as "repent" here means "reform,") and when he said, "and be baptized, every one of you, *in the name of Jesus Christ, for [in order to] the remission of sins,*" he "*perached* remission of sins in the name of Christ;" and thus carried out the commission, and proclaimed the law of pardon, which was to be for all the world, and for all future time! As when our Savior was condemned to be crucified, the people had said, "his blood be *upon* us and *upon our children,*" and as he had convicted them of having put to death their promised Messiah and the Son of God, he further said to them, "For the promise is unto you and to *your children,* and to all that are afar off, even as many as the Lord our God shall call." As it was not necessary that the apostles should fully understand themselves, all they said in reference to the promises of God, and the predictions uttered by them, we think Peter, as well as the other apostles, did not understand the expression, "and as many as afar off," to mean the *Gentiles*, but the "all nations" of the commission in Matthew, the "every creature" in that of Mark, and the "afar off" here, as having reference to the "dispersed among the heathen," the scattered *Jews* among all nations. Hence we find that the disciples of Christ who were scattered abroad "upon the persecution that arose about Stephen," "went every where preaching the word," but, "preaching the word to none but unto the *Jews only.*" And we find that Peter himself had to be convicted by a miracle, before he could throw off his Jewish prejudices, and go to the Gentiles with the Gospel of Christ!

In conformity with the order of our Savior, (in Acts. i. 8.) as we have already quoted, the Apostles and Evangelists continued preaching in Jerusalem and in all Judea, until the scattering of the disciples made by this persecution—the Apostles still remaining at Jerusalem—when SAMARIA comes in for a share in the blessings of the Gospel. This country being Jew-

ish territory, that of the "ten lost tribes," carried away by Shalmanezzer, and settled up again by a mixture of people of different nations, who had adopted the Jewish law and religion; could not be fairly considered Gentiles, nor yet were they Jews, and "the Jews had no dealings with the Samaritans" because of their *Gentile* origin; but these Samaritans seemed to have had a preference with the Lord over all the other Gentiles, on the above accounts; and to have come in, before the kingdom of heaven was opened to the Gentiles, after the Jews and under the same authority. Hence, as it was not necessary that *Peter* should go and open the kingdom to them, or any of the other Apostles, Philip, a noted Evangelist, on whom the hands of Apostles had been laid, and who no doubt was one of the New Testament prophets, we find spoken of by Paul, (in Eph. ii. 20. ii. 5. iv. 11, and 1 Cor. xii. 28,) as a part of the foundation, jointly with the apostle, (Eph. ii. 20,) of the Church of Christ, went to them. Philip *preached*, and he "preached Christ unto them," the Samaritans; and *confirmed* the word of God by miracles, so that they *believed* him and received it; "And the people with one accord gave heed unto those things which Philip spake, bearing and *seeing* the miracles which he did: for unclean spirits crying with a loud voice came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed: and there was great joy in that city." (Acts vii. 5—8.) Now notice the result of his preaching and the confirmation of the word: "But when they *believed* Philip preaching the things concerning the kingdom of God, and the *name* of Jesus Christ, they *were baptized* both *men* and *women*," but *no children* or they would have been mentioned too! We learn here, that the preaching of Christ includes the preaching of *baptism* as well as repentance, confession, etc. Philip preached, no doubt, what Peter preached on Pentecost, "baptism for remission of sins," and every thing else necessary, in preaching Christ. And his preaching to the Samaritans, baptizing them etc. was approbated by the Apostles, as being in accordance with the commission; as Peter and John, two of the chief

the Apostles, came down from Jerusalem to lay their hands on these Samaritan converts, that they might receive the Holy Spirit, in his *miraculous* reception, and be empowered to work miracles; as this was necessary to the first congregations of Christ; and they were all working churches.

We come now to the opening of the kingdom of Christ to the Gentiles. We have seen that Peter being specially commissioned by our Savior for this work, used one of the "keys of the kingdom" given him by the Lord on the day of Pentecost, and opened it to the Jews; and now we find him sent for, to go from Joppa to Philippi, to the house of Cornelius a Roman centurion, or captain of a hundred men, who on account it seems of his pious character, his prayerfulness, etc. was selected by the Lord to be, with his family the highly honored recipients of this favor. Peter, as we have before said, for the benefit of the Jews as well, as himself no doubt, had before he would go, to be convinced by a miracle, that the Lord was going to receive the Gentiles into his kingdom, on an equality with the Jews and as entitled to the same privileges, blessings, etc. But as soon as thus convinced, he went without hesitancy, at the command of the Spirit who *spake* to him and told him to go, "nothing doubting," as he had sent the men for him. (It was a speaking, and "not as *dumb*," sectarian, Spirit that inspired the Apostles of Christ!) And we find him preaching there the very same things substantially, that he did on the day of pentecost; and opening the kingdom of Christ to the Gentiles as he did to the Jews. Instead of commanding them to "repent and be baptized, every one of them in the name of Jesus Christ for the remission of sins;" we hear him saying to them, in reference to the Savior: "To him give all the prophets witness, that *through his name*, whosoever believeth on him, *shall receive remission of sins*," (Acts x. 43;) and are then informed, that "He commanded them to be *baptized in the name* of the Lord Jesus." So they were baptized in order to the remission of sins, as were those on Pentecost. But, says an objector, the spirit was poured out on them as soon as they believed, and *before* they were baptized!

—and what will you do with this, on your (our) theory of the reception of the Spirit *after* baptism? True, admitted, but what of it? It was the *miraculous* effusion of the Spirit “For they heard them *speake with tongues*, and magnify God—and not the Spirit as baptized believers *now* receive it. And the *design* of God in it is evident: to convince the Jewish brethren who came with Peter, as well as all others, of the determination of God to receive the Gentiles into the kingdom of Christ, as the Jews had been. Hence when Peter went up to Jerusalem, and was attacked about the matter, by “them that were of the *circumcission*,” we find him narrating the circumstances, and saying to them: “Forasmuch then as God gave them the *like gift* as he did *unto us* who believed on the Lord Jesus Christ; what was I, that I could withstand God;” and again: “And as I began to speak, the Holy Spirit fell on them, *as on us at the beginning*”—on the day of Pentecost. And we are told: “When they heard these things they held their peace, and glorified God, saying, “Then hath God also to the Gentiles granted repentance [reformation] unto life.” In these two cases—on Pentecost and at the house of Cornelius—we have the *baptism* of the Holy Spirit; and the only two cases on record in the Bible. Let those who *now* so loudly and strenuously contend and pray for it, show us the same evidences, the “speaking in new tongues,” or languages they have never learned, the “cloven tongues as of fire sitting on them, etc. and we will then *believe* them, but *never* until then!—We have now seen what was the commission our Savior gave his Apostles; and how faithfully it was carried out by them, in every particular; and bring this article to a close, with an apology for its length, as we could not treat the subject as fully as we wished in shorter compass.

J. R. H.

Near SCOTTSVILLE, Macoupin Co. Ill. May 14th, 1862.

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Preaching was and is the special duty of Evangelists. The four Gospels and the Acts of the Apostles develope and exemplify this.—A. Campbell.

## THE BOOK OF REVELATION.

No. 8

I resume my notices of the book of Revelation, the regular series of which has been interrupted by pressing engagements—principally by the writing out of the Debate between bro. Sweeney and Mr. Logan, (Mr. L.'s speeches, as bro. S. wrote out his own,) which being now done with, I hope to be able to go on with my regular series of articles, without interruption until completed. We finished our last number with the seventh Seal; and now take up the Trumpets. These, as we have previously remarked, were cotemporaneous with the vials or Censers, and almost identical with them—the *trumpet*, the ancient instrument in war, to summon men to battle, sound a retreat, etc. being used to denote the civil and military bearing or aspect of events; while the vial or *censer*, the instrument to burn incense in, being used to denote the ecclesiastical or religious aspect of the same events in this vision; and both co-temporaneous, to a great extent with the Seals.

## THE VISSION OF THE TRUMPETS.

“And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire off the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.”—Rev. viii. 2—5

To understand all this we must remark, that it is an illustration drawn from the Jewish Tabernacle worship. In this, the Holy Place *typified* the Church of Christ, and the priests, who officiated in it, *typified* Christians, or the disciples of Christ, who are spoken of in this book as “kings and *priests* unto

God," (i 6. v. 10,) and "priests of God and of Christ," (xx. 6,) and "as *lively* stones, [in reference to the *temple* worship,] built up a spiritual house, [the Church,] an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," and again, "a chosen generation, a royal *priesthood*, an holy nation, a peculiar people, that ye should *show forth* the *praises* of him who hath called you out of darkness into his marvelous light." (1 Pet. ii. 5, 9.) Before the Most Holy Place, representing heaven and the throne of God, stood the golden Altar, on which the priests offered incense, typifying the offering of the prayers of Christians; and we can see from that the allusion here, and the force of the illustration. The fire used to burn the incense was not the common fire used in burning fuel to warm and to work with, but had to be "sacred fire" from the altar. The common fire was termed "strange fire," in contradistinction to this sacred fire. And it was for burning incense with this common or "strange fire," that Nadab and Abihu, the two sons of Aaron, (Lev. xch,) were destroyed! Hence the angel here took fire from the *altar*, to burn the incense with.

We see here the great importance of the *prayers* of Christians, and how acceptable to God they are! And we regret to say, that judging from all we see and hear, our brethren are greatly deficient here, more perhaps than in almost any thing else where they are defective! We have the right theory in religion; but, alas! we fear that there are but *very few* of the great mass of them, either male or female, who are the praying people they ought to be!—and hence the coldness, the lukewarmness, the want of real, genuine piety and devotion, that we too generally witness wherever we go! "Wherein do ye excel" sectarians?

This account of the angel here, seems to be a prelude to the Vision of the Trumpets and Vials, and a very fitting one too, as a part of this Vision was that of the *Censers*, or Vials. the "thunderings," "lightnings," and "earthquake," which ensued, when the angel put the fire in his censer and "cast it into the earth," show the great effects and commotions that

were to take place on earth! As these were in *connection* with the prayers of the saints, they no doubt denote *infections* on the world, in consequence of these *prayers*, and on account of the *persecutions* of the saints, and treatment by the wicked. We are commanded not to take vengeance on our persecutors and enemies, as the Lord says: "Vengeance is mine, I will repay." But while we are commanded not to do this, and if our enemies hunger to feed them, if they thirst to give them drink, etc. may we not, in praying to the Lord, as David did in the Psalms, pray to him to take vengeance on them?—at least when we are "persecuted for righteousness' sake," or because we are Christians and "live godly in Christ Jesus?" We allude not to *war* here, or to the enemies of our country; but to enemies who may thus persecute us. We find that when the *fifth* Seal was opened, the souls of those who had been "slain for the word of God and for the testimony which they held," which John saw under the altar, "*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?"—which was *praying* to the Lord to take vengeance on them! But according to the doctrine of the "soul sleepers," there was nothing of this, as after they were slain, there was, and will be nothing of them until the resurrection!—But this only by the way.

Be all this as it may, in reference to prayer and praying, we see the great importance here of *prayer* to God, which is so much neglected: and as we learn elsewhere, our prayers to be acceptable, must be opened to Him through Christ—must be in faith—according to his revealed will, or only for what he has promised—and we must be found keeping all his commandments and engaged in doing the things which are pleasing in his sight.

J. R. H.

At Mr. THOMAS H. CROUCH'S, *Green Cc. Ill.* May 8th, 1862.

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To Evangelists only, after the Apostles, was the commandment given, to 'Preach the word.'—*A. Campbell.*

For the Christian Pioneer.

## A SHORT DISCOURSE.

BY ELD MARTIN PETERSON.

[Continued from page, 521, Vol. I.]

No man can come unto me, except the Father that sent me draw him, and I will raise him up at the last day. John vi. 44.

We perceive from the foregoing, that if we are drawn to the Son, it must be done by the power of the gospel. With this agrees the quotation of the Savior from the prophets, John vi. 45: "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." From this we perceive there is a hearing of the Father necessary in order to a drawing to his Son. To this agrees the declaration of Paul, in his letter to the Romans, in the 10th chapter and from the 6th to the 14th verse inclusive. Some may ask what drawing there can be in this. I answer, the most powerful that can be exerted on man as a moral agent; and, as such, God has addressed him in all his communications to him. As Joshua says, xxiv. 14, 15: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve." Again, Paul to the Romans, vi. 16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." The gospel contains the most sublime and glorious promises ever presented to man. The righteousness of God by faith, is revealed in it, in order to faith, as it is written: "But the just shall live by faith." We can easily see from the foregoing, that the drawing used by the Father, is strictly moral and that we must hear and learn in order to this drawing; consequently the doctrine, as taught in the quotations

made in our former article, is a delusion ; for infants being incapable of hearing and learning of the Father, are not capable of being drawn to his Son in the sense of our text, and to try to make it apply to them, is to wrest the holy scriptures.

But some may say then, that we would have infants, dying in infancy, lost ; to which we answer no. Infants are not the subjects of address in our text, but persons capable of hearing and learning of the Father. Permit me to state, once for all, that no soul of man will ever be eternally condemned for Adam's transgression ; therefore, persons dying without violating the law of God or committing actual sin, will stand justified by the obedience of Christ, as Paul teaches in Rom. v. 18. " Therefore, as by the offence of one, judgment came upon all men to condemnation ; even so, by the righteousness of one, the free gift came upon all men unto justification of life." Just as many, as were condemned through Adam to death, will be justified to life through Christ. Then, if we have not violated the law of God, or if our sins have been separated as far from us as the east from the west, we will live forever with him. Infants not being capable of violating God's holy law, will be raised to enjoy eternal life at his right hand.

We are drawn to Christ by love : " God so loved us, that he gave his only begotten son to die, that whosoever believes in him, should not perish but have everlasting life." We are creatures that can be powerfully influenced by motive. And a greater motive cannot be presented to us, than that presented in the gospel of Christ. Here we behold the love of God to us, in that while we were yet sinners Christ died for us.

In the gospel of Christ, we learn our duty to our Creator, and to each other ; also, in the gospel we behold the promises of our Father to us : the first of which is the forgiveness of our sins ; the second is the Holy Spirit ; the third is, by a patient continuance in well-doing, if we seek for glory, honor and immortality, we shall enjoy eternal life. O the glorious promises of the gospel ! Is there any power that the Father can exert on us, as we are, that can draw us equal to that exerted in the gospel ? Here we are addressed as intelligent beings,

and as beings capable of being influenced by motive, as the son says, Matthew xi. 28,—30: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls. For my yoke is easy and my burden is light."

In contemplation of all this, what manner of persons ought we to be, in all holy conversation and godliness, 2Pt. iii. 11. Could God do more for us than he has done? He gave his Son to die for our sins, and raised him for our justification, that we through his stripes might be healed. O the goodness of our heavenly Father! why should we not behold it, and be drawn to his Son, that he might raise us up at the last day!

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TOUR IN ILLINOIS.

NO. 1.

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On Saturday, the 25th day of Jan. we left Lindley, Grundy Co. Mo. our home, for Paducah, Ky. intending to make our rout through the State of Illinois, by way of Carrollton, Green Co. and by Mr. THOS. H. CROUCH'S, (where we are now,) and then on partly by the Illinois Central Railroad, to Golconda, or some point thereabouts, opposite or near Paducah; as I had never been in the State of Illinois, except through the southwestern corner of it a few years ago, and wished to have a fair specimen of the great, rich and thriving State of Illinois, and to become acquainted with the brethren in it. And indeed it richly deserves the name; and is fast becoming the "Empire State" of the Great West!

In company with my worthy and highly esteemed friend, Mr. JAMES WINTERS, of Lindely, whose many acts of kindness to me I shall ever greatly remember, we came on to Laclede, in Linn Co. Mo. on the Hannibal & St. Joseph Railroad, where we took the cars for Palmyra, Mo. Monday morning. The ground was covered with snow, which had previously fallen; and the weather, though it had moderated, was cloudy, damp, foggy, and gloomy enough! The tedium of the trip

was relieved however a good deal, by some fresh St. Louis newspapers of the morning, which we procured from the newsboy on the cars.

About noon we passed Hudson, where we had to part with my friend, Mr. WINTERS, who took the North Missouri Railroad for St. Louis, whither he was going ; and in the evening we arrived at Hannibal. A few minutes took us to the residence of bro. STEWART there, where we stopped a few days, on our trip to the country, when we first came to Mo. in March, 1860 ; and where we spent a part of the time we were at Palmyra, during this trip. Owing to a very much inflamed and sore foot, and an attack of illness, in conjunction with the very bad weather, consisting of rain, sleet, etc. we remained at Palmyra and in the vicinity some two weeks, spending some of the time at bro. LONGMIRE'S hospitable mansion and at our truly pious and devoted old bro. BRYAN'S, (the father-in-law of bro. WILKES,) whose kindness to us in something needful and more substantial than mere words, I shall ever gratefully remember. May the Lord reward him for it, in this world and in that to come ! Could we meet with such brethren every where we go, we should never want for any thing of this world's that we need ! It is said : " A friend in need is a friend indeed ; " and we can say : " A brother friend in need is a *brother indeed !* " We also, while at Palmyra, spent the most of a day with our venerable and talented brother, Eld. JACOB CREATH, who resides there, whose name is so well known all over the land, and " whose praise is in all the churches." It was a most agreeable time to us, the day we spent with him and his truly Christian consort, sist. Creath ; and we had a real

"Feast of reason and the flow of soul,"

of the right kind, as it was of a *religious* character. Bro. Creath carried us back to " days of auld lang syne "—to the narration of interesting scenes of his life and periods of his ministry, in years long passed away. A poet says of old times :—

" These good old times—all times when old are good—  
The present are, or might be if they would ; "

but we must dissent from the sentiment, as to the times now—particularly at such places as Palmyra, for certainly

“The times are greatly out of joint,”

—at least there, as well as at many other places! We greatly sympathized with bro. Creath, on account of the sore trials to which he has been subjected, and the affliction or distress of mind, as well as of body, which he has had to undergo in his old age; and hope that when *peace* is restored to our beloved country, he may yet have many years of the sunshine of life, peacefulness and prosperity; and that the sun of his life set unclouded, clear and with the glorious light of immortality, dawning on him from beyond the grave! May the good Lord spare his useful and venerable life for many years yet to come! The brethren should not neglect these old “soldiers of the cross;” who have had on “the harness of the Gospel” for many long years, and “borne the brunt of the battle;” who have made so many sacrifices for the greatest and best of all causes on earth; and been “spending and spent” in it for nearly all their lives! The brethren should, “out of the abundance” which many of them have, see that their wants are all bountifully supplied, which comparatively a *little* from each one would do; and they should do it voluntarily and unsolicited on their parts. They owe these old PIONEERS in the cause a debt, which they can never repay, for their many and various labors, privations, sacrifices; and sufferings; as they have toiled on for its success and the propagation of apostolic Christianity, through the heats of summer and the cold, and snows, and rains of winter, for many long years; and been the great instrumentalities, in the hands of God, in spreading the light of truth and true religion over the land; until we have seen the cause of Christ brought to the present great *status*, to which it has arrived; and have seen the disciples of Christ, in these United States of America, increase, in a single generation, from a mere *handful* to about *half a million* of members! Let the brethren, while they are contributing of their means to sustain our younger preachers and for other purposes, not forget these old soldiers, who with

tongue and *pen* have achieved so much—though they may, some of them, become superannuated, worn out, and unable to toil any longer! Their past services entitle them and their families to an ample support as long as they live. If our Methodist friends attend to the wants of their “superannuated preachers,” as we see they do, and have a special fund set apart for their benefit, shall we be behind them in these things? By no means. As we are ahead of them in the theory of religion—in having the true system of the Gospel—let us go ahead of them in these other matters and things too; and not be lagging behind them here, as is too generally the case! So brethren, stir yourselves up, and be no longer so dilatory, in these matters!—From what we could learn, bro. Creath’s labors this year, will be confined pretty much to Palmyra, and the region of country thereabouts. May the Lord continue to bless them, and to bless him and his family too!—

While at Palmyra, we delivered but one discourse, on the Lord’s day after our arrival, as the brethren had no meetings at night. Considering the times, and the badness of the weather, walking being very slippery and constant danger of falling, down, from the sleet, we found the Lord’s day meeting much better attended than we anticipated. Some members had fallen off; and one at least of whom we heard, who had once been among the most zealous, had become the most uncompromising and bitterest enemy of the Church! As the apostle Paul said: “The Lord reward him according to his deeds”—which He will most assuredly do!—We had intended leaving for Hannibal on the next Saturday evening, so as to be there on Lord’s day, but owing to a delay of the cars, we did not get off until Monday. So we attended the Lord’s day meeting, and heard a most excellent Lecture from bro. CREATH, one of a series of *written* Lectures he was delivering on the Gospels, or Testimonies of Matthew, Mark, Luke and John—perhaps to be continued on through the New Testament, or at least the book of Acts—and which, when completed, will be well worth publishing in a book. Will bro. Creath listen to the suggestion, and prepare them for the press? J. R. H.

At Mr. THOMAS H. CHURCH’S, Green Co. Ill. May 9th 1862

## THE QUESTION OF COMMUNION.

*With whom shall we partake of the Lord's Supper?—or, whom shall we permit to partake of it with us?*

As the subject of communion, or the partaking of the Lord's Supper, is one which is now engaging the attention of our "Scribes," and being much discussed in some of our periodicals, we have concluded to devote some attention to it. And as bro. Franklin justly remarked on the discussion of the "war question," no sooner is a subject started than a hundred pens are sharpened, and a hundred writers enter the lists! Already there has no doubt been enough written on this question of communion, in the present discussion, to form a large volume—and yet the tide of ink continues to flow on as strongly as ever! It seems strange that a subject, on which all that has been written in the New Testament, would not fill a half dozen pages, should elicit so much discussion: and then not seem any nearer a satisfactory solution than at first! As to what we shall say ourself on it, it will require no long and labored dissertations to embrace it; but a few pages comparatively will suffice.

There are *two* questions which, when decided, ought to settle the whole matter: and these are: *first*, to whom does the privilege of partaking of the Supper belong, according to the teaching of the New Testament, or who are the subjects of the ordinance?—and, *second*, how do they become such, or what is the *manner* of their becoming the subjects of it? These two questions decided, and the issue is settled; while there are some incidental questions and arguments belonging to it, which we will notice, in the course of our discussion of it.

1. As to these to whom the Lord's Supper belongs, or who have the right and privilege, according to the teaching of the New Testament, to partake of it: as there must be a certain class of *subjects* of every religious ordinance. We find then that it belongs exclusively to the Church of Christ, or "Christian Church"—to the members of that, who alone are privi-

leged to partake of it ; while those *outside* of that Church have no right whatever to partake of it, and are consequently not subjects of it ; nor have we any authority to invite them to do so, or any right to offer it to them. This may be termed “ *close communion*,” and condemned as such ; but it is that of the New Testament—as recognized and practiced by the apostles and the primitive Christians ; and that should be sufficient for us. We may be regarded as too exclusive and uncharitable in holding such views ; but that matters nothing with us, so they are *Scriptural*. We would be just as exclusive and uncharitable in refusing to receive into the Church and fellowshiping those who have not been immersed ; but who among us would think of doing this ? That the Lord’s Supper as an ordinance belongs to the Church, we learn first from the *type*. That the Jewish Tabernacle or rather the Holy Place of the Tabernacle, *typified* the Church,—as the Most Holy place was a type of Heaven, and the Outer Court of the alien world—is, we believe, generally admitted ; and also that the Table of Shew Bread was a *type* of the Lord’s Table, or Supper. Now as that belonged to the Tabernacle, and was *in* it, so the anti-type of the Shew Bread, the Lord’s Supper, belongs to the Church of Christ, and is to be found nowhere but in that. And as the Jewish *priests* were the only class of persons for whom it was lawful to eat of the Shew Bread, and they *typified* Christians, who are in consequence called, “ kings and priests unto God,” and, “ a royal priesthood ;” so Christians, or the disciples of Christ are the only class of persons who have the right and privilege of eating at the Table of the Lord. A common Jew, who was not a priest, would have had just as much right to eat of the Shew Bread, “ which it was lawful for *none* but the *priests* to eat,” as now for an “outsider” as to the Church, whether alien or sectarian, to partake of the Lord’s Supper. We find also that the type was fully carried out in the *antitype* by the apostles ; as it was those and those only, of the first congregation of Christ, “ the model church,” at Jerusalem of whom it is said : “ And *they* continued stedfastly in the apostles, doctrine [teaching] and fellowship, [contribution,]

and in *breaking of bread*, [the Lord's Supper,] and in prayers." (Acts ii. 42) Again, we have a reference to the *Supper* as follows: "And upon the first day of the week, when the disciples came together to *break bread* [to eat the Lord's Supper,] Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts xx. 7.) Here we find again that it was the disciples of Christ, or Christians, who, and who alone, were the subjects of this ordinance, and privileged to partake of it. And we also learn here, that "the first day of the week," Lord's day, was the *time* at which they were in the habit of assembling together for that purpose; and in the preaching an example of the "apostles, *teaching*." We also find Paul speaking of its observance in the Corinthian church, in correcting the perversions of religion which had gotten into that congregation; and their meeting together; which show that these disciples had a regular or stated time to attend to it, as at Troas, on every Lord's day. Nor do we find any thing, in all the history of the Church, in Acts of Apostles, or in the Epistles, conflicting with what we have been stating. Our Savior, in instituting the Supper, to which we find Paul alluding in Corinthians, in commenting on its design, gave it to his disciples which shows it was to be *restricted* to them," with the solemn injunction: "This do in remembrance of me; for as often as ye eat of this bread, [loaf,] and drink of this cup, ye do shew forth the Lord's death till he come." And it is moreover recorded in Church history, that for the first three hundred years after the days of the apostles the disciples of Christ, whether in city or country, were in the habit of meeting together, on *every* Lord's day, to attend to this ordinance, as well as all the ordinances of the Lord's house, pertaining to the worship of God.

2. Having shown, by arguments of the clearest and most conclusive character that the Lord's Supper is an ordinance belonging to the Church, of Christ, and to no other body, or to those outside of that Church, and that the members of that are the only persons who have the right and privilege of partaking of its emblems, we now proceed, in the second place, to show what it takes to constitute

a person a disciple of Christ, a Christian, or a member of his Church. This is something of the greatest importance, as upon it depends our occupying a state of favor, acceptance, and covenant relation with God; the enjoyment of remission of sins, the reception of the Holy Spirit, and the comforting and sanctifying influences of that Spirit; and being placed in a *situation* for the *training* of persons for heaven, and the formation of that *character*, necessary for entering the abodes of eternal felicity, and the enjoyment of happiness and glory in the mansions of immortality. These conditions are: 1. *Faith* in the Lord Jesus Christ, as the Messiah, Son of God, and Savior of the World; 2. *Repentance*, or *Reformation*, towards, God, in a goodly sorrow for sin and turning away from it; 3. *Confession* with the mouth before men, that Jesus Christ is the Son of God; and, 4. *Baptism* in order to the remission of sins, *in the name of Christ as the authority; into the name of the Father, and of the Son, and of the Holy Spirit, as the formula; and a burial in water and raising out of it, as the action.* The individual who complies with these conditions, becomes a disciple of Christ, or Christian, according to the teaching of the New Testament; and no one is at liberty to omit, or set aside any one of these conditions, or to substitute any thing else in the place of them, Christian baptism being the *consummating act*, or the act of discipling, is as necessary as any of them; and just as much an *indispensable* condition of qualification for partaking of the Lord's Supper, as faith, or any thing else required to become a disciple of Christ.

We can now see who are the subjects of the ordinance of the Lord's Supper; and who, and who alone, are privileged, and have the right to partake of it. It is such, and such alone, whom we are authorized to invite to the Lord's table, and to whom to offer the emblems of the the Supper; and we have no right to debar, or exclude any such from it. It is the *Lord's table*, and not ours: and all his true, genuine disciples have the right and the privilege of access to it. It should be restricted to such—those who, as penitent believers on the Lord Jesus Christ, have confessed him

with the mouth before men ; and who have obeyed the gospel from the heart, by being buried with him in baptism, in order to rise and walk in newness of life. And I would add to this, who also wear the name *Christian*, as their denominational name, to the exclusion of all party and sectarian names ; and who belong to a denomination wearing the name *Church of Christ*, or *Christian Church*, to the exclusion of all sectarian names. To these, and these alone, should the emblems be offered, and these, and these only, should be invited to partake of them. You may call this "close communion," "uncharitable," "exclusiveness," or what you please : but it is certainly in accordance with the teaching of the New Testament ; and while we have the authority of that, with precept and example for what we say and do, we are regardless of the censures or disapprobation of mankind :

But, says one, does not the apostle say : " Let a man *examine himself*, and so let him eat and so let him drink ?"—as it is the "*Lord's table*," and not *ours*, have we any right to say who shall partake, and who shall not ? to either invite, or exclude ?" I am aware that the apostle uses this expression, but I contend that he does not use it in this sense, in which it is so often taken ; and consequently that it does not prohibit us from inviting to, or excluding from, the Lord's table. His remarks here were elicited by the manner in which the Corinthians were observing the Supper. Instead of partaking of it as a *commemorative* institution—in reference to its *emblematical* character, as representing the broken body and shed blood of the Lord Jesus Christ—they had *perverted* it to a feast of revelry and drunkenness, like the Pagan orgies in honor of Bacchus, their god of wine and drunkenness ; and it is this that it was the design of the apostle to correct. He tells them : " When ye come together therefore into one place, this is not to eat the Lord's Supper : for in eating every one taketh before other his own Supper : and one is hungry and another is drunken." The first that came, without waiting for all the congregation to assemble, eat all the bread and drank all the wine ; and the consequence was, that by drinking to excess they were made drunk ; while

there was nothing left for the others who came after them. Hence the apostle severely reproveth them for such conduct : “ What ? have ye not houses to eat and to drink in ? or despise ye the church of God and shame them that have not ? ” Can you not eat and drink in your own houses ? and not desecrate the house of God and put to shame those of your congregation who have none to eat and drink in—for it seems that such was the case with the poor members : and as those who were better off, seemed to have furnished the bread and wine, they came first, eat and drank it all up, and left nothing for those coming afterwards !

The apostle then, after setting before them the institution and design of the Lord’s Supper, says to them : “ Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord : ” that is, whosoever of you shall make a bacchanalian feast of it, and not partake of it as representing the crucified body and shed blood of the Lord, will commit an act, of a character similar to that of crucifying our Savior and shedding his blood ! Then follows the expression : “ But let a man examine himself, and so let him eat of that bread, and drink of that cup ; ” that is, let him examine himself, in reference to thus perverting and abusing the institution ; and eat and drink of the emblems of the Supper as representing the body and blood of the Lord—not that he must *not* eat and drink of it, if he happens to *feel* bad, or *feel* himself to be an unworthy man and all this ; but he *must* eat and drink of it—it is a *duty* a great and high privilege—and he will feel better and have his spiritual health improved and his spiritual strength renewed—if his life and character are such as they ought to be.

And then the apostle says : “ But he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body : ” that is he that thus makes a drunken feast of it, as these Corinthians were doing, eats and drinks condemnation to himself ; not eating and drinking in remembrance of the Lord, or of these emblems as representing his body and blood—thus “ not discerning the Lord’s body.”

Hence Paul tells them, that in consequence of their thus perverting the institution, "many are [spiritually] weak and sickly among you, and many sleep"—have become spiritually dead! The apostle then closes this part of his epistle by saying to them: "For if we would judge ourselves"—in reference to this matter as we ought—"we should not be judged" by others. "But when we are [thus] judged, we are chastened [corrected] of the Lord, that we should not be condemned with the world," who will see the wickedness of such conduct and condemn us, and thus we will lose our "good report of those that are without." "Wherefore," continues the apostle, "my brethren, when ye come together to eat [the Lord's Supper,] tarry one for another"—wait until you all meet together, before you begin to partake of it. "And if any man *hunger*, let him eat and drink at home"—and not come to the house of the Lord to satisfy his appetite—"that ye come not together unto condemnation."

Such is our understanding of the language of the apostle here in reference to partaking of the Lord's Supper. We have seen who are the proper subjects of the ordinance; and that its place is in the house of the Lord. It is the privilege of those in that, and of them alone, to partake of it. It is the *Lord's Table* and the *Lord's Supper*; and while we can invite the *Lord's* people to partake of it—and we have seen whom they are—we have no right to reject any who are really his, or to deny it to them. While all such have the right to consider it their privilege, and themselves as invited; those who are not, have no right or privilege to partake of it; and of course cannot consider themselves as among the invited. And there is no danger of our eating and drinking condemnation to ourselves, as did the Corinthians, as we understand the design of the institution too well for that. As to the danger of eating and drinking "unworthily," or "damnation to ourselves," there is greater danger, as some writer justly observes, of not eating and drinking at all!—and thus, by the neglect of a positive command and duty, of incurring the condemnation of the Lord!

J. R. H.

**REMARKS.** The foregoing is substantially our position upon this question. This has always been our understanding of the scriptures, as to whom the Supper belongs and who has the right to eat of it. And we confess, it was with no little surprise, that we noticed prominent brethren take a different position. Still we are satisfied that the great mass of the brethren are a unit upon this matter, and that the final conclusion to which all will ultimately come, will be that it belongs peculiarly to the Lord's people—to such as are his according to the gospel, those who have complied with the requirements of the Apostles, and that they, and they alone, have the right to eat of the Lord's Supper.

We give our readers the following most excellent and appropos article from the pen of our venerable brother ELDER JACOB CREATH, which we copy from the *A. C. Review*, being the third no. of a series of articles written by him on this subject for that paper.

D. T. W.

### CHRISTIANS TAKING THE SUPPER WITH UNBAPTIZED PERSONS.

**BRO. FRANKLIN—Dear Sir :** God said to the Jews, “For no uncircumcised person shall eat thereof (the passover),” Exodus. xii. 48. If their *plainly* expressed precedents (not implied, but plainly and positively expressed precedents,) are equal to precepts, as my text and protestants say they are, how many priests have we saying, “Thou shalt not take the supper with unbaptized persons? If, as the pedobaptists believe, that baptism has come in the room of circumcision, most assuredly the latter was prior to the passover under the Mosiac dispensation. Paul says, “Christ our passover was sacrificed for us.” Then we have Moses and all the Jews saying, no unbaptized person shall take the supper. Then we have John the immerser, and the Jews under his ministry, saying, no unbaptized person shall take the Supper. Thirdly, we have Christ in the commission to the twelve, saying, no unbaptized person shall eat the supper. Fourthly,

we have the apostolic congregations and all the *first Christians* saying, no unbaptized person shall eat the supper. This is testimony enough. This is the hinge and the pivot of the controversy. Let the advocates of unbaptized persons taking the supper, produce as much testimony as this for their "mistaken brethren," and we will *surrender the point*. I have always regarded this cant unscriptural phrase, "we neither invite nor reject them," as a mere trap to catch pedobaptists. Moses said to the Jews of old "You shall not add to the word which I command you, neither shall you diminish from it, that you may obey the commandments of the Lord your God." Deuter. iv. 2. Suppose Moses, in the case of the passover, and all other cases, had allowed the uncircumcised to partake of it, and God had called him to an account for doing it, and he had returned the same answer to God that we return: "We neither invited them to do so, nor did we reject them;" would not God have said to Moses, "Did I not deliver my law to you? did I not charge you upon peril of your lives to obey it? were you not the guardians and executioners of that law? in suffering others to trample my authority under their feet, are you not as guilty as they?" If not to guard the divine precedents in the New Testament, as the flaming sword did the tree of life, why was that awful malediction put at the end of the sacred volume: "He that adds to or takes from the words of this book, I will take away his part out of the book of life and out of the holy city." Rev. xxii. 18, 19.

Is not a neglect or a failure to execute any trust reposed in us, as bad as to disobey it, or add to it? The word and ordinances of Jesus Christ are a trust of a high and momentous nature, and we have succeeded them, and if we fail to see them faithfully executed, we are as guilty as the violaters of them. If the officers of all human governments, who are intrusted with the execution of the laws, were to permit them to be trampled on with impunity, and when called upon for a reason for their conduct, were to return our answer—we neither invited them to obey the laws, nor did we hinder them from breaking the laws—how long would any government exist at this

rage? Would not all officers be disfranchised or cashiered *instantly*? God says to us, "Be circumspect in all things, I say to you." It is a great thing to be a good and faithful servant to our Master's interests. If the pedobaptists do not know what baptism is, or what is their duty in the case, we must live so that they cannot misunderstand us. If they wish to enjoy our blessing, they know where we live; our doors are open for them to enter as we did.

I hope that some advocate of free, or mixed, or promiscuous worship, will inform me from whence was this power to dispense with baptism before the supper derived? We need a little more light on that subject. *Who* gave this power? *When, where, and to whom* was it given? If it is against all the precedents of all dispensations, let it be stopped *forthwith*. Let us hear no more about it.

But, it is said, our pedobaptist brethren are "mistaken about baptism." Well, why mistaken about baptism, and not about the supper! Why mistaken about baptism, and not about the Lord's day? Did the Jews ever mistake about any ordinance God gave them? Why, then, is baptism an anomaly, a deviation from all other divine institutions, patriarchal, Jewish and Christian? Is it more *obscurely* given or revealed than all others? Is it less important than all others? Why, has there been more said and written and done against it, and that by religionists, too, than all other institutions in the Bible? There must be a reason for all this. What can that reason be? The reasons for all this are the issues involved, the matters connected with it, the things that underlie this controversy. The issues are these: Is immersion, or pouring, or sprinkling, the act commanded to be done by the Lord Messiah? Is Jerusalem the mother of all Christians and Christian congregations, or is Rome? Is papacy Christianity, or must we look for it on the pages of the New Testament? Is the universal congregation the one church of Jesus Christ, or are all sects that one body? Is Jesus Christ, the one Head of this one body, or is the Pope that one head? Are the members of Christ's Kingdom its

true and legitimate officers or are those who have never entered it constitutionally, its officers? Is the Bible alone our only rule of faith and practice or the Bible, creeds, and traditions.

These are some of the issues involved in the one immersion before the supper, and after faith and penitence. I freely confess that as far as my own feelings are concerned, I could commune with many pedobaptist. But then my feelings are not the rule of my conduct. If we once depart from the ancient landmarks, where shall we stop? Where shall we place the boundary lines. How many of the pedobaptist shall we commune with one or all of them? With one sect or all sects? With the protestants or catholics; or both? Who is to be the judge of the pious or the impious? If we commune with one unbaptized person, why not with all of them? The principal is the same, whether with one or ten thousand unbaptized persons. If persons can enjoy the privileges of God's Kingdom without baptism, not many of them will ever submit to baptism. The admission of unbaptized persons to the Lord's table, is the most effectual way to demolish the wall of immersion which God has raised around his kingdom. I feel confident that if I had known that mixed or promiscuous communion was to be practised by our people, I should never have cast my destiny with them. If I had now to choose between the baptists, with their close communion, and all the ignorance and bigotry which is charged upon them, and open or pedobaptist communion, I should not long hesitate which to prefer. At Bro. Campbell's own house, in 1828, he and I fully discussed this subject, and I told him if he went into open communion, he would never make much impression on the Baptist. He said he carried this matter of communion further than the Lord's table, for he felt a delicacy in praying with unbaptized persons, saying *we* in prayer, when he did not know whether they joined in the prayer or not.

Yours, truly,

JACOB CREATH.

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Man was made to glorify God and enjoy him forever.

PROSPECTS FOR THE CAUSE OF CHRIST IN  
ILLINOIS.

*Young Preachers that are coming on.*

DEAR BRO. WRIGHT:—While our old preachers are wearing out and dropping into the grave, “the appointed house for all the living,” it is gratifying to know that we have here a host of young preachers coming on, of the most promising character. I have already spoken of bro. JOHN S. SWEENEY of Winchester, Scott Co. as one of them: and, for his age, one possessing the greatest debating and preaching abilities, I have ever met with.—Bro. J. H. HEADINGTON, of Moro, Ill. whose name occasionally appears as a writer in the *Pioneer*, is another young preacher of fine promise, and who is heart and soul in the cause.—Of Bro. BENJN. B. Tyler, of Litchfield, Ill. I have already spoken, in an account of his great success at Sulphur spring, Macoupin Co. as one of our most efficient young preachers.—At Shaw’s Point, Macoupin Co. I met with bro. John C. TULLY, another one of our young preachers, and one of great promise; as I heard him deliver a discourse there, that would do credit to many of our older preachers.—While in that region of country I also heard of a young bro. GOODE, who has just commenced preaching; and heard that one of the brethren who heard him, said that his effort would be creditable to bro. Campbell himself! He is said to be very eloquent and promising.—In these young brethren besides others coming on, in other parts of the State we have a host of young preachers, who promise to do much for the cause, Let the brethren encourage and sustain them; and there is no telling the vast amount of good, that may be effected by them. May the Lord preserve them from the evils and temptations of the world, and keep them unto his heavenly kingdom!

J. R. H.

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Punishment or torment was not made for man, but for the Devil and his angels, and man receives it by being like them.

For the Christian Pioneer.

## THE NECESSITY OF A HEALTHY BODY.

BRETHREN HOWARD & WRIGHT: I wish to call the attention of the brotherhood at least, to a subject that undoubtedly claims the serious consideration of all who claim to be walking in light, when we consider the carelessness that men and woman manifest with reference to the subject, we hardly know how to approach it, in that way that would secure the greatest attention. But our carelessness with reference to things does not in the least, lessen the obligations that are resting upon us. We will come to the subject at once, and say it is the necessity of a healthy body. Now this may look like a trifling matter, to be put upon your invaluable pages. This I admit when I consider the humble source from whence it comes. But I have some hope that my feeble effort may arouse some noble pen to action. There are a great many things that are required of the christian that never can be performed without a healthy body. We need not expect a close observance of these things, unless we bring to bear upon the minds of persons, the importance of such observance. The probability is, that some one that never thought of these things may ask: "Why may I not be as good a christian as any body, though I may have rheumatism, dyspepsy, sick head ache or drowsiness?" and so on. I answer that such a person is fit for nothing but the chimney corner; We consider it impossible for any person to be a practical christian, and set in the corner, or some similar place all the time. It should be one great aim of men and women to secure a healthy body, and to retain the same when once obtained. For when we become invalids we are deprived of performing thousands of things without which we cannot be christians; How often do we hear the puny brother or sister say, "I cannot go to night and watch by the bedside of my afflicted neighbor." Now, my brother or sister, why is it, you feel so bad that you cannot do those many good deeds, which none but healthy bodies can perform? "Why, I must confess that it is owing to my intemperance gen-

erally." Says one, I went out one morning at 4 o'clock and worked hard till 3 in the evening, at which time I was nearly exhausted. I went home very hungry, and sat down to a sumptuous dinner and ate as long as it tasted good, and I have not seen a well day since. I am no satisfaction to myself or any body else. When I take my Bible and sit down to read, I cannot read for sleeping; if I go to meeting, I cannot give attention to the preaching, for when I am not a sleep or nodding, I am suffering so with pains, that I cannot give attention." Now I would ask the serious question, Is there not a time coming, when we will have to give an account for the way in which we eat; especially if it be in a way that will render us useless in doing good?

We not only commit sin, in laboring until our frail bodies have become unfit for the discharge of those grand and important duties which are incumbent upon the christian, but when we have obtained the goods of this world, we lavish them out upon our own bodies or to satiate our depraved appetites, while our poor neighbors are suffering for help—O yes, when they would be proud of even the crumbs that fall from our table! How many of our brethren are there, that would shudder at the thought of suicide, who are every day committing the very thing they so much abhor! Christian reader, I ask you to look at the matter closely and see if you cannot make some important amendments; see if you cannot leave off some of your filthy and worse than useless habits: such as chewing tobacco, drinking whiskey, eating fat pork to excess, and doing uncalled for labor, all of which tend to enfeeble the most healthy bodies and debase the strongest minds. Christian brother and sister, can we be christians in the full sense of the term, and continue in those habits?

Beloved brethren, let us try to spend our lives in such away, that when we see that we have to yield to the stern demand of death—that when we must bid adieu to time and opportunities to serve the Lord in this life—that when our vision becoming dim by the shadow of death, that we may look back upon a life well spent in the service of the great

Judge, before whom we must shortly stand. In view of these truths, let us work while it is called to day. If we do not make very important amendments, our last setting sun will go down in the fogs and mists of remorse, that will have a tendency, more or less to make our departure reluctant. We may dread the consequence after death, if we do not live more in accordance with the laws of heaven. There is nothing more required to make our last moments cheerful and bright, in the prospect of a happy immortality beyond the tomb, than to be conscious that we have lived a righteous life. Well, let us inquire what it is to live a righteous life. Is it not to be temperate in all things and to faithfully observe all the commandments of the Lord. We would say without the least fear of successful contradiction, that it should be the object of every one that fears the Lord, to keep his or her eyes open to the item of "temperance in all things allowable." Now we know that a great many make this quotation (be temperate in all things,) to uphold them in the shameful habit of tippling. May Heaven shield those who have submitted to the mild Sceptre of Immanuel, from any such silly arguments. Such an application would bring us under obligations to participate in all the vices of the day; such as swearing, fighting, gambling, horse-racing, whiskey drinking, chewing and smoking tobacco, all of which we as christians should TOTALLY abstain from.

LACON.

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REMARKS: We think bro Lacon says more than he means, when he says, "For when we become invalids we are deprived of doing thousands of things without which we cannot be christians." Surely he does not intend us to understand him as cutting off and excluding from christianity all invalids, the sick, the lame, the halt and the blind—the afflicted generally, who shared so largely the blessings and personal attention of the Savior while he was on earth. He gave no intimation whatever, nor did any prophet, apostle or evangelist in all the living oracles, that such characters were debarred the privilege of becoming christians, and consequently the blessings of the gospel.

D. T. W.

## A TRIP TO ILLINOIS

## A TRIP TO ILLINOIS.

BRO. WRIGHT. I have just returned home after an absence of nearly two months, which will account for my seeming neglect in responding to your letters. I visited a number of congregations, and the success of the truth far exceeded my most sanguine expectations. I will not trouble you, or your readers, with anything like "notes on a tour," but I am prompted to give a few items.

After spending a month in Missouri, I took the cars for Charleston, Ill., at which place, by invitation from the brethren, I was to hold a meeting. Before reaching Charleston, I was stopped at Mattoon, the Semi-Annual Missionary Meeting being in session at that time and place. I here met with a number of brethren with whom I was acquainted, among whom were brethren Jones; the able and venerable President of the meeting; Houston, the indefatigable Cor. Sec.; Craig, Ed. Bible Advocate; Professors Butler and Allen; Sweeney; Humphrey, et al. I also formed the acquaintance of many other brethren of Illinois and neighboring States, among whom was Eld. Butler K. Smith, "whose praise is in all the churches," and whose labors of love are almost co-extensive with the Reformation.—I enjoyed myself finely at this meeting during my short stay. While with those dear brethren, one feeling was prominent with me, and that was, "truly it is good to be here." I wish you could have been there bro. Wright; it would have reminded you of the good old times we use to have in our once happy and prosperous Missouri. The cordial embrace, the shaking of hands, the falling of tears, the out-gushing of overflowing hearts, with the soul stirring hymn,

"Jerusalem my happy home,

O how I long for thee,"

elevated my thoughts far above the "din of war and clash of arms." The cause of our Master is flourishing in Illinois; it could not be otherwise when in the hands of such able and devoted preachers as Jones, Sweeney, Craig, Butler, Allen, Houston, Cox, and a host of others, old and young, who

are battling with untiring energy for the advancement of the Redeemer's Kingdom.

This Missionary Society is a great auxiliary to the cause; much good has been accomplished through its instrumentality, and the prospects for more extended usefulness are brightening. I was very much pleased with the "boys," and the reports of their labors. Among these 'boys' are brethren Sims, Monser, Headington, Tyler and Conner, young preachers of about a year's growth, and though efficient now, they give much promise of future usefulness in the vinyard of the Lord. May the Lord watch over them, and may they continue to prove a blessing to the church and to the world.

I was with the good brethren of Charleston one week, and though we had but few additions, I trust my labor was not in vain, and that the bread apparently cast upon the waters, may be seen in days to come. Bro. S. C. Humphrey, an esteemed friend and old class-mate of mine, preaches for this congregation. I shall not soon forget the kindness of my Illinois brethren, and pray God that no root of bitterness may ever spring up among them to mar the present zeal, fraternal feeling and prosperity. Brethren, pray for your less fortunate brethren of Missouri—that they may ride the waves in safety: that the storm may soon abate, and our congregations again, as in by-gone days become vocal with the praises of God.

B. H. SMITH.

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"ONE OF THE MEN'S" RESPONSE TO "MISSOURI."

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BRO. HOWARD: My attention was called, to day, to an article in your paper signed "Missouri," calling for the signature of "One of the Men," who sometime last year appeared on your pages. The ostensible object of "Missouri" is to correct some alledged misconception of the *status* of some of the brethren named by me in my reply to the "Pioneer Vindicated." If "Missouri" can point to any mistake made by me in my peice, I will correct it with great pleasure. My object was to correct a mistake and not make one.

"ONE OF THE MEN."

June 8th, 1862.

## DONT WANT TO BE COVNINCED.

There has nothing truer ever been uttered, and nothing more in accordance with corrupt human nature, than the couplet we frequently see and hear quoted :

“ Convince a man against his will,  
And he'll be of the same opinion still.”

A sectarian lady whom we were once endeavoring to convince of the truth of God's word, in reference to the Christian plan of salvation, replied to us : “ I dont want to be convinced.” We believed it, gave up her case as a hopeless one, and left her and let her alone. There are a good many others in the same condition. They have sucked in the error of sectarianism with their mother's milk—it has

“ Grown with their growth and strengthened with their strength.” until they have become “ dyed in the wool through and through” with sectarian principles and errors. We lately heard a sectarian gentleman say, when pressed to read one of our periodicals, that his principles were fixed ; that he expected to live and die where he was. From his manner and tone we have no doubt of the latter, for we think he is too full of prejudice for the truth to get any access to his mind. If he had really examined ours, as he said he had, and rejected them, he must have read the Bible with his *sectarian spectacles* on, and seen it through them, when of course it would be colored by them—just as every thing seen through *blue* glasses looks *blue*, and through *green* glasses, appears *green*, and so on ; and he must have seen our principles through untrue glasses, that distorted them, as we see objects sometimes through untrue or wrinkled window glass.

Paul has given the fate of all such persons, who shut their eyes against the truth, and are determined not to be convinced. Speaking of the “ man of sin,” the first source of nearly all the errors of sectarianism, he says : “ whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they *received not* the love of the TRUTH

that they might be saved. And *for this cause* God shall send them *strong* DELUSION, that they should *believe* a LIE: that they all *might be* DAMNED who *believed not* the TRUTH but had pleasure in unrighteousness." That will be the fate of all who willfully shut their eyes against the truth. "Unrighteousness" means that which is not right, not true; and Paul says, in an other place, that "*all* unrighteousnes is SIN;" and we know that "*the wages of sin is death,*" the second death, in contradistinction to what he further says in the same context, that "*the gift of God is eternal life through Jesus Christ our Lord.*"

"Oh, what eternal horrors hang  
Around that second death!"

Error always has been, is, and ever will be injurious to him who holds it: and of all error, *religious* is the worst and most enslaving! On the other hand, the tendency of truth is to make free.

"He is the freeman whom the truth makes free,  
And all are slaves besides;"

while,

"Error *twists* and *writhes* in pain,  
And DIES amid her worshippers."

J. R. H.

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### MARK THEM AND AVOID THEM.

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Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Such is the language of Paul to the Roman Christians; and it holds equally well now, and is as binding on us. He had reference to professing Christians of whom we have but too many examples in our own day. It holds in reference to all who are the cause of *divissions* and *offences* among the brethren, it matters not in what way, whether by forsaking the Lord's house and table; making use of language and pursuing a course of conduct productive of these things; stirring up strife; disturbing the peace and harmony and union of the church; or in whatever way they may be the occasion

of these things ; we are to mark them, and avoid them. We are to have nothing to do with them ; for such is the import of his language ; as contact with them may be contaminating or injurious. He beseeches us to do it. Mark and avoid them !

H.

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 QUERIES AND ANSWERS.
 

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1. Suppose a man comes into our community, where we have a congregation meeting regularly for worship, and tells us he belongs to the church, and meets with us a few times, but never shows us any letter of commendation, any good works, or any thing of the kind, but finally becomes altogether indifferent about coming to meeting, and says hard things about some of the members of the congregation ; such as, " I have no use for them." " I will not hear them preach any more," etc

2. Suppose a congregation is organized and goes on smoothly for many years, but, in course of time, some become so engrossed in politics that they will not meet with those of different political views, and participate with them in the ordinances of the Lord's house. Now what are the duties of elders in the aforesaid supposed cases ? We have no doubt but that correct answers to similar questions will be thankfully received by a great many brethren.

J. G.

## ANSWERS.

1. Treat him as an alien and a foreigner, until he can show evidence to the contrary. Strangers should not be admitted to the fellowship of the congregation, till they exhibit satisfactory evidence that they are disciples. This ought not to be overlooked.

2. One of the remarkable peculiarities of the Christian religion, is, its perfect freedom and independence of all political questions. Its character in this respect, is *sui generis*, and is one of the evidences of its divine authenticity. It is adapted to all countries, tribes and people, without interfering in the least, with their respective governments, however widely they may differ among themselves, and from

one another. They are all purely of this world, and belong to it, while Christianity is not of this world, and does not belong to it. A man can be a christian, and a faithful and loyal subject of any or all of these governments. Men may lawfully differ in their choice of government—and do differ honestly and in good faith, hence the diversity of human governments. But the Christian, under whatever government he may be, is to be subject to the powers that be, [the law of the land] for such is the will of God concerning him.

Christianity enjoins no particular form of government upon its subjects aside from that of Christ's, which is not of this world. Hence in reading the New Testament, we are struck with its profound silence as to all political issues. If the world had been at peace, and all human governments moving in perfect unison and harmony together, the inspired writers could not have been more silent in this respect than they are, while every one at all conversant with the history of those times, knows that the most intense political excitement prevailed in nearly every country where the disciples lived, during the writing of the Christian Scriptures. Yet in what congregation do we read of a political trouble, difference, or coldness among the members? Where do we read in the living oracles of the New Testament, difficulties like these presented by our brother? Such things belong to the world, and may be ranked among the works of the flesh. It is lamentable that they should get into the church, and we advise in such cases, great forbearance, much christian kindness and courtesy—Get back to the primitive practice under the apostles and these troubles will disappear. Brethren, these are days of trial and great tribulation: happy are they who keep themselves pure, and are counted worthy to survive and enjoy better times.

D. T. W.

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CORRESPONDENCE.

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DEAR BRO. HOWARD: Though we live amongst a great many who appear to be thirsting for the warm blood from the bound-

ing heart of their fellows, we feel firm in the belief that Christians are under no obligations to indulge in such. But on the other hand, to be found frequently prostrate before God in prayer to him for protection. Much esteemed bros., speak loud for the cause; but need I say speak loud? when I have such good reasons to believe that you are doing all that is in your power. Bro. Howard, I am but a boy in years, when compared with yourself, and I am but a boy in the cause too, and far less than a boy in understanding. But I have some disposition to learn and be useful while I stay upon the earth.

Bros. H. & W. you shall have our best wishes and feeble prayers that you may be sustained by the comforts and precious promises of the gospel, and that you may be made a very great blessing to sinful men and women. We bid you farewell for the present, with the hope, if we never meet on earth, that we may meet upon the pleasant walks of that sparkling city, whose maker and builder is God. O happy day, O glorious hope, my soul rejoices at the thought, that when we reach that happy place, we will not only see a world of spirits bright, but we will see God who made all things, and His once humbled but now highly exalted Son, that was bruised and mangled for us. Amen and Amen.

LACON.

Thanks to our young and zealous bro. Lacon for the subscribers and money he sent us with the above, as well as for the good words of encouragement he gives us.

D. T. W.

LETTER FROM ELD. S. W. LEONARD.

CENTRALIA, Ill. June 18. 1862.

ELDER D. T. WRIGHT—*Dear Sir and Brother*: I received your kind letter accompanied by the several numbers of your very interesting and edifying periodical. Please accept our hearty thanks for the valuable present. I and my family considered ourselves most happy in being honored by a visit from our long and dearly beloved Bro. J. R. Howard. We had perused his writings with pleasure and profit often in years gone

by, but had never expected to see him on this side of that river which he and I will have to cross ere long. It is truly refreshing at any time to meet that noblest specimen of humanity, "a christian gentleman," but to meet with him, who for long years has been endeared to us by the humility, fortitude, love and zeal that breathed in all his writings, was as delightful as it was unexpected. We hope he will call again and often. May the good Lord bless our dear brother, and may his last days be his best days.

We have a good church house in Centralia, a congregation of some 50 members; and, through the labors of brethren D. D. Miller and S. R. Paynter, some church difficulties have been happily and scripturally settled, and some valuable accessions made to the church. We have 5 congregations in the county, and are co-operating in evangelical efforts. We most cordially invite our brethren who travel this way to call on us. I shall take pleasure in complying with your flattering request, whenever I have any thing of importance to write about

In the "ONE HOPE."

S. W. LEONARD.

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PROGRESS OF THE GOSPEL

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DEAR BRO. WRIGHT:—During last month bro. BENJN. B TYLER, of Litchfield, Montgomery Co. Ill. held a meeting of some two weeks, at Sulphur Spring Church, in the south eastern part of Macoupin Co. which resulted in some *sixty* or *seventy* addition to the cause, immersed, reclaimed, etc. and some from the sects. This is great success for the times—indeed extraordinary, under all the circumstances, as it was at a most busy season of the year. Bro. TYLER is a workman that needeth not to be ashamed—a young preacher of great promise, and a good Christian and most excellent man, as I am personally acquainted with him. He is employed by a co-operation, and is constantly in the field; and deserves to be kept there, and well sustained. He was preaching at Nilwood, in Macoupin Co. as we came on to Litchfield—strongly sectarian

and one of the hardest kind of places to operate at, and had full houses all the time. I learn since, that he had *three* additions there, all I think from the Methodist; "Honor to whom honor is due."

JNO. R. HOWARD.

Near DU QUOIN, Perry Co. ILL. June 12th 1862.

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BELOVED BRO. WRIGHT: We had a very interesting meeting in this place embracing the 4th Lord's day in May. Much good seed was sown and a good impression made. I think much good will be the result; 2 were immersed, 2 united from the Baptists, and 4 united who had previously been immersed. Bro. Hartly did the preaching. Yesterday I had a meeting 4 miles south of this—one young lady made the good confession and was immersed.

Your brother in Christ.

R. GARRIOTT.

Albia, Monroe Co. Iowa, June 11, 1862.

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DEAR BRO. WRIGHT. The cause in some localities in this region is languishing, while in others, all is alive. I was at a very interesting meeting, commencing on Friday before the 2nd Lord's day in this month, near Eld. Levi Wright's, in Davis Co., Iowa, and conducted by bro. Buchanan of Southwest Mo., who is "a workman that needeth not to be ashamed." On Monday the sight was most interesting—10 young ladies, all very young, put on the Lord in Baptism.

J. STEWART.

CENTERVILLE, Iowa, June 21, 1862.

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EDITORS CHRISTIAN PIONEER—*Dear Brethren*: I write you in order to give you some items for the information of our dear brethren to whom your valuable paper is sent, to cheer their hearts in these days of trials and troubles. The little congregation with whom I have an humble standing at Elm Point, Putman county, Mo., has stood firm and sustained itself nobly, as has the congregation at Daily's grove also, during the heavy

storm that has distracted our once happy Country. We have kept up our meetings regularly with a growing interest. Within the last twelve months there have been some fifteen or twenty additions to the two congregations. But our numbers have been reduced by granting twenty-three letters of commendation to brethren and sisters that are now on their journey to the Far West across the Rocky mountains.

We had a meeting commencing Saturday at 2 O'clock P. M., before the first Lord's day in this month, at Terre Haute, Putnam Co., and continuing over Lord's day. Our highly esteemed bro. M. Peterson preached for us, and notwithstanding it rained nearly all day, the audience was large and attentive, and the people highly pleased, and I think a good impression was left on the minds of all that listened to our brother. One amiable young lady confessed her faith in the son of God; and I feel confident, that had the meeting continued a few days, many more would have made the good confession. On Monday, Bro. Peterson paid us a short visit at our residence, in order to convey myself and old lady to his residence; and at 4 o'clock in the evening of the same day, at a school house on Barber Creek, seven miles west of my residence, bro. Peterson again preached a short but most convincing discourse, at the close of which, a young man who had just returned from the service of his Country, came forward and made the good confession, and he and the young lady that came out the day before, were both buried with their Lord in Christian baptism. From there we were brought to the pleasant residence of our very kind brother, Eld. M. Peterson, in Grundy county, and about eight miles north of Lindley. On Friday evening we commenced a meeting at the school house near brother Peterson's which continued till Wednesday evening; three confessed and were baptized. The meeting was well attended by respectable and well-behaved citizens. We return our grateful and heartfelt thanks to our christian brethren and sisters, as also to many friends for their kindness to myself and companion, and for the acceptable presents they made us. Before I close, I wish to make an appeal to the brethren

in behalf of the glorious cause in which we are engaged :

Dear brethren, let me exhort you, and urge upon you, to exert yourselves to push forward the blessed cause of our dear Redeemer in these ends of the earth, for truly can we say, "The harvest is great, but the laborers are few." O Look at the scope of country in North Missouri with scarcely any one to preach to the people the unsearchable riches of Christ. Untie the hands of those in your midst who can labor, and let them go to work in the Masters's cause. And I would also remind you, that the CHRISTIAN PIONEER is doing much for the cause. Brethren, lend a helping hand and let us give it a wide circulation ; it will greatly aid us in building up the cause. I would earnestly appeal to the brethren abroad to aid us in sustaining the Pioneer.

Brethren, shall we have a meeting for co-operating in this great work, that we may make a united effort for the building up of the Master's cause ? Who will respond ? let us make an effort. Will not some congregation that has a suitable house, respond ? Dear brethren, the Lord has left us an important work to accomplish ; come, let us meet the exigencies of the case. Do you say we must wait till our political troubles are done. No, brethren, now is the time to work, the people want to hear. Shall we not give them the bread of eternal life before they starve. Have you not yet seen the dire influence that grows out of this thing of waiting until to-morrow to do what ought to be done to-day. Look around you and see the weak brethren perishing for the sincere milk of the word ; and listen also to the Macedonian cry, coming up all over the land ; " come and preach." " Why dont you come." The preachers are bound to respond to these calls, that they have not the time to spare from their secular labors—times are so hard that they cannot afford to hire hands to do their work, that they may devote more of their time to the ministry of the word. Now if all would help a little, the work could, and would go on ; what say you brethren ? come respond ; do not wait one for another, let each respond nobely for himself.

Believe me, dear brethren, to be your aged brother, and fellow laborer in the Lord.

D. W. ELLEDGE.

ST. JOHN, Putnam Co., Mo., June 13, 1862.

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BETHANY COLLEGIATE INSTITUTE.

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We call the attention of the friends of education, particularly in North-western Missouri and South-western Iowa, to the BETHANY COLLEGIATE INSTITUTE, located at Bethany Harrison Co. Mo. under the superintendence of our estimable and able bro. Eld. W. D. Stewart, an advertisement of which will be found on the cover of this no. of the Pioneer, There were between sixty and seventy students in attendance last session, which considering the times and the age of the Institution is remarkably flattering and encouraging to its friends, and gives the fullest assurance of the capacity and ability of its worthy President to conduct such an Institution.

Bro. Stewart says, in a private letter to us: "Because we name the institution, "Collegiate Institute," we would not convey the idea that it has a large endowment fund, and a faculty of several Professors, but we mean that we can teach the branches that are usually taught in our Western Colleges. New teachers will be supplied as fast as the interests demand.

We are well aware of the superior claims of older institutions, and we do not envy their well earned reputation, with the wish to operate in the least against them, but on the other hand, hope to be auxiliary to them, in the great cause in which they are engaged. There are a great many young persons who cannot bear the expense of four or five years in some of our older institutions, but here, where the expense is *much* less, young ladies and gentlemen can take a thorough and advanced preparatory course, and if not able to complete the course in a regular college, can be well fitted for the duties of life. But still further, there are scores of young men and women who would never go higher than the first rudiments of the *common* branches, were not such facilities as we offer here, brought within their reach.

We shall not promise it in our circular, but if my health will permit, it is the intention to deliver a lecture to the students every morning on the evidences of Christianity, Biblical history, Chronology etc, thus opening before the youthful mind a boundless and illimitable field."

This apparently new, though most commendable move, is not an ideal fancy nor the creation of a moment, but has been, as we are assured, in contemplation for several years. Its Board of managers are men of wealth and intelligence, possessing a high tone of moral character, and are determined to spare no pains to make it succeed. Its location is in one of the most healthy portions of the State; and there is a fair prospect as we are informed, of the next session's opening with 70 or 80 students. We bespeak for it a liberal patronage.

D. T. W.

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BY F. D. GAGE.

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Be firm, be bold, be strong, be true,  
 "And dare not stand alone;"  
 Strive for the right, whatever ye do,  
 Though helpless there be none

Stand for the right—proclaim it loud;  
 Thou'lt find an answering tone  
 In honest hearts, and then no more  
 Be doomed "to stand alone."

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Be ye *firm*, and be UNITED  
 Ye who war against the Wrong!  
 Though *neglected*, though deserted,  
 In your purpose still be strong!

To the faith and hope that move you  
 In the thing you dare to do;  
 Though the world rise up against you,  
 Be ye *resolute*—be TRUE!

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO, AUGUST, 1862. [NO. 3.

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## SEVEN CONDITIONS OF SUCCESSFUL PRAYER.

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As the number *seven* is one so much used in the Bible that it is termed a *sacred* number, and is generally indicative of perfection, we are fond of using it, whenever we can find it suitable to our purpose, either in writing or in preaching. As there are seven items or conditions of conversion, (Eph. iv. 1—6.) so there are *seven* conditions of *successful* prayer. We say *successful* prayer, or prayer acceptable to God ; as a great deal of what is termed “prayer” in the world, is but little better than the “vain repetitions” of the heathen ! As every person who prays to God wishes to be heard, or he would not pray, it is of great importance to know what these conditions are : and hence we have written this essay on the subject.

A great deal has been said and written on the subject of *prayer*, but none too much, when said and written, as there is evidently a deficiency among our brethren in reference to it. Prayer, both personal or secret, and family prayer, is not near as much attended to as it should be among us ! Instead of praying daily, or two or three times a day as did the saints of old, we fear that there are too many who never *pray at all* !—from the altar of whose hearts no thanks giving ever arises—no

supplication ever ascends—no incense of prayer and praise ever goes up to God ! Brethren, this state of things will not do. We cannot get along at this poor, dying rate. We must not only study the word of God more, and preach more, and sing more, and labor more ; but we must *pray more* too. Without PRAYER, earnest, fervent devotional prayer properly directed, we cannot expect God to bless us individually or as a people ! And we believe too that this prayer must be oral, or *uttered*, whether expressed in a whisper, as in the case of Sarah, Abraham's wife, when he "entertained angels unawares," or in an audible tone of voice so that others may hear and participate by uttering the "amen." We cannot endorse all the sentiment of Montgomery, in our Hymn Book :

"Prayer is the soul's sincere desire  
Uttered, or *unexpressed* :

as while we believe with him that prayer must be the *sincere* desire of the soul, in order to be acceptable to God, we cannot conceive of such a thing as *unexpressed* prayer. The very term *prayer* itself, implies that which is expressed ; and every thing of the kind, not expressed amounts to no more than mere desire or wish, and cannot with propriety be termed *prayer*. All the prayers of which we have any account in the Bible, were expressed ; and we never have any mention of *unexpressed* prayer in that divine volume. While we find much said there, about the wishes and desires of the heart or mind, we never find any where that they are called *prayer*.—But to return from this digression by the way, which is not without its use, we must come more directly to our subject, the conditions of acceptable, *successful* prayer, one of the greatest importance to us as the disciples of Christ ; as our prayers, unless heard by the Lord, and answered by him, will avail us nothing, and will be only so much idle breath thrown away ! There are certain *conditions* of successful prayer, which we design noticing here, of the greatest importance, and which must be observed, if we would have the Lord to hear and answer our prayers ; which are *seven* in number, and which we will notice in a numerical manner.

1. The individual, if a sinner or *alien*, must become a member of the Church or body of Christ, before he can be heard. Prayer is an ordinance belonging to the Church and those in it, and not to those outside of the Church. Under the Jewish dispensation, which was a system of types and shadows adumbrating the Christian institution, it was *typified* by the Golden Altar of incense, in the Holy Place of the Tabernacle which (Tabernacle) represented the Christian Church ; while we do not find it typified by any thing outside of that, or in the Outer Court, representing the alien world. Hence we find it in the Church, and belonging to that, in the order of worship adopted by the apostles for the first congregation of Christ on earth, that at Jerusalem, formed on the day of Pentecost, and the *nucleus* around which was subsequently gathered the Kingdom of Christ. We are told that " they continued stedfastly in the apostles' teaching and contribution, and the breaking of bread, [or of the loaf,] and *prayers*." Now we find prayer here classed with the Lord's Supper, Contribution, etc. and it must be as much an *ordinance* of the *Church* as any of these. And almost every where that we find prayer spoken of in the New Testament, after the origin of the Church it is in reference to those within it and not those without.—We never find such a thing as that of persons praying themselves into remission of sins, or into the Church, or being prayed into these by others ! When convicted of sin, on their believing upon Christ, aliens when they enquired what they must *do*, were never told to pray for pardon, but to " reform, and *be baptized* in the name of Jesus Christ, *in order to the remission of sins ;*" as were the believing, penitent Jews on the day of Pentecost. And if, after being baptized into Christ, or into " the Church which is his body," and having thus become a *member* of it, the Christian should be so unfortunate as to fall into sin, he is not told to reform and be baptized over again, but to reform and *pray* God for pardon ; as in the case of Simon, at Samaria, who *believed* and was *baptized* ; just as all the other Samaritans, and was consequently as really converted and saved from sin as they were ; as " he that believes and is baptized

*shall be saved,*" according to the commission of of the Savior. And this is also confirmed by John, who says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." All this accords too with what was said by the blind man, whose eyes Jesus opened. When the Pharisees charged our Savior with being a sinner, because he opened his eyes on the Sabbath day, (over looking the *miracle*) the man replied to them: "We know that God *heareth not sinners*; but if any man be a worshipper of God, and doeth his will, *him he heareth.*" Now if God, would not accept the prayer of a sinner under the Jewish dispensation, are we to expect him to change his plan, and hear the prayers of aliens under the Christian? By no means.

2. Not only must the person become a member of the Church of Christ, in order for God to hear his prayers, but he must also address God *through Christ*, as another condition of successful prayer. How much fruitless prayer, unacceptable thanksgiving and unavailing supplication, are offered to God, even by professing Christians themselves in consequence of disregarding this important requisite! Nothing is more common in the message of Presidents and Governors, than the offering of thanks to God, without any mention of the name of Christ! And we fear that our own brethren are too often at fault here, as well as they! Jesus said: "I am the way, and the truth, and the life; no man cometh to the Father but by me;" and a sacred poet has well observed:

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

Paul also says: "Whatsoever ye do, whether in word or deed, do all *in the name* of the Lord Jesus, giving thanks unto God and the Father *by him.*" This is very explicit and comprehensive; it includes the offering of prayer to God, as well as thanks, and every thing else of the kind. Again, after exhorting, "that, first of all, supplications, *prayers*, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty;" he con-

tinues : " For this is acceptable in the sight of God our Savior who will have all men to be saved, and to come to the knowledge of the truth : for there is one God, and *one mediator* between God and men, the man Christ Jesus ; who gave himself a ransom for all, to be testified in due time." Now we find our Savior presented by the apostle here, as the only Mediator between God and men, in reference to *prayer* ; and consequently all prayer to God, giving of thanks, etc. must be made through Him, in order to be acceptable to God. And in all the examples of prayer, which we have recorded in the New Testament, after the establishment of the kingdom of Christ on earth, whether by the apostles or others, we find God addressed through Christ. In his name every thing of a religious character was to be done ; and God had always to be addressed through him, in order for man to be heard by Him.

Again : " God was *in Christ*, reconciling the world unto himself, not imputing their trespasses unto them." This shows very conclusively, that the individual, in order for God to hear him, must not only get into Christ, that is into the " Church which is his body," but that he must also address God through him, or he will not be heard.

3. The next condition of successful prayer is, that the person praying must *have* the Spirit of God and Christ, and must address God by and from the Spirit. It has been shown by us, that he must become a *member* of the Church or body of Christ, in order that his prayers may be acceptable ; and it can be as easily shown, that he must *become a Christian*, in order to receive and have this Spirit, which is promised to none but those who obey the gospel and become members of Christ's body. This was the condition announced by Peter on the day of Pentecost : and Paul tells the Corinthians that, " by one Spirit ye have all been baptized into one body, \* \* \* and have all been made to drink *into* one Spirit." Now Paul says to the Romans : " If any man have not the Spirit of Christ he is none of his ;" and unless a man has this Spirit, he can neither pray, nor do any thing else acceptable to God. But we have more direct testimony in

reference to this point. Paul says : “ Likewise the Spirit also helpeth our infirmities : for we *know not what* we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings that cannot be uttered.” Here the apostle says, that we would not even know what we should pray for, as we ought, without the aid and intercession of the Spirit which, in another place, he says, “ searches all things, even the deep things of God ;” consequently we must pray from and with the Spirit, in order to be heard. In fact, a prayer not prompted by the Spirit, and not made under its influence, must be useless and unavailing ! Again, Paul says, and which is conclusive on the point : “ I will *pray with the Spirit*, and I will pray with the understanding.”

4. The fourth condition of successful prayer is, that it be *from the heart*. Without the heart is engaged, and unless prompted by that, all our worship will be useless and in vain. The Jews were condemned by our Savior, because, while they worshipped God with their lips, their heart was far from him. Paul, in speaking of the intercession of the Spirit, says : “ and he that *searcheth* the Spirit ; because he *maketh* intercession for the saints according to the will of God.” Again Paul says to the Ephesians, in admonishing servants to be obedient to their masters : “ Not with eye service, as men pleasers ; but as the servants of Christ, doing the will of God *from the heart* ” Now it is the will of God, that Christians “ pray always,” “ pray without ceasing,” and Paul says : “ I will that men pray every where holding up holy hands, without wrath and doubting ;” and this doing the will of God, to be acceptable to him must be from the heart. Again : Whatsoever ye do, [whether praying or any thing else] *do it heartily*, [from the heart,] as to the Lord, and not unto men.” We might perhaps adduce other passages on this point, but these are sufficient to show that prayer, as well as all other worship and service of God, must come from the heart to be acceptable to him.

5. The next condition of acceptable prayer to God is, that it must be offered *in faith*. James says : “ If any of you lack

wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him : but let him *ask in faith*, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." He does not say if any man lack *knowledge* let him ask of God ; as God has, in the Bible, given us all *knowledge* necessary to us "all things necessary to life and salvation ;" and to pray to him for knowledge would be unnecessary, superfluous, and in vain. But as *wisdom* is the proper application and right use of knowledge, we can with propriety pray for that—that God would enable us to make this application and use. But, as the apostle says, we must "ask in faith," *believing* we shall receive that for which we ask, and in the confident expectation of doing so. And this will hold equally as well in reference to every thing else for which we pray— we must ask *in faith*, in order for our prayers to be acceptable, or we will ask in vain.

6. The next condition of successful, or acceptable prayer is, that it must be *according to the will* of God ; that is, we must ask for what he has promised in his word. John says : "And this is the *confidence* that we have in him, that, if we ask any thing *according to his will*, he *heareth* us ; and if we know that he hear us, whatsoever we ask, we know that we *have* the *petitions* that we desired of him." This shows very plainly, that, in all our prayers to God, we must ask according to his will—that our petitions to him must all be in accordance with his revealed will as left us in the Bible—and that we must ask only for what he has *promised* us in his word, and in compliance with all the conditions we find prescribed there, whatever they may be. Without the observance of this in our prayers, our petitions will be useless and in vain. Its observance would save a great deal of useless, vain and unnecessary prayer, which we are sometimes in the habit of almost daily hearing. It would exclude all praying for the direct and abstract operation of the Holy Spirit, the *promise* of which is not found in the word of God!—all praying for God to come ; and thus exert his converting power upon sinners

—to baptize the people with the Holy Spirit and with fire !  
 —and a world of such useless, unnecessary, vain and sometimes almost impious and blasphemous prayers !—often no better and of no more avail with God, than the “vain repetitions” of the heathen ! We are fearful, that even our own brethren are frequently at fault here, in praying for what God has not promised, or not asking according to his will.

7. The seventh and last condition of acceptable prayer to God, which we shall notice, is, that we be found *keeping the commandments* of God, or living in obedience to them. John says again : “ And whatsoever we *ask* we *receive* of him, because we *keep his commandments*, and do those things that are *pleasing in his sight*.” This, as we see here, is as necessary and important a condition of acceptable and successful prayer, as any of those we have enumerated. It not only includes *becoming* a disciple of Christ ; which is by obeying the commandments given for that purpose to the alien, and thus introducing him into a state of favor, acceptance and covenant relation with God ; but his *living in obedience* to his commandments, or if he is living in disobedience to them, it is in vain for him to expect to be heard ; for his prayers cannot ascend to God, and be acceptable to him under such circumstances. Without this *obedience*, whatever may be his life in other respect—whatever may be his compliance with the other conditions of acceptable prayer—his prayers will be mere empty breath, and of no use or avail !—This is well illustrated by James, who says : “ if a man keep the whole law, and yet *offend in one point* he is *guilty of all*.” And our Savior too, when he said : “ Not every one that *saieth* unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that *doeth* the *will* of my Father which is in heaven.”—We will now, in conclusion, sum up the seven conditions of successful or acceptable prayer to God :

1. The necessity of being a member of the Church or body of Christ :

2. The necessity of addressing God through Christ, or in his name ;

3. that of having the Spirit of God and Christ, and of praying by, with, or from the Spirit ;

4. The importance of praying to God from the heart ;

5. That of asking in faith ;

6. Of praying according to the will of God, or in accordance with his promises ; and,

7. Of keeping his commandments, or of being engaged in living a life of obedience to him.

These seven conditions we regard as necessary to acceptable and successful prayer ; and if we can willfully dispense with any one of them, we can dispense with *all* ! In order to acceptable worship, not only must God be obeyed as he has prescribed and commanded, but he must be obeyed in *all* his commands. He will not accept *will-worship*, nor *partial-obedience* where *all* the service he requires can be rendered.

“ Believe, in all that God revealed to man ;

Observe in all that God revealed to man ;

In all he has commanded, said, required

Without exception and without a doubt.”

J. R. H.

At Mr. THOMAS H. CROUCH's, Green Co. Ill. May 9th, 1862.

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## THE WEEKLY OBSERVANCE OF THE LORD'S SUPPER, AND THE WEEKLY CONTRIBUTION :

*As called in question by some of the Disciples of Christ !*

We had thought that the Scriptural obligation upon the Disciples of Christ, to meet together upon every Lord's day, or first day of the week, in order to observe the Lord's Supper, and to attend to the weekly contribution, was a point so well established, and had been so long in practice among us, that no intelligent disciple of Christ would call these things in question. But it seems that there is *one* now and then to be found, who will venture to do so ; and as that may be the cause of *others* doing the same, where the influence of such a one is exerted, or a sympathy exists for him, we have concluded to

devote an article to the subject ; particularly as it is a good thing to confirm and establish the brethren as much as we can in the practice of the Christian religion, and in attending constantly and regularly to the ordinances of the Lord's house.

We will take up the subject of the *weekly* observance of the Lord's Supper first. We are very gravely told, that we have no direct and positive proof in the New Testament, nothing but inference or supposition, that such was the practice of the first Christians, as instituted by the apostles and sanctioned by them. Now let us examine into this subject. The passage, in Acts ii. 42. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" so often quoted as containing the precedent, we are told contains no evidence on this subject—no proof for the observance of the Lord's Supper and for attending to the contribution!—much less for the *weekly* observance of these! It is generally admitted, we believe, by all good Biblical critics, acquainted with the original (Greek), and also by most commentators of all parties in religion, that the expression, "breaking of bread," correctly rendered, "breaking of the loaf," refers to the Lord's Supper. As they did not meet in the Temple—indeed dare not, "for fear of the Jews"—and had at first no church-houses in which to meet on Lord's day, it seems from the expression, "continuing daily with one accord in the temple and *breaking bread from house to house*," that they met in each other's dwelling houses for that purpose, first in one, and then in another, and so on in rotation. And as there was such a multitude of disciples, numbering thousands, it is very probable that they met in several houses on the same day, to attend to the ordinance, as no one common dwelling house would begin to hold them. Here then we have another proof of their regular attendance to the institution, according to the order of worship we find laid down, as already quoted. But it may be said, this breaking of bread, (in Acts ii. 42, 46,) was nothing more than a common meal, particularly as it is said directly after "*breaking bread from house to house*," and in connection with it, they "*did eat their meat with*

gladness of heart," Now were this the case, and if this is the meaning of these passages, it seems singular, indeed strange, that the mere breaking of bread to eat it, should be associated in the first place, with the regular order of Christian worship, with *teaching* and *prayers*!—and, in the second place, that so simple a thing as the breaking of bread to eat, should be mentioned in the manner in which it is here!! No—there is more implied than this—the breaking of the loaf in the Lord's Supper is plainly meant.

The expression, "they continued *stedfastly*," in this order of worship, shows that it was attended to regularly and at a stated, and particular time. If this was not the case, and the attendance to it was left indefinite as to time—to be attended to now and then, once a month, or once in six months, or never! as they chose—then it was different from any thing of the kind, ever instituted by the Lord! Then the Jewish law, the *shadow*, was superior in this respect to the Gospel, the *substance*; as there was a regular, stated time, under the law, for attending to every ordinance of this kind! The word "*stedfastly*" implies a regular, stated time; and that time we find to be on *every* Lord's day.

The manner in which Paul speaks of the meeting together of the congregation at Coriath, to observe the Lord's Supper, shows it to have been statedly and regularly: "When ye *come together* therefore into one place, this is not to eat the Lord's supper"—in allusion to their making it a drunken feast, and observing it in a disorderly manner. Again: "wherefore, my brethren, when ye come together to eat, tarry one for another." From these, and other passages in the same connection, we learn that they not only were in the habit of meeting together constantly and regularly, but that the observance of the Supper seems to have been the principal object of their meetings.

In Acts xx. 7, we are told, in reference to Paul's visit to Troas: "And upon the *first day of the week*, [Lord's day,] when the disciples came together to *break bread*, Paul preached unto them," etc. We are told that this proof is not positive in reference to their meeting together on *every* Lord's day, but merely

inferential; and only means that this was the *day* on which they met for that purpose, whenever they did meet to attend to it. But we do not desire more positive proof, to establish a point. Had the time been indefinite, and had the writer no allusion to their being in the *habit* of meeting together on *every* Lord's day, then it ought to have read: "And on a first day of the week;" but he uses the definite article: "And on *the* first day of the week;" which makes it on *every* Lord's day, and fully establishes our position. For illustration, take the mention we have of the observance of the Jewish *sabbath* in the decalogue: "Thou shalt remember the sabbath day to keep it holy," etc. What is the inference?—to observe a sabbath day, now and then, whenever the Jew thought proper, or it was expedient for him to do so?—once a month or once in six months, and so on? No—the plain, obvious meaning was, *every* sabbath day; for so the Lord intended, and so the Jew understood it. No one—no intelligent Christian now—not even those who contend that the expression, "on the first day of the week," in Acts xx. 7, does not mean every Lord's day—will pretend to say, that the injunction did not have reference to *every* sabbath. And if it did, then the expression, "on *the* first day of the week," refers to their meeting together on *every* Lord's day to attend to the Lord's Supper. This completely establishes our position. A good rule must work both ways." If it means *every* Sabbath day in the one case, then, according to the same reasoning, it means *every* Lord's day, in the other.

Nor is this all; but in confirmation of the position we have here taken, we learn from the most authentic church history, that during the first three hundred years of the existence of the Church of Christ—while in a state of purity—every congregation, whether in city, town or country, was in the habit of meeting together on *every* Lord's day, in order to attend to the Lord's Supper; which seemed to be the primary object of their meeting; or rather to carry out the order of worship instituted by the apostles, as in Acts ii. 42.

This brings us to the fellowship, or contribution, mentioned

in that passage. We are very gravely told, that the term "fellowship," as used there, has no reference whatever to *contribution*, which is merely a *substitute* for the term, and an unauthorized one at that; that the meaning of the word "fellowship," as there used, is that of association, union, companionship, mutual participation, etc. Now while we admit that these are meanings of the word, we contend that they are not all its meanings, or its meaning as there used, but that it means *contribution*; and it is on account of these meanings, that the word in the original is used; as there is a fellowship, union mutual participation, etc. in the contribution. The word in the original (the Greek) is *koinoonia*; and if we can show that *contribution* is a correct rendering of it, our point is established. This we are prepared to do from Rom. xv. 26: "It hath pleased them of Macedonia and Achaia to make a certain *contribution* for the poor saints which are at Jerusalem." The word here rendered "contribution" is *koinoonian*, the very same word that is rendered "fellowship" in Acts. ii. 42; and if it means *contribution* in this place, it means the same there. There was a *fellowship*, in the sense of union, mutual participation, etc. in their meeting together to break the loaf, or to partake of the Lord's supper, praying, etc. without having to expressly mention it there; which would have been entirely superfluous; and hence it must mean something *else*, and that something we find, when we examine into the meaning of the word else where, to be *contribution*. Had we a Greek concordance, we could no doubt find other passages in the New Testament where it means "contribution," besides the one in Rom. xv. 26. In accordance with the position of the objector, on Acts ii. 42, this passage ought to read: "It hath pleased them of Macedoina and Achaia to make a certain *fellowship* for the saints which are at Jerusalem!" According to a good rule of Scripture interpretation, which requires one word, when substituted for another, to make good sense, in order to be a correct rendering of the original, the word "contribution" when substituted in the place of "fellowship," in Acts ii. 42. makes goods sense; as, "They continued sted-

fastly in the apostles' doctrine and contribution," etc.—in the contribution required by them—but in Rom. xv. 26, the word "fellowship," when substituted in the place of "contribution" makes nonsense, as we have seen!

We have now clearly shown, that the *contribution* was a part of the order of worship instituted by the apostles, for Lord's day; and we are now going to show just as clearly, that it was for *every* Lord's day, as much as the Lord's supper prayers, etc. In 1 Cor. xvi 1, 2, we read as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In the new translation of bro. Campbell it reads: "on the first day of *every* week, let each of you lay some what by itself, putting it into the treasury; that when I come, there may be then no collections." Now this is the correct rendering from the original, as well as more perspicuous than the common version. The Greek word *mian* is used before *sabbason*, "first day," which is from *mia*, genitive *mias*, adopted as the feminine of *eis*, *mia*, *en*, "each, each one," hence "every"—the first day of each week, or of every week—showing the *contribution* something to be attended to on *each* or *every* Lord's day. And we have also testimony of Church History, in confirmation of our position here, as well as in reference to the weekly observance of the Lord's supper; which says, that it was not only the habit of the primitive Christians for three hundred years after the days of the apostles to meet together, in order to break the loaf, on every Lord's day, but that each one then *contributed* of his means to the cause of Christ, according to his ability, or "as the Lord had prospered him."—So we have the testimony of the New Testament, corroborated by Church History, in support of our positions on these points. And here we leave the subject.

J. R. H.

Near Du Quoin, Perry Co. Ill. June 17th, 1862.

## REMISSION OF SINS

No. 6.

## REMISSION OF SINS UNDER THE CHRISTIAN DISPENSATION.

Having treated of remission of sins in the Antediluvian Age, and under the Patriarchal and Jewish Dispensations, we come now to consider the subject under the Christian Dispensation, which is the most interesting to those now living, as it is under that we are placed; and those who receive remission of sins, and the favor of God, must do so in accordance with the terms and conditions there laid down, as we have them recorded in the New Testament. Were the word of God in that presented to the people as it is there to be found, stripped of all the human additions, appendages, perversions, traditions, etc. with which it has been invested by man, there would be no need of all this discussion of these subjects. But just as long as there is *error* in the world, and particularly error on such grave and important subjects, involving the eternal destiny of man as well as his present well being and happiness, there will be the need of discussion and controversy, to neutralize and eradicate it, and to disabuse the minds of the people of the prejudices with which they are filled in favor of error and against the truth. Hence our apology for bestowing the attention we do to these subjects. The reason we “harp so much” upon certain subjects, as we are accused, is in consequence of the great importance laid upon them in the Bible, and the place they are there made to occupy in God’s plan of remission and salvation. But our opponents, in making this accusation against us, forget that themselves *harp* just as much upon “faith alone,” and other favorite subjects with them. From what we know of the character of God and his revelations to man and dealings with the human race, we ought not for a moment to suppose that he would leave a matter of such moment, of such transcendent importance to the human race as remission of sins, in doubt and uncertainty, so that a man might spend his whole life without knowing whether he had the pardon of his sins or not—whether he had been accepted

by God, or all the time a reprobate, while trying to serve him ! It was predicted by the Old Testament prophets, in reference to remission of sins and the Christian plan of salvation, that the subject should be made so plain that he who runs may read, and that wayfaring men though fools should not err therein ; and we find that such is the case when the mind is divested of the errors and prejudices with which it is prepossessed, and the word of God is received as the "good seed" into "honest and understanding hearts."

If remission of sins was rendered so plain under the Patriarchal and Jewish Dispensations that there could be no mistaking in reference to it, are we to suppose that it would be less so under the Christian ? If the "shadow of the good things to come" was so clearly defined and easily visible, are we to suppose that the *substance* itself would be so difficult to come at and find ? The supposition is preposterous ! What would we think of a man who could easily find the *shadow* of a tree by the sunshine, and could not find the *tree itself* that cast the shadow ? The illustration is a good one, and the cases are analogous. Under the Patriarchal and Jewish Dispensations the world had the shadow ; but since "the Sun of righteousness has arisen with healing in his beams," we have the *substance* clearly and unmistakeably defined to the eyes of all who can or will see. The "true Light now shines, that lights every man who comes into the world : " and the reason, says Jesus, why men will not come to the light, is "because their deeds are evil." The intelligent, honest-hearted individual, who is willing and ready to *believe all* that God has *revealed* in the Bible, and to *obey all* that he has *commanded*, will never be at any loss, or in any difficulty, as to remission of sins, or any thing else pertaining to the religion of the Bible. Said Jesus : "If any man will do his [Gods] *will*, he shall know of the doctrine, whether it be of God." And the poet Pollok has laid down the true principles of religion :

"*Belief* in all that God revealed to men ;  
*Observe* in all that God revealed to men ;  
 In all he has commanded, threatened, said,  
 Without exception and without a doubt."

The man that does this will be saved from his sins here, and if he continue doing so, he will be saved eternally in heaven.

The *principles* of true religion, as revealed in the Bible, have been the same in all ages of the world, and under every Dispensation of religion that God has given to man ; and these are *faith* and *obedience*. Hence there are certain *prerequisites*, termed *antecedents*, as necessary to the possession and enjoyment of remission of sins ; and, at least under the Christian Dispensation, certain requirements, which we may term *post-requisites*, or *subsequents*, equally as necessary to the possession and enjoyment of everlasting salvation. Under the Patriarchal and Jewish Dispensations, *faith* in the one only and true God, a pure heart, and reformation of conduct, were the indispensable *antecedents* of remission of sins : illustrious examples of which we have in the case of Abel and Enoch before the deluge, and Abraham, Isaac, Jacob and others afterwards. These antecedents we have to keep in view, in our discussion of the subject of remission of sins.

In the discussion of this subject, there are also two things of great importance to be considered and kept in view ; and these are : first, that remission of sins takes place with God ; and second, that there must be an act or ordinance of remission. The first must be obvious to every person of any intelligence on the subject of religion. As it is God who forgives sins, consequently remission must take place with Him ; and it is man to whom the knowledge or assurance of it is necessary ; for as the object of forgiveness of sins, is to remove guilt from the conscience, and to assure him of the favor of God, it would be of no use to him, or would avail him nothing, if not made known to him in some way. This view of remission, which must be conceded by all to be correct and in accordance with the word of God, destroys the theory of *faith alone* or a *change of feelings* as the test of pardon, or God's plan of remission ; since remission would then take place with man, and not with God ! But as the *knowledge*, or *assurance* of it must be received by man, there must be some *act* or *ordinance* to which he must submit, in order to receive this,

of the appointment of God, and of a suitable character to afford him that assurance, and leave no doubts of it in his mind. There must be a *positive institution* of remission, originating in the will and wisdom of God the great Lawgiver, to which man must submit in order to receive pardon, and be introduced into a state of acceptance, favor and covenant relation with God. And as the Lord Jesus Christ was "put to death for our offences, and raised again for our justification," release from, or the pardon of our sins, that institution or ordinance must represent the *burial* and *resurrection* of Christ by its action. Such an ordinance we have left us by the apostles of Christ, his ambassadors and ministers plenipotentiary to the world, and his divinely-inspired and only authorized lawgivers to his Church, in the ordinance of *Christian Baptism*, given for the express purpose, and with the *design* we have mentioned. That its *action* is *immersion*, and immersion alone, an immersion intended to represent the *burial* and *resurrection* of Christ, is obvious, not only from the meaning of the word in the original, (Greek language,) where it always means "to immerse, submerge, plunge, overwhelm," etc. actions implying immersion, but can easily be shown from a few plain and forcible arguments in the common version of the New Testament. As our Savior says, that "in the mouth of two or three witnesses every word shall be established," we will produce at least *two* inspired testimonies for each position we take. We will show first, that baptism is an *action*; second, that there must be a *medium* in which to perform that action; and third, what that action is.

1. Baptism is an *action*.—In the commission as recorded by Matthew we hear our Savior saying to his apostles: "Go, teach [disciple] all nations, baptizing them," etc. showing that in baptizing they had something to do, implying *action*; and as recorded by Mark: "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here is action again, something to which the believer has to submit.

2. Water is the *medium*.—This we learn from the fact, that John baptized in the river Jordan ; and we hear him saying that he “ came baptizing with [in] water,” that Christ might be made manifest to Israel. Again, we are told that John was “ baptizing at Enon near Salim, because there was much water there ;” implying that the medium was water. We also find that when Philip and the eunuch came to a certain water, the eunuch said to him : “ See, here is water : what hindereth me from being baptized ? ”—which shows again that water is the medium.

3. The action is a burial in water and a raising from it, representing the burial and resurrection of Christ.—In proof of this, we have the testimony of Paul in Romans and Colossians : “ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Again : “ Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God who hath raised him from the dead.”—These Scriptures sufficiently prove our position on this point.

We must here remark, that as *sacrifice*, God’s institution for remission of sins before the coming and death of Christ, was *typical* of the real sacrifice for sins, the offering of his body on the Roman cross, so *baptism*, his institution for remission under the Christian Dispensation, is *emblematical* of his burial and resurrection. As the former pointed forward to Christ so the latter points back to him. And as the mere *formal* offering of sacrifice to God, without faith in him, reformation of conduct, and a right state of the heart, was not acceptable to him and failed to obtain remission of sins, as we learn from repeated declarations of God in reference to the Jews ; so mere formal obedience to him, in submitting to baptism, without the necessary *antecedents*, will avail a person nothing towards

obtaining remission and entering into a state of favor and acceptance with him. There are certain antecedents necessary in order to this. As he must undergo a *change of heart*, in the first place, he must *believe* upon the Lord Jesus Christ, as faith produces a change of heart ; as he must have a *change of conduct*, he must repent or reform, as reformation produces a change of conduct ; and he must give a test of his faith and reformation by a *public confession*, he must confess the great cardinal truth, that " Jesus Christ is the Son of God-" Hence the antecedents of Baptism in order to the remission of sins are *faith*, *reformation* and *confession*. Of the first we have an example in the case of the Ethiopian eunuch - " If thou *believest* with all thy heart thou mayest" be baptized, and in the commission : " He that *believeth* and is baptized, shall be saved ;" of the second, in the reply of Peter on Pentecost to the enquiring Jewish believers : " Repent [*reform*] and be baptized," every one of you, in the name of Jesus Christ, in order to the remission of sins," and in the requisition of repentance [*reformation*] towards God" as well as of " faith in the Lord Jesus Christ ;" and of the third, in the confession of the eunuch, as well as in what our Savior says about confessing him before men, Paul has summed up all in what he terms " the word of faith," in his epistle to the Romans : " that if thou shalt confess with thy mouth the Lord Jesus, [that Jesus is Lord or the Son of God,] and *believe* in thine heart that God hath raised him from the dead, thou shalt be saved : for with the heart man believeth unto righteousness [justification] and with the mouth confession is made unto salvation."

This brings us to baptism as the ordinance or institution of remission of sins. Though we must first premise, that it is such to the sinner, or *alien* to the government of Christ, in introducing him into a state of acceptance, favor and covenant relation with God ; while other means of remission are necessary to him after he becomes a disciple of Christ, or Christian and a citizen of his kingdom, which we shall endeavor to point out at the proper place. From the very first introduction of baptism by John the baptizer, it was for, or in order to the

remission of sins. • He “preached the baptism of repentance [reformation] in order to the remission of sins.” If contended that it was the “repentance which was in order to remission, we contend that from the connection the baptism was equally necessary, as it was the “baptism of reformation in order to remission of sins.” But the language of the apostle Peter, on the day of Pentecost, when taken in connection with all the circumstances, is decisive on the subject. Our Savior had given a general commission to all the apostles: “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Peter, acting under a special commission given him by Christ, to open his kingdom to Jew and Gentile, and to proclaim the terms of admission into it, embracing the law of Pardon, when he said “Repent” preached “reformation,” and when he continued, “and be baptized every one of you in the name of Jesus Christ for the remission of sins,” he preached “remission of sins in the name of Christ.” That such was the *design* of baptism, “in order to the remission of sins,” is plain from this language of the apostle. He had proven Christ to be the long-promised Messiah of the Jews, and had convicted them of crucifying and putting him to death and his language was *confirmed* by the miraculous displays on the occasion. Thus convicted of a crime of the greatest magnitude and most terrible character, his hearers “cut to the heart by the word of God, the sword of the spirit as he spoke as he was “moved by the Spirit,” cry out in the language of faith and penitence: “Men and brethren, what shall we do?” Remission of sins is what they want, and that for which they ask; and if Peter, in his reply, did not tell them to be baptized in order to it he did not answer their question. To say that he meant because of would not only involve the absurdity of his telling them to repent *because* of pardon, but would imply the still greater absurdity of their asking for what they already obtained!

But we find the view of the design of baptism, for which

we are contending, fully corroborated in every other place where the design of the institution is alluded to. We hear Annanias saying to Saul, who had already both believed and repented, and needed not be commanded to do either: "Arise, and be baptized and *wash away thy sins*, calling on the name of the Lord." Here the washing away, or remission of Paul's sins, is placed after his baptism, and as consequent upon it. Paul, in speaking to the Romans about their being buried with Christ in baptism, and arising to walk in newness of life, says to them: "But God be thanked that though ye were the servants of sin, yet ye have *obeyed from the heart that form of doctrine* delivered you: being **THEN** *made free from sin*, ye became the servants of righteousness:" and, after saying to the Colossians: "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," he says to them: "And you being dead in sins and in the uncircumcision of your flesh, hath he quickened together with him, *having FORGIVEN you all trespases*. Here the remission of their sins is placed *after* their baptism, as having taken place at it.

We might go on multiplying testimonies on this subject but these are sufficient, as in the mouth of two or three witnesses every word shall be established. We have yet to consider *objections* to baptism in order to remission of sins; but that we must reserve for a subsequent article.

J. R. H.

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TOUR IN ILLINOIS.

No. 2.

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After a sojourn at Palmyra, Mo. of some two weeks, pleasant as regards our intercourse there with the brethren and unpleasant as regards our ill health a part of the time and the weather, which was almost continually rainy, snowy, sleeting or cold, we left for Hannibal the eastern terminus of the Hannibal and St. Joseph Railroad. We procured tickets at the station, with the intention of leaving on Saturday evening, the

15th of February, so as to spend Lord's day with the brethren at Hannibal ; but the failure of the train from St. Joseph, owing to an accident on the Road prevented our leaving until Monday. It gave us the opportunity, however, of hearing an excellent Lecture from bro. CREATH, to which we referred in the first no. of our "Tour," where we expressed the wish that he would complete the course on the whole New Testament, and have them published ; as it would be a most valuable addition to our religious literature and the means of greatly edifying the brethren and others on the Living Oracles of Heaven. We earnestly hope, that our venerable and beloved brother may do so.

On Monday, the 17th of February we left for Hannibal, to which place we were quickly whirled by the cars ; on arriving at which place we sought out the residence of bro. Eld. L. B. WILKES, with whom we had met at Chillicothe, in May, 1860, at the Debate there between bro. BENJ. FRANKLIN of Cincinnati, Ohio, and Presiding Elder RUSH, of the Methodist Episcopal Church South ; and also at the debate at Brunswick, Mo. between bro. M. E. LARD of St. Joseph, Mo. and Presiding Elder CAPLES, of the same sect or denomination, in October, the same year ; and had formed his acquaintance. We were most kindly received and hospitably treated by bro. WILKES and his truly Christian lady who, by the way is a daughter of our excellent and venerable bro. BRYANT of the vicinity of Palmyra, of whom we made pleasant mention in the previous no. of our "Tour." After spending a most agreeable day with bro. WILKES, much of it in pleasant conversation on matters pertaining to the kingdom of heaven, we left Hannibal on Wednesday, the 18th of February for Illinois. Crossing the "Father of waters," the great and majestic flowing Mississippi River in a steam ferry-boat, along a channel which had been cut through the ice with which it was covered over, except on the opposite side, we were in a few minutes on the Illinois shore. I hardly ever see this mighty stream, without thinking of its great length and the immense country which it drains—rising in the frozen regions of the North, amid the Lakes of Minnisota

and disemboguing its waters into the salt Lakes, and gulf of the tropical South, by perhaps almost as many *mouths* as it takes *branches* to form it into a river—thus its waters first *converging* together to form it, and then *diverging* to give it exit! After travelling what is termed “the gravel road” some *five miles* through its rich, alluvial bottom, partly heavily timbered and partly prairie, but cut up a good deal with large sloughs (slews), in the South called bayous (bious), we struck the hills, at the edge of the bottom and then went up about a mile to bro. Harris’s, one of our preachers, where we took dinner with his kind and hospitable Christian family. After getting directions from him, (to whom we had been referred by bro. WILKES, how to get on towards Carrollton, Greene Co. in this State, we took our course down southward, by a road running along the edge of the Mississippi bottom, and arrived just before night at the little town of Kinderhook, in Pike Co. where we partook of the kind hospitalities of bro. Farnsworth, of that place. We here attended at night a prayer-meeting of our Baptist friends at their school house of the place: and mistaking an invitation to preach for one to lead in prayer, as we afterwards learned, we missed the opportunity of giving them a discourse which we assuredly would have done, and let them have heard what they but seldom ever listen to—what the primitive gospel is, in its elements and principles. We had an incident which took place here, related to us by bro. FARNSWORTH, which reflects quite badly upon a certain Baptist clergyman there. At one of their revival meetings he called upon one of our sisters, who was present, to aid them in instructing the “mourners;” when she asked him, if she should tell them what Peter told the penitent believers on Pentecost? This gave such great offence, that she was excluded from the house! Such is the spirit and character of that sectarianism which prefers “the traditions of men” to “the gospel of Christ!”—The Mississippi “bottom” is here several miles in width, of the richest alluvial soil of great depth, partly prairie, and most of the farms of the country lie in it. Indeed the people build their houses, and live in it, as they do on the upland.

After spending a most agreeable night with our kind brother FARNSWORTH and Christian lady, we got directions from him how to get on towards Pittsfield, the county-seat of Pike Co. which was in our rout. A change had taken place in the weather, which had become bitterly cold; and leaving Kinderhook and the Mississippi bottom, we struck out towards Barry, a town in Pike Co. on our way, having to encounter frozen and miserably rough roads, which made the walking very fatiguing! Indeed it was like walking over rocks nearly all the way. We did not regard the cold, as we could keep ourselves warm by the exercise of walking. After being greatly bothered and delayed in attempting to cross a large creek, which had recently swollen by the heavy rains, we had at length to abandon the attempt, and take another rout so as to go around it, that caused a loss of time to us, the gain of which was important, as the sequel of our day's travel will show. After passing over a country quite broken, and poor except in the bottoms of the creeks and branches, in which the farms of the people principally lay, we at length arrived at Barry. This is a handsome, flourishing, and much larger town than we had any idea of seeing, situated in a level prairie country, of good soil, and covered with well cultivated farms. Our brethren, as we were afterwards informed, have a good church-house and a congregation here. Bro. Eld. JAMES WRIGHT, a son of our beloved, but now deceased brother, ALLEN WRIGHT, of Missouri, (of which State bro. JAS. WRIGHT now is,) once lived here, and preached for the brethren as we learned; and old bro. SWEENEY, now of Scottsville, Maccoupin Co. the father of bro. JNO. S. SWEENEY, our great debater, informed us since that he also lived here some two years subsequently, and preached for them. But they have no preacher now, as we are aware of. Indeed, as we learned, our preachers are becoming very scarce in all that region of country! What is the *cause*?—as they are generally willing to live and labor in the cause of Christ, *where they can be sustained*? Echo answers, what is the cause?—In passing through Barry, we noticed a large church-house, with a good deal of what we call-

ed "ginger-bread work" on it. As we knew from that, and other furniture of it, that it could not be a house of our brethren, we understood on enquiry, that it belonged to that godless, graceless sect, called "*Universalists*," of whom we learned there were a good many there and thereabouts! That "irreligious" system, by confining all the punishment of the sinner to this life, doing away with all future punishment, and teaching the final happiness of all mankind in a future state of existence, irrespective of faith, repentance, condition, character, good works, etc. in this life, completely *nullifies* all obedience to the Gospel of Christ, and obliterates "the landmarks between the plantations of nature and grace," or destroys all distinction between the Church and the alien world! For such a system to be of God, is *impossible*! It belongs to that category of "damnable heresies," spoken of by the apostle Paul; and wherever it prevails to any extent, it spreads a blight over the religious morals and aspects of a community, as it is a foe to all real Spiritual, vital religion! Such is its workings and its character!

From Barry we went on towards Pittsfield; passing over a country, sometimes prairie and sometimes timbered, sometimes hilly and then again level, in some places poor in soil and in others rich; but generally settled up every where, with farms of the poorer class of people on the poorer lands, and those of the class that are better off in the things of this world, on the richer. But poor in the things of this world, as some of these appeared to be, where genuine disciples of the Lord Jesus Christ they are "*rich in faith* and heirs of the kingdom which [God] hath promised to them that love him." As we found that night would overtake us some miles before we could reach Pittsfield, when it was about coming on, wearied with walking and cold and hungry, we began to enquire where we could get to lodge all night, but not a house could we find to take us in! All had some excuse—a house full of children, (for there were plenty of *them* almost every where!) hired hands, or something of the sort for excuse! After trying in vain at *four* places on the road, in this "inhospitable region," we were at length told that

it was only half a mile to Pittsfield, where we could find a *tavern*, which is every body's home. So on we went and as it was getting late in the night, we concluded not to disturb any of the brethren there, by calling on them; but to seek a tavern; though as we since learned by bro. JOHN S. SWEENEY, who visited the place shortly afterwards, we would have been most heartily welcomed; as some of the brethren there heard since of our being at the tavern, and regretted that they had not known we were there,—So here we stop for the present.

J. R. H.

At bro. B. A. HOWARD's my nephew, near DU QUOIN, Perry Co. Ill. June 2nd. 1862.

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For the Christian Pioneer.

## AN EXHORTATION TO YOUTH.

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My Son, give me thy heart.—SOLOMON.

There is a time when the vista of the future, with all its possibilities of glory and eternal life and shame and eternal misery, first opens upon the youth. Then is he summoned to make his choice between the strait and narrow way, that leads unto life, and the broad way that leads to destruction. Youthful reader, have you arrived at this point? Are you balancing between the two ways? Then make a wise choice. Enter upon the way of eternal life. Remember your Creator, your Father, and your God. Let your best and purest affections be His. Choose Him as your portion. Love Him as your Friend. Delight in Him as your happiness. Reverence His authority; adore His wisdom; trust in Him; lean upon His almighty arm; resign yourself, your all, to His service; *give Him your heart*: to your Heavenly Father, devote the flower and prime of your affections, and your earliest obedience. In the morning of life choose His service as your business, and the enjoyment of Him as your bliss.

It is a duty obligatory upon every human being, to give

the heart to God. And the arguments are many and infinitely strong.

God Almighty, to whom we should give our hearts, is infinitely worthy of them. Power and majesty fill us with reverence; we admire purity, justice and truth; goodness and compassion attract our love: then the great I AM, who possesses all these certainly has claims upon us to adore him—to admire and love him, with our whole heart.

God is our *Creator*. At his command we were created. He has given us bodies curiously and wonderfully made; admirably furnished with various limbs and organs, all adapted to some important use. He has given us souls, which are capable of knowing, loving and enjoying their Creator: souls which shall live forever! And is there no motive in these to cause us to give him our hearts!?

God is our gracious *Preserver*; and, on this account he most justly claims our adoration, obedience and love. He has supported and protected us ever since we had an existence. His care and protection follow us wherever we go. He feeds and clothes us: his blessings are more numerous than the moments of our lives; his mercies are without number. And shall we withhold our hearts from such a gracious Preserver and kind Benefactor as this? Shall the many blessings and privileges, which have strewed our pathway through this unfriendly world, leave us unthankful and disobedient?

You ask for another argument. Then let the crowning act of God's mercy be told.—God *so loved* the world that he gave his ONLY BEGOTTEN SON, that whosoever believeth in him should not perish, but have everlasting life." Gentle reader, think, O think of the *love* of Jesus. Think of him extended on a Roman cross between the heavens and earth, pouring out his heart's blood to purchase redemption for poor fallen man. While viewing him thus, can you appreciate his LOVE? Then believe on him with your heart, enter in through the strait gate, obey his holy will and live forever.

How poor are all the objects and enjoyments of this world! How incapable of satisfying the immortal mind: Ask the rich,

and the great of this world, if happiness is found with them ? No ; happiness is not found here. Even the pleasures of friendship, which are truly sweet and noble, fail, in many respects, to satisfy us ! We love our friends ; but alas ! how often are we disappointed and forsaken by them : or if they prove true, how short the period of enjoyment. Soon, perhaps in an unexpected hour, death snatches them from us or us from them. But O, delightful thought, there is a *Friend* to whom if we give our hearts, we shall never be separated ; a *Friend* who will never disappoint us ; a *Friend*, in whose presence is fullness of joy ; and at whose right hand are pleasures forever more.

The language of God to all mankind is, “ Thou shalt love the Lord thy God *with all thy heart.*” And again : listen to the tender appellation at the head of this exhortation—“ *My Son,*” then follows, “ give me thy heart.” And how solemn and affectionate the command—“ Remember now thy Creator, in the days of thy youth.” And David, who spake by the authority of God, said, “ Come, ye children, hearken unto me : I will teach you the fear of the Lord.” And again on one occasion he addressed his son Solomon thus : “ My son know thou the God of thy father, and serve him with a perfect heart, and with a willing mind.” Youthful reader, these scriptural quotations show plainly that it is enjoined upon us and all mankind to give the heart to God—to believe on him with the whole heart, and live in accordance with his holy will. O, that all mankind would so do ! Let us remember that God is *infinitely worthy* of our hearts. As our *Creator* he justly demands our service. As our *Preserver* he most justly claims our warmest and best affections, As the supreme Sovereign and Ruler of the universe, he indispensably claims our supreme, our earliest, and our constant regard—He *so loved* us, as to give his only Son to die for us ; therefore we should *love* him supremely.

Z. S. H.

## THE GOSPEL A BLESSING.

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Ten thousand blessings, privileges and enjoyments are derived from the gospel of Christ. Through its power and influence the powers of evil falter and fail—and mankind restored to the favor of God, rejoice in freedom from the slavery of sin—exalted to true manhood and human excellence, prepared for the glorious honors and blissful enjoyments of spiritual life. Men have sought out many ways and systems of morality and philosophy, by which to exalt themselves and others to that degree of human excellence, equal to their estimate of human greatness necessary to happiness, but all have failed. Theories, doctrines and vain philosophies, opinions and scholastic theology have been proclaimed as the gospel of Christ, the word of God being simply a text book upon which to base such theories and doctrines. But all have failed to convert the world; and the teachers of such theories and opinions having exhausted their energies and zeal in promulgating systems of religion powerless in the regeneration of man, turned away from the word of God to seek for light in their own hearts and minds, and have preached a higher law, having its inception in the heart or intellect, and from this notion they have established a system or theory of inner-lightism, thus denying the word of God; and turning to spiritualism and a vain philosophy have preached the religion of reason, and other isms unknown to the religion of Jesus which is a life and practice. The gospel being glad tidings of a Savior born, who should save men from their sins, and regenerate the sons of men, and give them power to conquer sin and live in holiness in harmony with the divine life, which they being enabled to partake of unites them with Jesus, and thus the religion of Christ is a life, and a practice; as man is fallen and depraved in his natural state, it requires a power to change, renew and transform the heart and mind of man, and thus enable him to live in harmony with his exalted spiritual powers and in unity with Jesus, and that power is the Holy Spirit; and hence the vanity of endeavoring to convert mankind by theories, doctrines and systems of scholastic

theology emanating from uninspired men convened in councils and synods. The history of religion in the "dark ages," will convince all of the immense evils arising from the departure from the word of God. Then the way of salvation and a holy life by Jesus was enshrouded in impenetrable mystery, and mankind in losing sight of Christ lost the motive for a righteous life and also the power to conform to the requirements of God, and formalism prevailed in place of spiritual worship, and mankind became hopelessly depraved. But in later times we behold the vivifying rays of the Sun of righteousness, in splendor illuminating the darkened recesses of sin and ignorance, and thousands yielding to its genial power and beauty, turning away from the rudiments of the world and sectarian theories and doctrines, traditions of men and party spirit, and seeking life in Christ Jesus. And obeying His laws and ordinances in faith seeking the divine life, or spirit of Christ, by which they may conquer sin and thus be exalted to the highest degree of human excellence, holiness, truth and love. And wherever true religion prevails, there we find peace and happiness and mankind elevated above the fleshly nature and its lusts, to that exalted spiritual peace, happiness and enjoyments equal to the gratification of all their spiritual cravings and aspirations, and expanded capacities, released from the weight of sin and the slavery it exacts. These facts are sufficient to commend the true religion to all rational creatures, who viewing the perishable nature of all earthly things, yearn for unfading riches and immortality beyond the rugged boundaries of time. Sectarian theories, doctrines and traditions of men, with a party spirit which they engender, are the poles apart from the religion of Jesus, and necessarily throw a darkening cloud over the word of God, and shut out the light of heaven, and leave men to wander in the darkness of error and superstition, depending on personal merit, the estimate of a proud feeling, and upon the belief that their party is in "the right," or the right party. But the believer in Jesus, who in self-denial obeys Christ's laws, seeking His Spirit, is adopted into the family of God, and thus, elevated to a new and heavenly relation,—he lives in unity with Jesus, and

in the practice of the pure and undefiled religion ; and in the exercise of renewed heart and expanded powers in the works of pure benevolence, he grows in grace, and rejoices in freedom from sin. And thus religion purifies, exalts, transforms and renews the heart and spirit of man, and enables him to occupy a holy relation and unity with Jesus, of most felicitous import, being an heir to imperishable riches, glory, honor and immortality, and a sure inheritance, incorruptible and that fades not away. Dignity, grace and grandeur all attach to the sons of God in Christ, whose glory reflected on them, insures them a happy influence, the most felicitous and auspicious for their own elevation, happiness and enjoyment of all rational powers, and spiritual aspirations, in harmony with the hope of immortal glories, and for the accomplishment of noble works of pure benevolence, allied to the renovation and restoration of fallen man to God's favor. In hope of a bundant reward the noble minded christian, rises above the extraneous events of time and the wrecks of fortune, and rests in tranquil peace, in the serene enjoyment of that spiritual happiness, arising from a purified heart and ambition. And when amidst the shadows of death, the faithful soul enters the dreary valley, faith, hope and love like glittering stars, illumine the departing spirit's flight to the realms of celestial light and glory, where the angels' voice of welcome assure the happy spirit of a rest in paradise.

The loveliness, beauty, sublimity and glory of the religion of Jesus are beyond the highest estimate of the human mind, and none but a true christian can appreciate the glories of godliness, yet all can believe, repent and seek pardon in the institution of remission, even the smallest intellect can believe in the love of God and in Jesus, and yield to the commands and obtain the Spirit, when the glories of spiritual life will appear in beauty sublime ; and then the purified soul will long to fly away to the happy mansions, to meet the angelic hosts and the saints from every land, who shall with palms in their hands and glittering crowns, shout the harvest home, the battle fought, the conflict ended the victory won—the reward—life and glory throughout eternal ages.

W. W. STACY.

## CHARACTERS OF ELIJAH THE PROPHET AND JOHN THE BAPTIZER, AS GREAT REFORMERS.

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The *Christian*(Chicago)*Herald*(more properly *Presbyterian Herald*) extracts from the *Journal and Messenger* a very good article on the “Character of John as a reforming Teacher.” which we propose here to add some to, extract from, and modify, in our own language. We have heard the idea advanced by at least one of our preaching brethren, in a public discourse that the Elijah, who appeared on the mount of transfiguration with Moses, was really John the baptizer; but we can see no reason for such a supposition. It comes, we expect, from what follows in that chapter. As Jesus, with his three disciples, Peter James and John, were coming down from the mountain, after the transfiguration, he charged them not to tell the vision to any man, until he had arisen from the dead. They then asked him: “Why then say the scribes, that Elias [Elijah] must first come?” The scribes taught, it seems—which they must have gotten from Malachi’s prophecy—that the prophet Elijah, the illustrious prototype of John, must really come in person before the revelation of the Messiah to the Jewish nation; and as the disciples had seen him with Jesus on the mount, they ask the Savior why the scribes taught such an idea? Jesus replies to them, that he was to come first, “and restore all things”—restore the law to its real meaning and design, and reform the people—but that he had come already, and they failed to reconize him, but done what they would to him—put him to death—and that in the same manner the Son of man should suffer of them, by being put to death. We are then told: “the disciples understood that he spake unto them of John the baptizer.” There is nothing then in all this, to warrant the idea that the Elijah, who appeared on the mount, was really John the baptizer. And it is remarkable here, that the only two men besides the Savior, who *fasted* forty days and nights, appeared here with him—the one, (Moses,) the *giver*, and the other, (Elijah,) the *restorer*, of the Jewish law.

John was to come "in the power and spirit of Elijah," as a reformer. It is remarkable—and not so remarkable either, when we notice the dealings of God with the human race, and all the attendant circumstances—that all the great epochs of the world have been distinguished by signal judgments and visitations, on the one hand, against the wicked, and as signal mercies and salvations to the righteous; so that every great epoch of mercy has been one of vengeance! The salvation of Noah and his family, and the destruction of the antediluvians by the Deluge, the emancipation of the Israelites from Egyptian bondage, and the plagues upon Egypt and the destruction of Pharaoh and his host: the Babylonish captivity, with the release of the Jews from it and the downfall of Babylon: the Gospel dispensation, with the escape of the Christians from Jerusalem, and its destruction and that of the Jews, by the Romans, are the strongly marked epochs of sacred history. And so is and will be the overthrow and ruin of spiritual, "mystery Babylon the great," with her daughters, granddaughters, and numerous progeny! The overthrow, ruin and dispersion of the Jews, was called by John, "the wrath to come," or, "the impending vengeance;" while the coming of John, and the rising of the Sun of righteousness, were associated in prophecy, by Malachi, the last of the Jewish prophets, with a day of vengeance and fiery indignation.

John came as the harbinger of the Messiah, to announce the reign of Christ, and prepare the Jewish nation for him. As a man, he was humble, self-denying and abstemious; as a teacher, clear, forcible, and as a reformer, bold, undaunted, and unsparing in his denunciations of vice, crime and hypocrisy. Mild, conciliatory and accessible to the sincere, humble and inquisitive; he was inflexible, unaccommodating, and unyielding to the errors and prejudices of the times. While he was a respecter of character, he was no respecter of persons; and while he adapted his teaching to the apprehensions and capacities of his audiences, he reproved civil and ecclesiastical potentates; commanded a general reformation of manners and in religion; and refused and rejected the proud, supercilious and self-righteous.

There is a striking *parallel* between the characters of John and his great prototype, Elijah, in whose power and spirit he came—a remarkable coincidence in their histories—in their spirit, conduct and behavior. Elijah lived much in the wilderness, and frequented the Jordan; and so did John. It was there that the ravens fed Elijah; and it was there the locusts and bees administered to the wants of John. Elijah was termed the troubler of Israel by the court party of the times, and was banished by them; John was a troubler of the court party of his day, and was thrown into prison. Elijah reproved wicked kings for their crimes; and John rebuked the wicked Herod for his enormities. Elijah was zealous for the honor of the God of Israel; bold, fearless and indefatigable in his service; sharp, fierce and unsparing in his opposition to the corruptions and wickedness of the people; but affable and conciliatory to the humble, docile, and obedient. And we find that John was actuated by a similar spirit. And the power of Elijah was inestimable in its character, so was the energy of John. In their reproofs there was an air of severity, and in their addresses an unsparing keenness, that frowned down all opposition. Both set their faces like flint against all hypocrisy and iniquity; and neither of them made any truce with the corruptions of mankind. As the name of Elijah meant the power of God, so the name of John imported the *favor* of God; and as Elijah declared the indignation of God against the wicked and rebellious, so John declared the favor of God to the penitent and obedient. They were both reformers of one spirit, and of the same people, at different periods of their history.

Such were the similar traits of character of these two great reformers of the Jewish nation; and such ever have been, and ever must be, the prominent traits of character, the temper and the spirit, of all real and useful reformers. Great moral courage, boldness, independence of mind and character, uniting zeal for the glory of God, and earnest, unaffected benevolence for men, are the essentials of a great reformer. As the man who faints at the sight of blood, will make a poor general; so the man who lacks the nerve to oppose errors can

never reform them. Although Melancthon, the cotemporary of Luther, was greatly his superior in mind and learning, he was inferior to these characteristics of the Reformer ; and one Luther was more puissant than a hundred Melancthons. And thus one Alexander Campbell is more puissant and effective as a Reformer, than hundreds of John Wesleys. Many who have the knowledge to make them good reformers, lack the boldness and the courage to expose sin and error ; while on the other hand, there are many who have the courage but lack the knowledge or information ; and while the latter may be acquired, it is but seldom that the former can be. A union of the two are necessary to the character of a true reformer. Reformation is an arduous, an invidious, and often an unthankful work ; but one that *must be done*. Men and things are prone to deterioration ; and if there were no reformations, they would become worse and worse until the world would cease to exist !

With the exception of political Reformers, no Reformers have ever lived to reap an earthly reward. If fame be a reward, the fame and praise of the reformer are almost universally posthumous, and come after him. Our Savior, in saying that " a prophet is not without honor except in his own country and among his own kindred," has given us the reason. Paul speaks of the righteous ancients who obtained a good fame and a great reputation ; but it was not until after they had died. The Greeks put the great moral philosopher, Socrates, to death ; and afterwards lamented him, and erected his stature ! Our Savior told the Jews that their fathers put the prophets to death, and they built their sepulchers ! All that the Reformer may rationally promise to himself is reproach, slander, persecution, or death, as the first fruits of his labors, but all that is honorable and desireable is generally in long and far distant reversion. The religious Reformer must look to heaven for his reward.

J. R. H.

Near DU QUOIN, Perry Co. Ill. July 5th, 1862.

THE ANSWER OF ELD. JACOB CREATH TO ELD  
D. T. WRIGHT'S LETTER OF JULY 10, 1862.

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BRO. D. T. WRIGHT—*Dear sir* : Your favor of the tenth instant, accompanied with the first volume of the Christian Pioneer bound as “an humble expression of the kind and high Christian regard in which I am held by you,” was received in the due course of the mail and for which I tender you my warmest thanks, and I highly appreciate it, not only for its own merit, but also for that pure and sincere christian affection which prompted you to offer it to me. My reason for not contributing to the Pioneer as usual is, I have been absent from home, and was sick, and I have been poorly since my return home.

The present number will be written on the question of christians communing with “Devoted Paidobaptists,” with the request that Bro. Franklin will transfer it to the Review.

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CHRISTIANS COMMUNING WITH DEVOTED PAI-  
DOBAPTISTS. NO. IV.

One of the advocates of this “informal communion” promised sometime ago, to give us “apostolic precedent or precept for this kind of communion.” I have anxiously waited to see the redemption of this promise, but have been disappointed hitherto. I am still expecting the fulfillment of that promise, and while waiting for that promise, I will narrate in this fourth number of mine, all the apostolic precedents, all the thus says the Lord, which I have seen from that side of the question. This I do in all kindness and without one wrong feeling towards those brethren. I do not wish nor intend to be more severe, than a simple statement of the facts and truth will warrant.

The first “apostolic precedent” on that side of the question is the weight and authority of the Christian Baptist. The second precept is, the letter to the Lunenburg Sister, in 1837. The third is, what has been our custom? The fourth precedent is, the Rice Debate. The fifth is the M. Harbinger, with

the present editors. The sixth precedent is, unless "devoted paidobaptists" are admitted to the Lord's Table, the Church of God has failed. The seventh precedent is, unless the "devoted paidobaptists" commune with christians, all the great ones will be lost; such as the Luthers, Calvins, Wesleys, Whitfields, Edwardses, and Dwights. Eighth precept, unless they commune with christians, we shall loose their money and sympathy. Ninth apostolic precedent, unless we go into this "informal comunion," all the Indians, idiots and infants will be lost. I will not at present, enumerate any more of the precedents on that side of the question, but leave the balance of these precepts for some other brother, or for another occasion.

The sophisms offered for this "informal communion"—that is that God has made no provision for the grand Apostasy in the Scriptures, but we must do it, we must supply the defect, we must apply the broad and liberal principles, genius and spirit of christianity to this apostasy. It seems to me, that these are the same arguments that are offered for every branch of the apostasy; such as popery, episcopacy, the mass, infant baptism, et cetera. It is as much as to say, that God did not provide for these great and devoted paidobaptists, but he ought to have done it, and we will supply the deficiency. The truth is, it is only an untaught question, and only genders strife, contention and ungodliness as the apostle Paul has said. Our path is plain to follow the apostolic congregations in their faith and practice, in this and in all other cases. Where they stop, let us stop; where they go, let us follow them, but no further.

All the false religions on earth were introduced under the shadow of great names. All the errors in the true religions were, as Peter says, received by tradition from our fathers, 1 Peter i. 18, 19. Under the patriarchal dispensation, see what the conduct of Judah, Abraham and Jacob did in introducing polygamy among the eastern nations. How much did the conduct of David, Solomon and other kings do towards the extensive circulation and propagation of this sin among the Jews and other nations! Who can calculate the influence which Aaron's conduct had in introducing and perpetuating idolatry

among the Jews to this day, by his creating that golden calf. All the errors in popery were slowly, slyly and imperceptably introduced like so many small streams, until these streams formed a mighty current, which swept away all good men who attempted to withstand this current.

The followers of all these great paidobaptists are this day, sticking fast in the flaws where their founders left them. They are not one mile from these "sloughs of Despond," where they were left. All Luther's followers are yet sticking fast in *faith alone*. Calvin's, in eternal decrees and predestination, total depravity, special operations, and "perseverance,"; and Wesley's, in the Discipline, and all of them are *fast set* in infant sprinkling. When the present actors in the great drama of this mighty movement of the nineteenth century, shall have passed off the stage of human existence, then the next actors on the stage will have this informal communion to grapple with, to carry as they journey. "Tall oaks from little acorns grow." The old divines said it was best to cut the serpent's head off as soon as he put it through the hole, lest he draw in his entire body. I have some experimental knowledge of the difficulty of combatting human authority, in matters of religion, having been a public actor in this great movement from its commencement until now. It is just as difficult to wrest errors from men which they have received as truths, as it is truth itself.

One reason among others, why all men should be brought to the Bible alone as the standard of religious truth is, that when it came from the hand of God, it contained the truth without any mixture of error, the whole truth, and nothing but the truth. And the reason why all men should be required to give apostolic precept or precedent for their religious acts is, it is a safe rule, it ties men down to it is written.—What says the scripture? how readest thou? what did Moses and the prophets say on this subject? What did Christ and the apostles teach on this subject? There is no danger in all this. We have worked by this rule for nearly forty years, and it has worked well; we have prospered almost unprecedentedly

under its operations. Let us not depart from it my christian brethren, in this dark hour of our national trial. Let us not cast away our sheet-anchor in these stormy seas and seasons. Let us carry the ark of the Lord erect before us as in the days of yore, when the Dagon and the Baals fell before us—when we sung who is like unto thee, O Lord : who is like unto thee, Glorious in holiness, fearful in praises doing wonders. Let us not fall out by the way.—Let us love as brethren, be pitious, be courteous, bear and forbear, and forgive, and let us push ahead. Glory, honor, immortality and eternal blessedness awaits us.

J. CREATH.

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"MISSOURI" TO "ONE OF THE MEN."

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EDS. PIONEER : The July number of the Pioneer is received, in which I find a note from "One of the Men," calling upon me to correct the "misconception of the *status* of some of the brethren named in reply to *Pioneer Vindicated*."—To do this is certainly one of the objects I had in view ; but another object sought to be accomplished is, to satisfy the demand made, by a portion of the brotherhood, for the name of the author. An evidence of this "misconception" was to be furnished upon the condition that the "alleged" author should avow his name. My article concludes thus : "If, however, one of them did write it, let him say so, and the pledge will be redeemed, if thought necessary, to show that he has misrepresented some brethren, or, that they are inconsistent with their former record." It may not be an act of courtesy to ask the brother to avow his name, when he has stated that it is "with-holden from the public for reasons that are his (my) own." Why the author should wish to conceal his name, can only be guessed at. He made certain statements concerning brethren, purporting to be facts. I am satisfied that he has, in his zeal, unintentionally, spoken "without the record." With commendable spirit, he promises to correct any mistake made by him, if pointed out. That it can be done, is not a mat-

ter of doubt, and certainly it would be another manifestation of Christian spirit, to acknowledge his mistake if convinced of it, over his name. If this is not done, there will lurk around the minds of some, a painful suspicion that he is not disposed to do that which many brethren conceive to be his duty.

The paper is prepared to prove his "misconception," and without the condition is complied with, may never be before the public.—I reserve this discision, however, to myself. I may have in my mind the reasons entertained by the brother for with-holding his name ; if I am right in my surmises, I may, so far as the paper alluded to is concerned, yield my convictions to *burn it*.

MISSOURI.

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A KIND LETTER.

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DEAR BRO. HOWARD: I take my pen in hand to drop you a few lines, hoping the same will come to hand and find you well. I feel it to be my duty to return you my most sincere thanks for the kind favor bestowed on me by you, in sending me your valuable paper. I pronounce it a valuable work, and it should be read and practiced by all our brethren, especially in these times of trouble. I will be very glad to get the chance to read it as often as possible, to cheer up my feelings in time of trouble. May the good Lord long spare you, and unfold to your mind the unsearchable riches of the glorious gospel of our Savior, and that your valuable Pioneer may spread far and wide, and be an instrument in the hand of God in doing much good. If there ever was a time that called for sound apostolic preaching and sound arguments, certainly now is the time, when we look around and see that the love of many is waxing cold, and that many have become bewildered on politics and lost sight of christianity ! O that God's people would fear him and love one another, and send up their prayers to our God that he would smile from heaven upon us, and bring about a restoration in our Nation once more—that in the place of wars and tumults, we may once more have peace and union.

\* \* \* Bro. Howard, when it goes well with you, pray for me! I will be glad to still receive the Pioneer, and will try to reccompense you for it.

Your most unworthy brother in the gospel,

JOHN A. SMITH.

BRUNSWICK, Mo., July 22, 1862.

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PROGRESS OF THE GOSPEL.

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DEAR BRO. WRIGHT: Since I wrote you, I held a meeting at Mount Pleasant of four days, and had 5 accessions; and two meetings at Mount Gilead, Bro. J. O. White assisted me in one of the meetings, and had 3 additons at each meeting; making in all, 11 since my last.

As ever, yours in hope,

J. D. WILMOTT.

Howard County, Mo., July 21, 1862.

DEAR BRO. WRIGHT: On Friday before the third Lord's day in last month, I took Bro. John Smith of Ky., who is now here on a visit to see his daughter, to Lick Creek in Ralls Co., where I preach regularly. By previous arrangement Bros. Wilkes of Hannibal and Wilson of Paris were there. Brethren Brooks, Ford, Brown, Coons and Jackson, all preachers, came in during the meeting. I left with Bro. Smith, the following Tuesday evening, to meet an appointment in Boone Co. When we left, there had been nine additions. Bro. Wilkes and several other preachers continued the meeting till over the next Lord's day and closed, I have heard with twenty accesions. It was a very rare and interesting meeting in these days of religious declension and dearth. Brotherly love and kindness obtained in the whole large religious family which met there daily from its commencement to its close.

We went to Redtop, Boone Co., on Saturday the 29th ult., and remained till Monday evening where we had two additions. Bros. T. M. Allen and D. Davis met with us there and contributed largely to the interest and usefulness of the occasion.

On Lord's day the number in attendance was thought to be the largest seen there in twenty five years. Seldom do two such veterans of the cross as Bros. Smith and Allen, favor a religious meeting with their presence and services at the same time. The former is now near seventy eight years of age. I have known him well for forty years, and I can perceive very little, if any abatement in his mental vigor. His "outer man" looks remarkably well, while his spirit is as cheerful and buoyant as one in his teens.

Fraternaly yours,

W. J. MASON.

MEXICO, Mo., July 15, 1862.

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BELOVED BRO. WRIGHT : I have just arrived at home, having spent four Lord's days as follows : The third Lord's day in last month at Orleans. Owing to our appointment not reaching there, we did not get a very large hearing. We spoke twice on Lord's day, and at 4 o'clock on Monday. We had a very interesting meeting, one united from the Baptist. From here we went to Elm grove, and spent the fourth Lord's day in company with Bro. Hartly. Here we had truly an interesting meeting. There were ten confessions, seven of them were immersed, and one of the other three was hindered by her parents and friends ; the other two were not prepared. From here, I went to Bloomfield, the residence of Bro. Hartly, and delivered four discourses to the brethren. We had a good hearing and there was quite an interest manifested ; three united that had been immersed. My next appointment, for the first Lord's day in this month, was at Orleans again, I preached at 4 o'clock on Saturday and twice on Lords day ; one more united from the Baptist. By request I went at night and preached at an old sister Davis', a widow who had a son that had just returned from the army. He is in the last stage of consumption, and he desired to be immersed before he left this world. On Monday morning at 8 o'clock, there was a good audience met. We delivered a short discourse, and then conveyed the young brother to the water in my buggy, and

by the assistance of one of the elders, we carried him into the water where I immersed him. It was truly an effecting scene, I never witnessed one more so. Praised be thy name, O Lord. Let all that is within me praise the name of God. O! that men every where, would praise the name of the Lord.

R. GARRIOTT.

ALBIA, Iowa, July 9, 1862.

For the Pioneer.

HOPE

BY J. H. HEADINGTON.

Oh blessed hope! Thou gift divine,  
 Thou bright and radiant star,  
 On me let all thy beauty shine,  
 Bid darkness speed afar.

Thou in the world, of thought and mind,  
 Art center, soul and sun,  
 The source of light and joy refined,  
 Eternal life begun.

Transparent beauty gilds thy brow,  
 Thy head with life is crowned;  
 Upon thy cheek is resting now  
 A charm that's seldom found.

Thou art the Eden of the mind,  
 The floweret of the soul,  
 And do'st the broken heart rebind,  
 Do'st sorrows waves control.

Hope is the diamond chain hung out,  
 From the most holy place,  
 And linked to every soul devout,  
 An anchor sure, and safe.

"By Hope we're saved"—So spake old Paul  
 By inspiration taught,  
 Saved from that death of sin and thrall,  
 That death with misery fraught.

The hope of life—of thee I sing,  
 Of life beyond the grave,

Where Jesus reigns—the Lord and King,  
Who died the world to save.

Oh glorious hope ! my soul inspire  
With fervor, love divine,  
And when I'm done with earth and time,  
Be hope's fruition mine.

In Christ alone there's hope of life,  
His blood alone can save,  
He overcame this world of strife,  
The darkness of the grave.

Then to my Savior let me cling,  
My hopes on him recline  
And laud his praises: let me sing  
Of love, and truth divine.

MORO, Illinois, June 7th, 1862.

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For the Christian Pioneer.

### A MOTHER'S LAMENT.

*Lines on the death of Miss CLAUSELLA V. HOWARD, only daughter of Elder John R. Howard, who died on the 5th of March, 1862, on her birthday, when 14 years of age.*

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BY MRS. E. J. ALEXANDER.

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And she is gone, our fair, but fragile flower !  
Called in the spring-time of her life to die ;  
To fold its trembling, half expanded petals,  
To bloom beneath a more congenial sky !

From earth's rude, bitter storms, now safely shielded—  
From autumns blast, from winter's chilling blight—  
God hath transplanted our sweet *immortelle*  
To grace the garden of his mansions bright !

In "pure white linen" of the saints apparelled—  
Washed from all sinning in a Savior's blood !—  
The fevered thirst, the painful temples throbbing,  
All passed away beneath the smile of God !

Her voice attuned, its silv'ry tones are swelling  
The grand old music of that wondrous song !

## OBITUARIES.

And to my ear its rich melodious cadence,  
Surpass in sweetness all the choral throng !

Beside the gate of pearl I hope to find her,  
Waiting my pasage o'er the darksome rill !—  
Each feature radiant with seraphic beauty !—  
A glorious angel, but my darling still !

Oh, I may hope, her ever present spirit  
Divines my thoughts, and counts the tears I shed ;  
And even now doth hold her high commission,  
To keep her watch around my sleeping bed !

Then, still my heart, thy vain, rebellious murmurs !  
Cease, cease, fond nature, to deplore her loss ;  
And lean in faith upon that Savior's bosom,  
Who bore for thee the anguish of the cross !

To him alone belongs consoling power,  
Who tears affection's tenderest cords apart !  
Who, when 'tis right prepares the healing balsam,  
And binds it gently to the suff'ring heart !

With all a Father's love He waits the hour,  
To give the cordial to my fainting soul ;  
When weary of this vain and fearful struggle,  
I yield submissive to his sweet control !

Then I shall find a " joy in tribulation !"  
A " light in darkness," never seen before !—  
A golden earnest of the bliss of heaven !  
A passing vision of the " shining shore !"

Near PADUCAH, KY. March, 1862.

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**OBITUARIES.**

DEPARTED this life on the 8th day of April, 1862, at the residence of her Son-in-law, J. S. Longacre, Near Paris, Henry county, Tenn, Mrs. NANCY C. JAMES, wife of Amos James Esq., aged 63 years, 9 months and 6 days. Mrs. James was born July 2nd, 1798, in Sullivan county, East Tenn. Being deprived of her mother when an infant, she was taken by her grandparents to Middle Tenn., with whom she remained until 1811, when her grandmother died. She then returned to East Tenn. and lived with her father, who had married again, until *her* marriage, which occurred Oct. 13th, 1818. She joined the Presbyterian Church at Blountville, Tenn. and

remained a pious and exemplary member of that church until A. D. 1850, when she became a member of the Missionary Baptist Church, at Paris, Tenn. of which she was a member at the time of her death. She lived to see all her children grown and married, and all professed followers of Christ. For two years past she had been in feeble health, and was often heard to say that she would soon have to exchange the turmoils and perplexities of life, for the peace of a brighter world, and that her husband and children would have no cause to mourn her departure. She died of Pluretic Pneumonia, after an illness of 8 days. Her patience and fortitude during her illness were characteristic of her life. She was calm and quiet to the last. The day before her desolution, she thought she would be able to return home in a day or two, and none thought her dangerous until the morning of her death when her physician pronounced her case incuriable, and her spirit took its flight at 11. 30. A. M.

As a wife she was faithful and attentive, a devoted mother, kind neighbor and a strict, but indulgent and kind mistress. She was an example of neatness, modesty and order, and to a distressed family we would say, to weep is natural and proper, for our Savior was often seen to weep. He wept at the grave of Lazarus. Not to be affected at such dispensations of Providence, is to despise "the chastening of the Lord." To abandon ourselves to sorrow, is to faint when rebuked of him. When under such afflictions, let us sorrow, but not as those who have no hope, but look forward to the great day of the Lord, when we shall be re-united around the Throne of the Lamb never to be separated.

"We have no home but Heaven,  
A pilgrim garb we wear,  
Our path is marked by changes  
And strewed with many a care

We have no home but heaven,  
We want no home beside,  
O God, our friend and father,  
Our footsteps thither guide."

S. J. H.

July 15th, 1862.

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DIED—In Bourbon County, Kansas, June the 4th, 1862, of Typhoid fever, after an illness of nineteen days, Miss Rebecca King. She confessed her faith in the Lord Jesus Christ and put him on by baptism, about three years ago, in this (Grundy) County, under the labors of bro. Wm. M. Downing. Sometime after that, she removed with her parents to Kansas, and, as there was no christian congregation convenient to her, she held her membership with a congregation of the Baptists where she remained a pious and devoted christian up to her death. She was dearly beloved

and highly esteemed by all who knew her. A few minutes before she died, she raised her eyes to her father who was sitting on her bedside, and looked with a long and steady gaze as though she knew it was the last time she would ever see him on earth; he asked her if she knew him, she smiled and nodded her head. She then cast her eyes around the bed, on all who were present, and smiled as though she was only meeting her friends at church, then raised her eyes towards heaven and closed them in death.

May God grant that the parents and friends of the deceased may be enabled to bear up under this sad bereavement and remember that their loss is her eternal gain, and may they endeavor to meet her in heaven.

Dearest sister, thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

B. M. FORD.

Grundy Co., Mo., July 14, 1862.

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## THE RIGHTEOUS.

“ Being dead, he yet speaketh.”

Although death has silenced his tongue, and hushed the pulsations of his noble heart, he still lives, and will, by the mysterious but potent influence of his life, continue to mould society for generations to come. Enshrined in the affections of those to whom he gave existence, the virtues of his life will be incorporated in theirs, and perpetuated by their children, and will form a part of that moral power which is to regenerate mankind and illumine the world until time and eternity blend. The good never die! Their names are linked with virtue, and virtue is imperishable! As the vessel which glides through the ocean raises waves that will break upon the farthest shore, so the passage of a good man through this world will make influences which will live through all time, and, passing on into the spirit land, will vibrate in the raptures of the redeemed while the music of eternity lasts. All that we have loved in a father we will recall at his grave, and lessons long forgotten will rise up in all their beauty and potency, to command our souls and to control our lives. Every visitation to his tomb will strengthen the purpose, and furnish fresh incentives, to walk in the footsteps of him whose “ hoary head was a crown of glory, because it was found in the way of righteousness.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'—*Bible*

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VOL. II.] LINDLEY, MO., SEPTEMBER, 1862. [NO. 4.

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## BACCALAUREATE ADDRESS.

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*Delivered before the graduating class in Kentucky University,  
June 25th, 1862, by President R. MILLIGAN.*

(Published by request.)

YOUNG GENTLEMEN : It gives me pleasure to know, that, hitherto, the cup of your national enjoyments has been full, even to overflowing. Surrounded as you were, while at home, with kind friends and all the elevating and refining influences of Christian civilization, the scenes of your childhood and youth were pleasant and beatifying in the extreme.

Nor has it been otherwise since you entered the University, Here, you have daily basked in the sunlight of science ; and quenched your thirst at fountains of knowledge, purer and deeper, than any of which Homer ever sung or Arcadia ever boasted. At one moment, you have gratified your curiosity in the laboratory of nature. You have there seen with infinite satisfaction and delight, those skillful operations by which the Master Chemist converts the dingy charcoal into the sparkling diamond : and the amorphous offensive compost into all the loveliness and fragrance of those rich and beautiful flowers, that now

adorn our gardens and our landscapes. And so you have, in like manner, passed through each of the other Departments. At one time, guided with unerring certainty by the principles of Mathematics, you have followed the comet in its flight, and beheld with wonder and amazement the sublime and stupendous mechanism of the universe. At another, you have listened to the song of the Ancient Muses; or to the no less charming numbers and melody of a Milton, a Dryden, a Cowper, or a Thompson. And again you have beheld, with Moses, the Promised Land from the top of Pisgah; or standing on the mount of transfiguration, you have seen the king in his beauty, and felt with Peter, James, and John, that it was good for you to be there.

Under such influences, you have perhaps wished with Daniel Webster, that you had several lifetimes at your disposal, so that you might devote at least one of them to the studies of each Department. Or perhaps you have rather wished with some of the ancient philosophers, that you had a capacity sufficiently great and comprehensive to carry on simultaneously the various studies of all the Departments.

But such a power of investigation does not belong to man. There is indeed one eye, that perceives at once this vast universe, in all the extent and variety of its being, its attributes, and its relations: but the human eye is limited in the range of its distinct vision, to a single atom. There is an ear that hears every sound, from the whispers of the gentle zephyr to the roar of the mighty cataract; from the most refined and delicate notes of the harp of Æolus, to the thunder of Ætna and Chimborazo: but the human ear is utterly bewildered amidst this endless variety of intonations. Distinctness of perception requires, that it, like the eye, should be directed exclusively to one object. There is a mind that comprehends at once all the realities and possibilities of things, celestial, terrestrial, and infernal: but the human mind has no such range and power of thought. It never reasons and speculates, at the same time, on Mathematics and Metaphysics; or on the laws of language and the motions of the planets. There is a heart, that, at the same instant,

sympathizes with the whole creation ; but the human heart is supremely occupied with but one object. It cannot serve both God and Mammon. No matter how pure or how perverted it may be ; in either case, it will ever gravitate towards some one darling object, as the sun and centre of all its emotions, its affections, and its desires.

And hence it follows of necessity, that *every man is by nature and education the subject of some one Ruling Principle*,—some one governing and controlling motive which serves to give character and direction to thought, and every word, and every action, and every purpose of his life. And this is just as true of societies as it is of individuals. Every nation and every other association beneath the heavens, has its Ruling Principle,—its dynamic and controlling element. Indeed this is a law of the created universe. Material nature is itself but a unit : one vast stupendous scheme, subject to the one principle of gravitation, and moving in awful sublimity and ineffable grandeur around one single point in the blue infinite. Homer was not therefore far astray, when he sung of

————— ‘ That golden everlasting chain,

Which in its strong embrace, holds Heaven, and Earth, and main.”

Nor does Pope far transcend the license conceded to poets, when he represents

“ All as but parts of one stupendous whole,  
Whose body nature is, and God the soul.”

It does not follow, however, from these premises, as some might infer, a priori, that either all men or all nations are governed by one and the same Ruling Principle. This may be true of all the higher orders of creation ; and we know that it certainly is true of all the lower : at least of those that inhabit this world. Every species of animal on Earth, inferior to man, has its Ruling Principle, which is also the Ruling Principle of each of the many individuals that compose it. The ruling instinct of the beaver, for example, is the same, in all countries, wherever it is found : and so also is that of the lion, and the eagle, and the vulture. These are all in their natural state ; and they are governed by those principles and impuls-

es, that God has himself imparted to their respective species.

But man is in a *preternatural* or fallen state. The golden chain of humanity has been broken. And hence it is, that most men are wandering about, as sheep without a shepherd: some pursuing one phantom, and others following after something else that is equally visionary. Epicurus, for example, earnestly pursued pleasure as his chief good; Alexander was governed by ambition; and Nero was a slave to his animal appetites. And just so it is with nations. One government has found the Ruling Principle in filial piety; a second, in the love of country; a third, in the Divine right of kings; while a fourth has discovered it in the "*vox populi, vox Dei.*"

To reunite then the broken fragments of humanity; to restore to each power of the human mind, its appropriate place and influence; to make what was the original Ruling Principle of the species, the Ruling Principle of each individual; and especially, to make it the rule of *our* conduct, and the guide of *our* lives, is evidently a desideratum of the very first importance. . On this, depends our usefulness; and on this, is, in a great measure, suspended our happiness, as well as the happiness and destiny of our race.

But what is this principle? What should be the Ruling Principle of every individual, and of every community on earth?—on this question, I am sorry to say, mankind are very much divided. True indeed, there is here a very general *nominal* agreement among all classes of persons. They all call it the principle of rectitude or right. The Christian and the infidel; the enlightened statesman and the unprincipled demagogue; the Son of Temperance and the Son of Bacchus, all agree, that every man, under any and all circumstances, should do what is right.

But then the question may be asked, What is right? And it is on this question, that the opinions of even the most distinguished philosophers of all ages and of all nations, differ so widely.

Perhaps then it is due to you, young gentlemen, and to my subject, as well as to these learned representatives of

mankind, that we should hear what they have to say on this very important and interesting theme. But as it would occupy too much of our time to hear them individually, we must, for the present, be satisfied with a very brief notice of the fundamental dogmata of the different schools.

And first in order, is that class of philosophers, who deny, that there is any *moral quality* in actions: that any thing is either morally right or morally wrong. They concede indeed, that there are right lines in Geometry: and some of them, would, in the plenitude of their liberality, even admit that every man has a right hand, a right foot, and a right eye. But a right head has no place in their philosophy: and a right heart, they have always regarded as a mere visionary phantom of those who are so senseless as to believe the testimony of their senses; who are so irrational as to credit the plainest dictates of reason; and who are so blinded by the prejudices of education and the delusions of early impressions, that they would rather follow the sunlight of Divine Revelation, than the "ignis fatuus" of heathen mythology, or the empty dreams of scholastic philosophy.

First and prominent among this class of philosophers, are the Pantheists; whose fundamental doctrine is, that God is the only being and real agent in the universe. Or as it is very briefly and laconically expressed in the Hindu system of philosophy, "Brahma alone exists: every thing else is an illusion." From this assumption, there is but a step to the conclusion, that all pretended moral distinctions, between right and wrong are mere illusions, and that they cannot, and do not, exist in Brahma.

But this conclusion is rather too abstract, or as its advocates would say, rather too philosophical for common minds. It is conceded even by the most skeptical, that good and evil of some kind, at least, continually exist in us, and through us, and all around us. And the question very naturally arises, whether these real entities may not, in some cases, have a moral character or quality, as most persons of plain unsophisticated minds have generally supposed.

Whether this is so or not, it is alleged by some, depends entirely on the *origin* of good and evil. And hence philosophy has long been occupied with the solution of this question. But hitherto she deposes nothing certainly concerning it. So at least Voltaire informs us. Having carefully examined all the ancient and modern theories and speculations on this subject, he states as the result of his investigations, that "The problem of good and evil remains an inexplicable chaos to all candid inquirers." This, I presume to say, is an honest conclusion, legitimately drawn from Voltaire's premises.

But all are not so willing and so ready to confess their ignorance, as the French philosopher. Speculative minds must account for the origin of good and evil, in some way. And hence the fable of Pandora's box which looks to the first transgression of the human race. Hence too the conceit of some of the Gnostic theorists, that God made the universe through the imperfect agency and instrumentality of the lowest angels. And hence also the Dualistic hypothesis of some of the ancient Persians, Egyptians, and other Oriental nations : the leading idea of which is, that man is an emanation from a double principle or divinity, the Ormuzd and the Ahriman, for example ; the good and the evil : that he is a mere pendulum, vibrating, not as Byron says, between a smile and a tear ; but between two antagonistic forces, which effectually destroy all freedom of thought, all freedom of will, and all freedom of action ; and consequently, all distinctions between the moral qualities of action:—

—————" binding the will  
By God left free, to unconditional  
Unreasonable fate."

So for our philosophers proceed on the hypothesis, that there is, or at least that there may be a spiritual system. But all men have not this faith. Materialism is a very old and prevalent system of philosophy. Anaximander and Anaxamines, the successors of Thales in the Ionic school of philosophy, laid the foundation of this species of Atheism in Greece. Afterwards it was more fully developed and illustrated by Leu-

cippus and his facetious disciple, the laughing Democritus. And to the same school may be referred Epicurus of Samos, Helvetius of Paris, Volney of Brittany, Hobbes of Malmesbury, and very many other philosophers of minor fame in the world of speculation.

These too had each his own distinguishing peculiarities. Leucippus and Democritus, for example, were the first prominent Grecian supporters of the Atomic Hypothesis, the origin of which is by Posidonius ascribed to Moschus the Phenician. They maintained that throughout space, there existed from all eternity, an indefinite number of separate and distinct atoms, each one of which was endowed with the faculty of motion; and that by the fortuitous concourse of these, were formed the Earth, and the Sun, and the Moon, and the Stars, with all their rich and varied tenantry. Helvetius and others rather inclined to the Development Hypothesis; affirming that man is only an improved species of the monkey family; and that his more perfectly developed thumb is the main thing that distinguishes him from the ourang-outang.

But these minor differences were of no great importance, and had but little influence on the moral tendencies of their respective theories. In general, the Materialists as a class, by denying man's spiritual existence, come to the same conclusion concerning right, that the Pantheists do, by making the universe God, and God the universe; and that the Dualists do, by their two antagonistic forces. It is true, that many of this school do not avow this ultimatum; and some of them even protest against it, as an illogical sequence, not necessarily resulting from their premises. But all such protestations are vain. For as Democritus said, "If there is nothing but sensations in man, and nothing but atoms in the universe, then indeed it is impossible to conceive of the right and the wrong in a moral sense. Morality can be nothing but a calculation of enjoyments, just as the soul is a combination of sensations, and just as the universe is a combination of atoms." Or as some of the Syrian philosophers afterwards taught,—“If there is no other God than material nature; then it follows, that there is no

other religion than pleasure; and no other right, than the right of the strongest."

This then may suffice for all the skeptical schools of philosophy. For I presume we will all agree with Cowper, that.

"Howe'er ingenius on his darling theme,  
A skeptic in philosophy may seem;  
Reduced to practice, his beloved rule  
Would only prove him a consummate fool.  
Useless alike in him both brain and speech,  
Fate having placed all truth above his reach.  
His ambiguities, his total sum;  
He might as well be blind, and deaf, and dumb."

Let us therefore now hear the second class of philosophers, on this very important question. These all agree, that there is in all human voluntary actions, something that is virtuous, or vicious; something that renders them morally right or morally wrong. But on the question, in what this moral element consists; whether it is a property, or an accident, or something else, they, like the members of the first class, are very much divided. By omitting, however, for the present, minor differences, we may classify them all under one or other of two schools: the Selfish and the Disinterested. These both comprehend many great and good men: sages in philosophy, as well as in every other department of literature and science.

Perhaps the most distinguished *moralist* of the Selfish School, is Archdeacon Paley, whose well known work on Ethics, was for many years used as a text-book, in some of the best institutions of learning on both sides of the Atlantic. We shall therefore let him speak first both for himself and also for his brethren in the faith. "Virture," then, says this very profound writer, "is the doing good to mankind, in obedience to the will of God *for the sake of everlasting happiness.*" To the same effect, is the testimony of Locke, Law, Tucker, Hartley, and many others of the same School. In his Essay on the Human Understanding, a work of twenty years profound study, Locke says, "The idea of right and wrong is radically nothing but the idea of happiness or misery, attached to the observance or infraction of some maxim proposed as a rule or law: that is to say, to the idea of reward or punishment.

According then to these able representatives of the Selfish School, the end of all virtue is simply to *avoid punishment, and to secure for ourselves everlasting happiness.* But this, young gentlemen, is selfishness; pure unmingled selfishness. And the man who makes this the object or Ruling Principle of his life, will of necessity soon become an extremely selfish person. No, it is not true, that happiness should be our being's end and aim. Some higher motive than this, must lead our affections away from self, and place them on Him who is the unwasting fountain of all that is pure and good; or, like the licentious Rousseau, we will soon make self the standard of perfection, and conclude with him, that whatever we feel to be right is right; and whatever we feel to be wrong is wrong.

The Disinterested School of morals next claims our attention. This is by far the purest and most distinguished of all the schools, whether ancient or modern. The names of Cudworth, Cumberland, Wollaston, Clarke, Butler, Hutcheson, Smith, Reid, Stewart, Brown, Coleridge, Mackintosh, Hamilton and Whewell are sufficient to recommend to our favorable consideration, any school with which they stand connected. These philosophers all concede that to be right, which is in harmony with the will of God; and that to be wrong, which is contrary to his will. And so far, their reasoning is all very just. For as God's nature is the constitution of the universe; so his will, or rather *the expression of his will, is to us the standard of all that is right, and just, and good.* But in attempting to ascertain what the will of God is, all these philosophers, without exception, depend too much and too exclusively on the dim light of nature. This is the great and common error of the school. And against this error, you will have to be constantly on your guard, while consulting their otherwise valuable and instructive writings.

“For self to self, and God to man revealed,  
Are themes to Nature's eye forever sealed.”

The truth is, that nature never was a full and perfect exponent of either the Divine will or of the essential elements of

morality. Even in its primitive state, nature was but little more than a shadow of the reality. And certainly it is even less now, since all its flickering rays of light, come to us, through a false and sin-perverted medium.

It was always a difficult task, to read on their brick and marble columns, the signs, and symbols, and hieroglyphics of the ancient. But it is far more difficult to do this now, when these artificial characters lie scattered among the mouldering ruins of wasted cities and fallen empires, And just so it is with the natural exponents of the Divine will, and of man's relations to the spiritual and moral universe. In the golden age of humanity, when all was peace, and light, and love in Edens' holy bowers, these natural symbols may have indicated much to the truly educated mind, that was accustomed to look up through nature to nature's God. But now, all is changed. The world is a fallen temple: and humanity itself is but a heap of ruins. To gather up, then, and to read just the scattered leaves and broken sentences of the book of nature, so that every word and every letter may serve to indicate the Divine will in relation to man, and man's condition and obligations in relation to the universe, is evidently a task that far transcends the narrow limits of our feeble capacity. And hence we are forced to the conclusion, both inductively and deductively, both historically and philosophically that *if we ever understand these matters aright, it must be by and through the diligent study of the Oracles of God.*

To the Bible, then, young gentleman, we must all go for a full and practical answer to the question, What is right? I do not say that we must go to the Bible for the mere conception of right; nor for an answer to the question what is right under certain very plain and obvious circumstances. These matters, I admit, may, to some extent, be learned from the book of nature. Even the heathen, who have no written law, do in some cases what is required by the law. And this evidently shows that the law of God is, in some measure written on their hearts and in their consciences. So reasons Paul in his letter to the Romans.

But what I now speak of, is the right under all circumstances. It will avail you but little to do what is right to day, if for want of knowledge, or motive, or power, or anything else, you are constrained to do what is wrong to-morrow. This is not the way to form *character*. This is not the way to make the principle of rectitude the Ruling Principle of your lives. If you would do this ; and if you would walk in the kings high way of holiness ; and ultimately become the honored citizens of his kingdom, *you must have respect to the right, during every moment of your conscious existence.* You must think of it, and have respect to it, while you are eating ; and while you are drinking ; and before you engage in any enterprise that is, in any way, connected with the glory of God ; or with the discipline of your own hearts ; or with the welfare and happiness of others. *You must make the will of God as it is clearly expressed and illustrated in his own divinely inspired Word, the Rule of your conduct and the Guide of your lives.*

It was in this way that Daniel formed for himself a reputation, that is as wide as the world, and enduring as eternity. Had he belonged to the school of Hobbes, or even to that of the more learned and conscientious Paley, his name would be unknown to posterity : his fame would never have reached the court of Nebuchadnezzar ; and his wisdom would never have revealed the fate of the pusillanimous Belshazzar. But he was a man of one principle. One principle was the guide of his life. He had never studied the political casuistry of Machieval, nor the time-serving policy of Layola. The principle of right was the Ruling Principle of his long and eventful life. It was the polar star of all his adventures : it was the glorious sun that had long eclipsed all the erratic meteors in his moral canopy. And hence it was, that no circumstances, however adverse, could long embarrass him. He stopped not to weigh their influence in the scales of a merely temporary and doubtful expediency. When he knew for instance, that a plot had been laid for his destruction ; when he knew that the writing had been signed, according to the unalterable laws of the Medes and Persians ; he went into his

house, and his windows being open in his chamber towards Jerusalem,—according to his custom, but in opposition to the decree of a court that was then swaying its sceptre over the civilized world, he kneeled down three times a day and worshipped the God of his fathers? This is heroism. This is moral courage that far transcends all the fables of Grecian and Roman story.

Go then, my dear young friends, from this University, resolved, that by the grace of God and *the diligent study of the Holy Bible*, you will make the Ruling Principle of this great and good man, the Ruling Principle of your lives. Practice, day by day, his self-denial, his temperance, his patience, his godliness and his benevolence. Do these things, and abound in them, and soon his character will become your character; soon his fame will become your fame; and finally, when the labors and toils of earth are ended, you will be associated with him and all the other pure and noble spirits of our race, in the honors and happiness of God's everlasting kingdom. There, there will be fullness of joy; and there, there will be pleasures forevermore.

Young Gentleman;—as scholars whom I have long known and loved, I now bid you all an affectionate farewell.



For the Christian Pioneer,

LYING. NO. I.

BRO. D. T. WRIGHT—*Dear Sir*: I propose in this communication to send you a few thoughts on the prevalent, sinful and abominable practice of lying. I fear that our preachers and *periodicals* do not lay that stress on this shameful, mean and ruinous sin which the divine writers attach to it. It is not only the duty of the proclaimers of the gospel, to preach the gospel, to teach sound morals by precept and example, to confute all errors opposed to the gospel, admonish those who transgress its precepts, to encourage all who lead a righteous course of life,—but to expose evil of every description as faithfully as the scriptures do.—Adam

Clarke, D. D., in his note on Genesis, 'xx. 12, which contains a part of Abraham's defense against Abimeleck's remonstrance, for saying Sarah was his sister, instead of his wife. "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." "I have not told a lie, I have suppressed only a part of the truth. In this place it may be proper to ask *what is a lie?* It is any action done, or word spoken, whether true or false in itself, which the doer, or speaker wishes the observer or hearer, to take in a *contrary* sense to that which he knows to be true. It is, in a word, any action done, or speech delivered, with the *intention to deceive*; though both may be absolutely true and right in themselves." In this definition then of a lie, both Drs. Webster and Johnson agree; so that according to Moses, Our Savior and Paul, the thing is proved, unless some one can convict my learned witnesses of lying; which I presume no one will attempt to do. The practice of lying is so prevalent in the world, and appears under so many forms, that a firm adherence to truth in every thing, is considered by many a disagreeable singularity. How often do we hear it said, lying is the order of the day. Even they who are not guilty of open lies, are too often found in the shameful practice of equivocation. If a lie consists in an intention to deceive, it is to be feared it is too common among all ranks of people. The following instance of Dr Johnson's conduct in this respect, while it reflects honor on him, will reprove many who are living in this sin. It is said of him, that he would not allow his servants to say he was not at home, if he really was, as is too much the custom of many. A servant's strict regard for truth, said he, must be weakened by such a practice. A philosopher may know it is merely a form of denial; but few servants are such distinguishers.—If I accustom my servant to tell a lie for me, have I not reason to apprehend that he will tell many more for himself? The doctor considered a strict adherence to truth, a sound obligation, in so much that, in relating the most minute anecdote, he would not allow himself the smallest addition to embellish his story.

The late Mr. Tyers, who knew Dr. Johnson intimately, observed, that "he talked as if he was upon oath." It was a proverbial manner among the Jews of characterizing a man of strict proberty and good faith, by saying his yes is yes, and his no is no ; that is, you may depend upon his word, as he declares, so it is, and as he promises, so he will do. Our Lord enjoins such an habitual regard to truth, as would render swearing unnecessary. Let your yes be yes,—your no, no—more than this comes of the devil. Philo says we ought never to swear, but to be so universally observant of truth in our conversation, that our word may always be regarded as an oath. Oaths in common conversation betray a defect in veracity and in piety. I was once traveling in the stage, and a congressman, just as he was entering the stage, belched out a horrid implication. I, without knowing him at the time, asked him, if his word had got so low that no one would believe him without such horrid oaths ? He growled and offered some apology.

Herodotus tells us, in the fifth book of his history, that from the age of five years to that of twenty, the ancient Persians instructed their children only in three things, viz, to manage a house, to shoot dexterously with the bow, and to speak the truth. Which shows of how much importance they thought it to fix this virtuous habit on the minds of youth betimes. One of the homely maxims in use when I was young, was to tell the truth and shame the devil.—Let us next cite a few passages from the Book, and see the stamp which inspiration fixes on this hateful sin. Christ says of the devil, he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a *lie*, he speaks of his own : for he is a liar, and the father of liars. Let us think for a moment of the evil, untold and unimaginable, that one lie did to Adam and Eve, and their posterity for time and eternity. Six thousand years of woes, of pains, of agonies, of miseries, of sufferings, of horrors, of crimes, of sins, of groans, of sighs, of tears, of bitterness, of repentance have not yet developed what was contained in that one lie ! Should we all not quake, and tremble, and shudder at a lie ? What a mon-

ment against lying! Eternity will not unfold the consequences of that one lie. What other warning can any man need against this diabolical evil! David said in his day, all *men* are liars. and who that has had much to do with men does not know that this is generally true. He did not say any thing about the women.—He had not then heard of the young lady, who told her young brother to go to the door, and say to her lover that she was not at home, and the little fellow instead of telling that she was not at home, said, sister says she is not at home. If David had heard of this young lady and some others, he would have included them with the men. “These six things doth the Lord hate; yea, seven are an abomination to him, and one of them is a *lying tongue*.” Prov. vi. 16, 17. “You shall not lie one to another says God,” Levit. xix. 11. “Lie not one to another, seeing you have put off the old man,” Col. iii. 9. Eph. iv. 15. “Lying lips are an abomination to the Lord,” Prov. xii. 22. David says, he that tells lies shall not tarry in my sight,” Ps. ci. 7. “I hate and abhor lying,” Ps. cxix. 163. “A righteous man hates lying,” Prov. xiii. 5. Thou shalt destroy them that speak lying. They which speak lies. A lying tongue is but for a moment. Lying lips become not a prince. A poor man is better than a liar. Your lips have spoken lies, Is. lix 2. 3. They have tongues to speak lies, Jer. ix 15. Shall I not visit them for these things? says the Lord; shall not my soul be avenged on such a nation as this? By swearing, and lying, and killing, and stealing, they break out, Hosea. iv. 2. Seducing spirits, speaking lies in hypocrisy, 1 Tim. iv. 2. As father Thomas Campbell used to say, religious lies, if such lies there could be. All liars shall have their part in the lake that burns with fire and brimstone which is the second death, Rev. xxi. 8. Without the city are dogs, and whosoever loves and makes a lie, Rev. xxii. 15. See the death of Ananias and Sapphira for lying Acts. v. Satan excites to lying, 1 Kings xxii. 22. False prophets addicted to lying, Jer. xxiii. 14. Ezekiel, xxii. 28. The punishment of liars exemplified in the Devil, in Cain, in Sarah, in Jacob, in Joseph’s brethren, in the Gibeonites, in

Sampson, in Michal, in David, 1 Sam. xxi. 2 ; in the prophet of Bethel, 1 Kings, xiii. 18 ; in Gehazi, in Job's friends, in the Ninevites, in Peter. Yours truly,

J. CREATH.

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### DESECRATION OF LORD'S DAY.

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In all ages of the world, from the termination of the work of creation, by the Almighty Architect of the Universe, to the present time, God has required the separation of a seventh part of time as a day of rest to man and devotion to His worship and service. In the Antediluvian Age, and under the Patriarchal and Jewish Dispensations of religion, this was the *seventh day* of the week, usually termed the Sabbath. The reason given by the Creator himself for this was, that as He ceased from the work of creation on that day, and "rested from all his works that He had made," so must man cease from his works, and make it a day of rest, to be holy, and devoted to such service and worship as God might prescribe. Our Saviour however, not only took the Jewish law and institution" out of the way, nailing it to his cross," where it expired with him, but He slept the last Jewish Sabbath in the grave ; and the next day, the *first day* of the week instead of the *seventh* and last, the day of his resurrection, has become the day for us to keep as the "Lord's Day."

Now a good many professing Christians, because the day has been changed, from the manner in which they speak and act seem to regard the day as not to be kept as strictly as was the Jewish Sabbath. They readily admit that Christians ought to meet together on that day, in order to worship God, by partaking of the Lord's Supper, and attending to the ordinances of his house, the Church ; but that when that is done, about all which is required of them is done ; and that they may visit, and make it a day of amusement, business, etc. Now they are very much mistaken. Every thing of this kind is a *desecration* of Lord's Day." The very name of it, "Lord's Day," the day of the Lord, *His* day, the mark of *possession* being used,

shows that it is to be devoted to his service. If it is the *Lord's Day*, it is not ours, but HIS, belongs to HIM in a peculiar and appropriated sense ; and is to be devoted to his worship and service.

But we have an argument to offer here, drawn from the original language, of the New Testament, the Greek, which has perhaps been noticed by very few of even Greek scholars—an argument for that day as a day of *rest* and devotion to the service and worship of God. The original translated “ first day of the week,” and perhaps “ Lord's Day ” too, is *Sabbaton*, from the Hebrew word *Sbbatos* for Sabbath. It is in fact the Hebrew word for Sabbath *transferred* into the Greek language by the inspired writers of the New Testament. This *transfer* of the Hebrew word for Sabbath into the Greek, instead of a *translation* of it, shows very plainly the mind of the Holy Spirit on the character of the day ; and that as a day of *rest* from secular labor and employment and *devotion* to the worship and service of God, it is intended to take the place of the Jewish Sabbath, and to be consecrated to God as that was ; but in a manner corresponding to the change of dispensation. Christians are therefore, under obligations to observe the day, not only as one of rest, but to the Lord. “ He that observes the day, let him observe it to the Lord,” is the language of the apostle ; and is as applicable to the observance of Lord's Day as to that of the Jewish Sabbath. They should therefore perform no secular labor on that day, except works of necessity, of *absolute* necessity. Not only should there be no cutting of wood, etc. on that day, unless absolutely necessary, but no cooking, except the making of coffee or tea, or something of the kind. Let professing Christians cease to *desecrate* the day, as they are too much in the habit of doing, by needless visiting, secular work, attending to amusements, etc. and particularly by absenting themselves from the house and table of the Lord, when in their power to attend. If there is no regular meeting of the Disciples of Christ, at a church-house convenient for them to attend, let them meet in their own private houses, to attend to the Lord's supper. Our Savior

said, that where two or three meet together in his name, there will he be one in the midst of them ; and as we are all " Kings and *Priests* to God," any Disciple is authorized to officiate at the Lord's table.

J. R. H.

Near PADUCAH, KY. July 20th, 1862.

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For the Christian Pioneer.

INFANT REGENERATION.

NO. I.

BRO. D. T. WRIGHT--*Dear Sir* : I believe that the Papists, the Episcopalians, the Presbyterians, the Lutherans, the Methodists, and indeed all the Protestants believe and teach " infant regeneration." The Constitution of the Presbyterian church in the United States of America, says, pages 61 and 62,

" Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who works when, where and how he pleases."

The Episcopal Prayer Book says, pages, 152-3.

" Seeing now, dearly beloved brethren, that this child is regenerated, and grafted into the body of Christ's Church."

And in the prayer for the child, it says,

" We yield thee hearty thanks, most merciful father, that it hath pleased thee to regenerate this infant with thy Holy Spirit."

Doctrinal Tracts, page 248, says :

" By Baptism, we who were " by nature children of wrath," are made the children of God. And this regeneration which our church *in so many places ascribes to baptism*, is more than barely being admitted into the Church, though commonly connected therewith ; being " grafted into the body of Christ's church, we are made the children of God by adoption and grace." This is grounded on the plain words of our Lord, " Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God," John iii. -5. By water then, as a means, the water of baptism, we are regenerated or born again ; whence it is so called by the apostle " the washing of regeneration." Our church therefore ascribes no greater virtue to baptism than Christ himself has done. Nor does she ascribe it to the outward washing, but, to the inward grace, which, added thereto, makes it a Sacrament. Herein a principle of grace is infused, which will not be wholly taken away, unless we quench the Holy Spirit of God by long continued wickedness."

Remarks on the above. First by the mouths of three witnesses, according to Moses, Christ and Paul, and all the courts of Christendom, these three churches believe in "infant regeneration." This is the testimony of every man and woman in these denominations. This is a very large number of witnesses to "infant regeneration." This is no garbled account, no misrepresentation, no slander of whole bodies of people as they do us. The above accounts are taken from their approved standard works. They ought to prove infant regeneration or abandon it. They ought to prove infant regeneration by a thus says the Lord; infants are regenerated by baptism or by the Holy Spirit, or by both, for they are both in their premises or assertions. It ought not to rest on inference, on deduction, on misapplication of scripture, on handling the word of God deceitfully, by cunning craftiness, and by far fetched proofs.

2. I will now examine the passages of Scripture adduced to prove "infant regeneration." The first passages relied on to prove it, by the Westminster Divines, are those passages in the Gospels, which say that children were brought to our Savior, that he might touch them, or bless them by laying hands on them, Luke xviii. 15, 16: "Suffer little children to *come to me.*" I will point out several misfortunes attending this proof. The first is, these words were spoken before Christian baptism was instituted. Christian baptism was instituted after the resurrection of Christ, Matth. xxviii. 19, 20. A second misfortune attending this proof of infant regeneration, is, these children were brought to receive a blessing and not christian baptism, which was not then instituted.—Though these words both begin with *B*, blessing does not spell baptize. A third misfortune is, that infant communion can be as easily proved from this passage as infant regeneration. It proves too much, therefore it proves nothing. The Catholics practice infant communion. I would ask any sensible or reasonable man in any one of these three great parties, do you believe that water put on a child by our Savior or any other person, without knowledge in the child, without reason, without speech, without desiring it, without repentance, without faith, without a

change of heart, ever regenerated an infant? Answer conscientiously before God. If you believe this, there is no difficulty in your believing all the other articles of orthodoxy, such as the mass, the infallibility of fallibility, transubstantiation, and all the rest. You are a fit subject for a lunatic assylum.

The second and principal proof brought forward to prove infant regeneration by water is, John iii. 5, "You must be born of water and the Spirit." The first misfortune attending this text is, it was spoken to a Jewish Senator, and not to infants, a man must be born from above (another) and not infants. The second misfortune attending this passage is, this Jewish Senator said, we know or believe you are a teacher come from God. Do infants know this? Unless they do,—all the waters in the universe will never regenerate infants. A third misfortune attending this proof is, our Savior was discoursing about his kingdom and not about infant regeneration. A fourth misfortune attending this proof is, that when quoted to prove infant regeneration, the water is first and alone, and the whole regenerating process and means.—When this passage is quoted to prove mystical, individual, personal, adult sectarian regeneration, the Spirit comes alone and regenerates and no water with it. This is a safe retreat for all mystics and sectarians. I do not know which has been the most perverted and done the most mischief to mankind, the third of John by the protestants, or the sixteenth of Matthew by the papists. The church is built on Peter and *we* Catholics have the keys!

What Paul said about the washing of regeneration in the third of Titus, was spoken to a christian congregation of adult persons,—and not to infants. That one misfortune ruins infant baptismal regeneration. To believing penitents then, and now, immersion is the *loutron*, laver, or washing of regeneration, not regeneration. All the persons regenerated by the apostles in the Acts of the apostles, heard the gospel, believed it, repented of their sins—were baptized, were pardoned, then received the Holy Spirit, then were new creatures, John iii. 5. John vii. 39, Acts ii. 38, Acts iii. 19, Acts v. 32. Peter said God gave his Holy Spirit to them that obeyed him, Acts viii.

14, 17. The apostle laid their hands on baptized believers and they received the Holy Spirit.

There is a threefold regeneration now preached in Christendom ; first, this infant regeneration by the priests of catholics and protestants dipping their fingers and sprinkling some drops of water on the face of a *speechless babe*. Second, calvinistic, mystical, sectarian regeneration of all parties by the spirit *before faith* to produce faith. Third, Scriptural regeneration by faith in the Son of God, a change of heart, life, purpose,—immersion into Christ, he is then under Christ and is a new creature.

Will some of your readers cite a passage which says the spirit of God regenerates an infant before death, in death, or after death ? I wish to know the when, the where, and the how of this infant regeneration.

JACOB CREATH.

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PROGRESS.

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BY W. W. STACY.

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We, of the present reformation, have been abundantly rewarded and blessed for our labors, and have cause to rejoice and be thankful ; and with gratitude we feel constrained to give all honor, glory and praise to Him who loved the sons of men and gave himself for them. We have restored the primitive worship and apostolic order of the Church, and by preaching the Gospel, thousands have been made to rejoice in the hope of immortality ; and thousands are ever willing to testify, that the gospel is the power of God to salvation, for every one who believes, and who are living witnesses for Jesus by a pious life and a holy example, in harmony with the laws and life of Jesus. And we are sensible of God's favor, and of the divine presence in our midst, and hence we are under the most sacred obligations to exert all our energies in the work the Lord has assigned us. A holier people—a purer people, cannot be found than our brethren ;

and their faith and zeal, love and devotion, and united effort, will enable them to accomplish greater works, and lead them through every opposition to noble triumphs. But in the great work we have undertaken, there is a necessity that we work according to God's will. There are some things or practices that should be renounced ; and, as we would have the true light and know God's will, it positively devolves upon us to practice or to do the will of God. We see some indications of improvement in preaching.

Among the Sectarians, innumerable schemes and "pious frauds" have been resorted to, for the purpose of proselyting men to the various systems of religion, but we need no such worldly inventions or schemes. We want preachers to preach the gospel of our Lord as the means by which the Holy Spirit converts men from sin, and this is the extent of man's agency in the work of the conversion of the world. We want men to preach, who love the Lord and whose hearts are made alive to the great interests of mankind, and whose hearts cherish a love for our race in its degraded forms, and whose prayers may be a power of progress. We want preachers whose hearts and spirits are quickened by the presence of the Holy Spirit in their hearts, and whose lives are in harmony with the gospel they preach, and in unison with the love of God ; and who shall preach the gospel for the glory of God and the welfare of our race, and, while ever looking forward to the great reward in the celestial realms, shall falter not amidst the opposition of the envious, nor relax their devotion and zeal, when the taunts and jeers of the wicked fall on their ears, and the sectarian clergy combine to destroy their influence. We want no mere speech-makers, whose hearts are insensible of the love of God and the glory to be revealed, and who love to harp on theories, and doctrines, and lifeless speculations, but we want men whose hearts and lives are hallowed by the Holy Spirit, and who appreciate the glory of a life in Christ, and the hope of those who are linked by the indwelling of the Spirit with the divine nature, and look upon this as the great design of preaching : that, through this glorious relation,

mankind may be heirs of the immortal inheritance ; hence the necessity of urging converts to seek the Spirit. Christ has revealed all things necessary for the conversion of the world, and hence we want men to preach, who will spurn all the "pious frauds," holy shams and schemes of men for the conversion of the world—and nobly preach Christ and him crucified, holding forth Christ's death as the means of reconciliation to God, and trusting in Jesus to convert man by the Holy Spirit's teaching. Man may make proselytes to religion, but not christians, by preaching theories and by schemes and cunning methods, but the Holy Spirit is not promised to any but those who believe and obey the gospel form of doctrine, instituted by Jesus. And when these pious frauds and ungodly schemes of men, are brought to the view of the world, as they will be, the world will be surprised and a reaction will take place, that will greatly injure the influence of the preachers of religion, and lead many to infidelity ; and then the whole burden of preaching will fall on us who are free from pious trickery and human methods to proselyte men. The Lord will not bless those who do the work He has assigned them deceitfully, but his faithful, honest servants He will never forsake. We must purify the church. We cry out against great sins, forgetting that we must purify the hearts of men before they will cease to sin. Small sins lead to greater ones, and while we tolerate small sins in the church, its influence will be greatly injured : while great sins are looked upon with abhorrence, none will be induced to admit them into the catalogue of their sins ; but small sins, or small sinners have considerable influence, and these destroy the character of the Church. Consequently we must purify the church, and make it a habitation of God by his Spirit, which will shed a halo of glory and purity around it, of a most lovely and attractive nature, and thus the members of the body will be drawn close to God, and exert a happy influence on the world. And when the church is set free from the many formalists who blight its influence, it will be a shining light and a witness for Jesus, and thousands will come flocking to it saying behold the people of God, for

the Lord is with them, and we will cast in our lot with them. Preachers in preaching the great facts of the gospel, draw men into the Church, but their confirmation in the faith, is a work that falls largely upon the private brethren, who by a pious example and a holy life of love, exert an almost irresistible influence; and hence all have a work to do, and all are responsible; and thus we see the propriety of unity of effort, and that private members should unite their influence with the labors of ministers, and be united in love, and go on to victory, trusting in the Lord, and rejoicing that all who labor, share in the great reward.

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PALMYRA, Mo., July 21, 1862.

ELD. D. T. WRIGHT—*Dear Sir*: You will oblige the friends of Eld. Jacob Creath, by inserting the following Phrenological Chart of him, taken by Professor O. S. Fowler of New York. Very respectfully your friend and brother,  
M. McDONALD.

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PHRENOLOGICAL CHART OF MR. JACOB  
CREATH, GIVEN AT MEMPHIS, TENN., BY O. S.  
FOWLER, PROFESSOR OF PHRENOLOGY, MAY  
20th, 1859.

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W. GILES REPORTER.

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Strength, power, efficiency, go-ahead, and the utmost indomitability is your predominant trait, and is remarkable.— You inherit it from your father, whom you resemble; and are adapted to carry on some great undertaking requiring the utmost perseverance, and have made your mark on the intellect of the community where you reside: partly because of your strong active sense, more because of your tremendous energy of Character. You have extraordinary lungs, great muscles, a splendidly balanced constitution, and have a world of vitality; can go through herculean labors, and have not a lazy bone in your body. You are excitable a little, though

not much, rarely ever let your feelings get the better of your judgment.—You have not any thing like as much culture in proportion as you have natural talents.

You have excellent digestion but have over eaten all your life.

You have extraordinary breathing power, and hardly know what fatigue is ; and must be out of doors most of the time.

You have an organism more favorable to judgment than to brilliancy. You are a ladie's man, almost worship the sex, and appreciate female beauty.

You should marry a wife who is dependent, not obstinate, for you never could tolerate an obstinate woman. You have one of the best wives that ever was, because you know how to select a woman, and because you would live well with any women, and would so live with a poor woman as to make her a good wife, even if poor, and your wife would lay down her life for you.

You are thoroughly sexed, are pre-eminently manly, have a high noble bearing. You have very strong love for children, especially daughters, literally doting on them as if they were angels.

You are devotedly attached to home, are one of the most indulgent of husbands and parents, are a true warm, generous friend, and have a warmer heart than often comes under my hands.

You are a true patriot, are wanting in continuity, are able to attend to a great diversity of business in short order and without mistake. You have great fortitude to bear up under disease, will not *allow* yourself to be sick, and will not give up. You never quarrel with others, but stand your ground like a man.—You are determined to conquer, but never punish a fallen foe.

You have an excellent appetite, go in for the plain and substantial ; can make money, but it must be in a large way, you never can dabble. You are perfectly candid, never act in a cunning way to attain your end, but always straight forward and correct. You are barely cautious enough to prevent action, but enough so to keep you from embarking. You are not par-

ticular as to what people say about you, pursue an independent course, do as you please, and let people say what they like.

You are most uncompromising when your mind is once made up, yet are judicious in making it up. You are rather conservative. You are a true worshiper of the Deity, but always under your own vine and fig tree skeptical, and never admit anything unless proved to a demonstration. You ought to be a judge. You are a true philanthropist, are generous, too kind for you own good, don't let your friends put their hands too deeply into your pockets, and don't endorse unless you are willing to lose, confide too much to friends, learn to say *No*. I should not wonder if you have lost half you have made, so, turn a corner.

You are better informed than one in thousands of your means of knowledge. You are poor in memory of names and dates, but good at recollecting countenances, facts, and ideas.

You ought to be a speaker, not because you have so great a flow of words, but because you say impressively what you say at all.

You have a wonderfully accurate eye to judge of bulk and proportion, and cannot tolerate architectural *disproportion*. You never lose your way in City or country.

Your forte lies in the adoption of ways and means to ends in judgment, in originality, forethought, contrivance and penetration.

You lack the agreeable, you pass no compliments, not enough, but you read a man right through the first time, and are happy in what you say; it just hits the nail on the head. Your criticisms are remarkable, you illustrate well: the fact is, sir, you are by nature a great man, and need only circumstances to make you a great man; and you certainly are one of the best men I ever examined, and universally beloved.

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### THE COMMUNITY OF HELL.

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With this multitude of the licentious and the covetous, will sink to hell, *all* who are not renewed and sanctified. What

a prospect for the gay, the fashionable, the moral, the amiable, and the lovely, who have no religion! For all the impenitent and the unbelieving, there is but one home in eternity. Hell is less terrible from its penal fires and its smoke of torment, than from its being made up of the profane, the sensual and the vile; and its supremest horrors arise from its being the place where shall be gathered all the corrupt and unholy dwellers in a fallen world; all who are so impure that they cannot be admitted into heaven. Why then will the refined, the moral, and the amiable not be persuaded to seek the society of a pure heaven? to be prepared for the world where holy beings dwell?—*A. Barns.*

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THE GOSPEL THE POWER OF GOD UNTO  
SALVATION.

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A DISCOURSE.—BY THE SENIOR EDITOR.

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I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. i. 16.

Such was the language of the apostle Paul to the Christians at Rome, the great capital of the Roman Empire, then embracing nearly the whole civilized world, and which, on that account was called the “mistress of the world.” It was the residence of the greatest philosophers, statesmen, orators and poets of the world; and if there was any place in the world where that gospel might expect to have odium cast upon it, and opposition to encounter, it would be there. There were many circumstances too, connected with Christ and his gospel, calculated to render it odious to the world, and to make men ashamed of it, at that time. There were none of those circumstances of pomp, and power, and royalty, and splendor, attached to it, calculated to attract the admiration and homage of mankind, and draw them to Christ. The Jews, interpreting the predictions in reference to the coming Messiah, in a *literal* manner, when they were *figurative*, were expecting his

kingdom to consist of a splendid, secular reign, far exceeding in earthly glory any thing that had preceeded it ; and that he should come in earthly glory, and his reign be ushered in with all the splendors of royalty, its "pomp and circumstance ;" that he was to live and reign forever ; that he was to take his seat upon the throne of David and Solomon, his illustrious prototypes, in Jerusalem, "the city of the Great King ;" that under him they would be enabled to throw off the yoke of the Roman government, and under his victorious banners be enabled to march on from conquest to conquest, until, not only the Roman Empire, but the whole world should be subjugated to their dominion ; and that his kingdom should become the fifth, and last, and universal, and perpetual Monarchy and Empire ! Such were the expectations of the Jews in reference to the kingdom of the Messiah ; and as the whole of the then civilized world, in consequence of the general prevalence of these predictions of the Jewish prophets, were expecting a person to arise in the East, or in Judea, who should obtain the reins of universal empire, they partook of the same ideas of the secular character of his reign. Hence the universal disappointment in the minds of men, in reference to its character, and the rejection of Christ and his religion !

Instead of being the immediate descendant of a great king, or a royal family, an illustrious prince, he was the reputed son of a poor, obscure carpenter, and himself a carpenter by trade ; instead of being born in a palace, he was born in a stable ; instead of being rocked in the cradle of royalty, he had a horse trough for his cradle ; instead of being arrayed in fine clothing, purple, and scarlet, and linen, he was dressed in the plain and simple attire of a robe without seam ; instead of feasting on the richest food and drinking the finest wines, his fare was the plain and simple food and drinks of his family and friends ; and instead of being the owner of vast and splendid estates, of secular kingdoms and empires, though the world was made by him as the Logos, or Word of God, upheld and sustained by his power, and his by right of creation, yet he claimed not

a foot of its soil while on earth, and was so poor that we hear him saying to one who proposed to follow him, "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head!" And added to all these circumstances calculated to make men ashamed of him and his gospel and what was most repulsive of all, to crown all theses as it were, he was put to the cruel and ignominious death of the cross, a punishment which the Romans inflicted upon only the lowest and meanest of their criminals! Crucified between two thieves, he died the death of a malefactor; and "to profess his religion, was to share his disgrace!" And then his disciples, the chosen heralds of his religion, his ambassadors and ministers plenipotentiary to a rebel world, instead of being chosen from the Jewish sanhedrim, from the learned scribes and doctors of the law, or from the philosophers and wise men of the times, were chosen by him from among the poor and illiterate fisherman of Galilee, from a people almost proverbial for their ignorance, termed "earthen vessels," by Paul, that, as he continues "the excellency might be of God and not of us."—circumstances again calculated to cast odium upon Christ and his gospel, and render men ashamed of them!

But Jesus came not to take his seat upon an earthly throne. The throne of Judea was too contracted for him; and even the throne of imperial Rome, grand and august as that was, was too narrow for his mighty aims and vast purposes! He came to take his seat upon a higher throne than any of these—upon the throne of the Universe, at the right hand of God—to establish a Spiritual dominion,—and by reigning over the minds of men to conquer their unholy passions, and thus to bring the outward in subjugation unto him—where he still sits and reigns, and shall reign until his religion, in its purity, is every where acknowledged, and his dominion shall be every where acknowledged—until "all shall know him from the least to the greatest, and righteousness shall cover the lands as waters do the deep." And in the case of Paul himself, there were many things to make him ashamed of Christ and his Gospel. H.

was brought up," as he informs us, "at the feet of Gamaliel," one of the most learned doctors of the Jewish law, "and taught according to the perfect manner of the law of the fathers;" profited in the Jews' religion above many of his fellows; and could have gloried in his talents and learning; but as soon as he became convinced that Jesus of Nazareth, whom he was engaged in persecuting, was the Christ, the promised Messiah, he readily renounced all, and was willing to count all these things as loss for the excellency of the knowledge of Christ, for whom he had suffered the loss of all things, and was willing to count them as refuse, that he might win Christ and be found in him, and having his righteousness. Hence, under all these circumstances of discouragement, and with the persecutions, and sufferings, and sacrifices, and exposure to death, to which he might be rendered liable, he declares his readiness to preach the gospel to those who were at Rome; and has given us the reason, which we will consider in our next, and concluding part of this discourse.

(to be concluded in our next)

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### BIBLICAL CRITICISM. NO. I.

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Under this head we design a department, to consist of a series of criticisms, on different passages of the word of God, which are difficult of comprehension, their real meaning misconceived, are perverted from their true meaning, misapplied, etc.—such as may occasionally present themselves to us, or be suggested by others.—We take the following, as one that has just come under our notice :

#### THE PROPHETS OF THE NEW TESTAMENT.

Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.—Eph. ii. 19, 20.

We had generally been accustomed, along with, we expect, most of our brethren, to regard the prophets here spoken of, as the prophets of the Old Testament; and the meaning to be,

that the Church is built upon the foundation of the *testimony* of prophets and apostles. We thought it singular however, if this were the case, that Paul should place the apostles *before* the prophets, as also in chap. iii. 5: "as it is now revealed unto his holy apostles *and prophets* by the spirit." But an intelligent brother recently set us right here, by showing that it was an entirely different class of prophets, that is here referred to, one belonging to the New Testament, or Christian Dispensation. This is evident from what the apostle here says about the mystery of the union in Christ of Jew and Gentile, being "*revealed* unto the holy apostles *and prophets*," consequently it could not have been the Old Testament prophets, to whom it was never revealed; but who "enquired and searched diligently," etc. without having it revealed to them. (See 1 Pet. i. 10-12.)

This arrangement—of apostles before prophets—we find in accordance with the order in the church, as named by Paul (Eph. iv. 11,) "And he gave some, apostles; and some, *prophets*; and some, evangelists," etc. and, (1 Cor. xii 28,) : "God hath set some in the church, first, apostles; secondarily *prophets*, thirdly teachers," etc.—consequently, as these prophets belonged to the Church of Christ, and occupied a secondary position in it, they could not be those of the Old Testament. So we conclude the argument, as the logicians say, *quoderat demonstrandum*, "which was to be demonstrated." These prophets of the New Testament were a class of extraordinary teachers, in the Church, next in rank to the apostles. We could here say a good deal in reference to them, in connection with our subject, but it would make this article longer than we wish; and so we have concluded to make them the subject of a separate article,\* to follow this.

J. R. H.

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\* The foregoing Criticism has been on hand for sometime, and the article that Bro. Howard here speaks of writing hereafter, has been written and published in the first volume of the Pioneer, page 279. This was not remembered by us until the above was in type.

D. T. W.

## BIBLICAL CRITICISM. NO. II.

## THE SERPENT MENTIONED BY JOB.

By his Spirit he hath garnished the heavens ; his hand hath formed the crooked serpent.—Job xxvi. 13.

This is the language of Job, in recounting the works of God ; but why, after saying that he had by his Spirit furnished the heavens with their hosts of stars, suns, planets and moons, he should all at once descend to the creation of the *snake*, may seem singular to most readers of the Bible. But by the aid of the science of Astronomy, which is here useful to us as the handmaid of religion, it is easily explained. There is a constellation, or cluster of stars, called the Serpent by the ancients, from its supposed resemblance to a crooked serpent ; and it is of this that Job speaks, and not of the snake that crawls on the earth. We find him mentioning some others of these constellations, which were familiar to the ancients : “ Which [God] maketh Arcturus, Orion, Pleiades, and the chambers of the South.” These are all different constellations, or groups of stars, known to the ancients under these names, the Pleiades being what we call the “ seven stars.” Again : “ canst thou bind the sweet influence of Pleiades, or loose the bands of Orion ? ” He may have an allusion here to what is termed Judicial Astrology, or the science of divining or foretelling future events by the supposed influence of the stars, as being “ born under certain stars,” entering on important undertakings, etc. one of the popular *superstitions* of the ancients, and believed in by some in modern times called fortune-tellers.” Or it may be an allusion to the influence of these groups of stars on sea-navigation, as being undertaken at periods of the year, when they were in certain positions in the heavens, in order to be successful.

J. R. H.

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Happy are they who choose the way of life and keep it, for they shall see God, and enjoy him forever.

## BIBLICAL CRITICISM. NO. III.

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 COMPOUNDING WITH THE CREDITOR.
 

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“ Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing ”—Matth. v. 25, 26.

In the *new translation* of bro. A. Campbell, these passages are rendered much plainer : “ Compound betimes with your creditor, while you are on the road together ; lest the creditor consign you to the judge, and the judge consign you to the officer, and you be thrown into prison. Indeed I say to you, you will not be released until you have discharged the last farthing.”

To understand the meaning of this passage, there are some things in connection, not known to many or most readers of the Bible, that have to be considered. The Jews were under the Roman government ; and there was said to be a Roman law, that when a difficulty arose between two men, whether about debt, or any thing else, which had to be settled by *law*, they should accompany each other to the trial, without the presence of any other persons, and do so in a friendly manner, so that if possible, they might make a compromise of their difficulty without carrying it before the judge or magistrate. Hence our Savior said to his disciples, “ Compound [or compromise] betimes with your creditor ”—on the way to the trial—lest, if you do not, the matter will go before the magistrate, he will give judgment against you, and you will have to go into jail for the debt, as imprisonment for debt, seems to have been a law of the Romans. And when put in prison for debt, the debtor had to remain there until the debt was entirely liquidated or paid. It has been a good and humane thing, that the barbarous practice of imprisonment for debt has generally been abolished. As has been very justly remarked by some poet :

“He who owes and runs away,  
 May live to pay another day :  
 But he who is in jail confined,  
 Can pay no debt of any kind.”

The design of our Savior here seems to have been that of teaching his the true morality and religion, under the Jewish law and Roman government. And as the spirit of the religion he came to establish on earth, was one of “peace on earth and good will towards men,” as well as “glory to God in the highest heaven,” he taught his disciples to avoid every thing which would make men enemies to each other, in society or engender and keep strife, contention and ill-will among them.

J. R. H.

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IMMORTALITY.

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We frequently hear the terms *immortal* and *immortality*, used in reference to the everlasting duration of the punishment of the wicked, and that even among our own brethren, which would predicate immortality of the wicked—when it is said in the New Testament that God “*only hath immortality.*” Such use of these terms is a misapplication and consequent abuse of them ; and is generally to be attributed to the ignorance of those thus using them, arising from the want of a proper discrimination in the use of Bible terms ; and in the case of those in the fog and mist of spiritual Babylon, from the confusion and indistinctness with which they see the things of the Bible.

Now the terms *immortal* and *immortality* are never used in reference to the punishment of the wicked ; but always in reference to the happiness of the righteous, in a future state of existence. The original (Greek) of the English term in the Common Version of the Scriptures, is *aphtharsia*, and is defined by Greenfield in his Lexicon of the New Testament : “ incorruptibility, incorruptness ; by *implication*, immortality, 1 Cor. xv. 42, 53, 54, *with the accessory idea of felicity :*” and the term for immortal, the adjective, *aphthartos* : “ incorruptible immortal, imperishable, undying, enduring, Rom. i. 23. 1 Cor. ix. 25 ; xv. 52,” etc.—Cruden, in his Concordance, says that

the term immortal "Signifies : (1.) one who is simply and every way incorruptible, without possibility of perishing or dying, 1 Tim. i. 17. (2.) That which being once dead shall rise again never to die more, 1 cor. xv. 53. (3.) The consummate glory and eternal blessedness of the saints in heaven, Rom. ii 7."

With these definitions before the mind, let us now look at the use of these terms, the passages and connections in which they occur in the New Testament. And first the term *immortal*, which is used but once, 1 Tim. i 17: "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever." Here it is used in reference to God, and in connection with the word eternal, which shows that it has also another meaning, an *accessory* one, as Greenfield says, which, while it includes that of eternal, does so as peculiar only to God. Paul, speaking of God, (in 1 Tim. vi. 16,) says: "Who *only hath immortality*, dwelling in the light which no man can approach unto." Here again it is predicated of God alone; consequently can never be of the Devil, or the wicked, who will be eternal in existence, but not immortal; and can only belong to those, in a future state of existence, who have become like God, as to holiness, righteousness, etc.—The next passage we shall notice is, (Rom. ii. 7,) : "To them who by patient continuance in well doing seek for glory and honor and *immortality*," God will render "eternal life." Here it is predicated of the righteous, as something for which they are to seek, which shows that it is more than mere eternal existence—one of happiness and glory.—

The next passage we shall notice, is (2 Tim. i. 10,) where Paul, speaking of the "appearing of our Saviour Jesus Christ," says: "Who hath abolished death, and hath brought life and *immortality* to light through the gospel." Here we find it connected with life, and as something of which the world was ignorant until brought to light by the resurrection of Christ—consequently belongs peculiarly to the eternal life of the righteous, in the world to come.

All the other passages where it occurs are to be found in 1 Cor. xv. 53, 54: "For this corruption must put on incorruption, and this mortal must put on *immortality*," etc. to the same import of all the preceding passages.

In Rom. i. 23, the original word is rendered "the *incorruptible* God;" 1 Cor. xv. 42: "it is raised in *incorruption*," 1 Cor. ix. 25: "but we an *incorruptible* crown;" xv. 50: "neither doth corruption inherit *incorruption*;" Eph. vi. 24, where it is rendered by implication, *sincerity*; 1 Pet. i. 4: "to an inheritance incorruptible;" i. 23: "being born again, not of corruptible seed, but of incorruptible;" iii. 4. "which is not corruptible," that is, incorruptible.

These embrace all the passages in the New Testament, as we are aware of, where the noun and adjective are used in the original; and it will be seen from them that these terms are always applied to God, Christ and the righteous; and never used in reference to the eternal punishment or existence of the wicked. The importance of having a clear conception of the proper meaning of the Scriptural terms and phrases, in order to understand the writings of the Bible, has caused us to give this criticism on the word. There are several Scriptural terms and phrases, that we expect to notice from time to time.

J. R. H.

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## SECOND COMING OF CHRIST.

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When our Savior ascended to heaven and his disciples were gazing up after him, two angels appeared by their side dispatched from the court of Heaven; and informed them that that same Jesus, whom they had just seen ascend to heaven upon the clouds, should in like manner return to earth; and we hear him speaking of it to his disciples just before his death. But ah! how different will that second coming be from his first advent! Arrayed in glory, invested with all authority, armed with omnipotence, and making his appearance as suddenly as the lightning flashes from the east to the west, seated upon a steed of white, and his head covered with many

crowns, will he come, borne upon the clouds of heaven, in the van of its myriad hosts, and with a retinue of angels and arch-angels, forming legions innumerable and armed with power irresistible for the terrible conflict to follow!—as Enoch the seventh from Adam prophesied, saying, “Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.” Ah! it will be for *judgment*, and terrible will that judgment be, for the wicked inhabitants of the earth,—as we learn from the descriptions of it in the Sacred Scriptures! what an awful time will it be for all the disobedient, unfaithful and unprepared, who will have the most terrible vengeance inflicted upon them; for we are told that he “shall be revealed from heaven, in flaming fire *taking vengeance* on those who know not God, and who *obey not* the gospel of our Lord Jesus Christ.” And now notice what will be their awful destiny; “who shall be driven with an *everlasting destruction* from the presence of the Lord and from the glory of his power; when he *shall come* [the second time] to be *glorified* in his saints, and to be admired in all them that believe in that day:” the most awful that can be conceived, and the more terrible from the punishment of the wicked being endless in its duration!

But far different will his coming be to the righteous. To those who look for him, who have *obeyed* his gospel by believing upon him, reforming from sin, confessing him before men, and by being buried with him in baptism; and who by patient continuance in well-doing, are seeking for glory, honor and immortality, “he will appear the *second time* without a sin-offering unto salvation.” All these who have thus obeyed the gospel; who are watching and looking for him; who are engaged in “walking in all the commandments and ordinances of the Lord blamelessly;” and endeavoring to stand perfect and complete in the whole will of God;” will have nothing to fear, but will be prepared to stand before him, will receive his approbation, and will enter with him upon his reign, and into the mansions of bliss, and happiness and glory! What an argument, what a motive, what an inducement, for the *wicked* to forsake

their evil ways, and turn to the Lord, and obey him, that they may escape his fierce wrath and his terrible vengeance ; and for the *righteous*, to persevere in the path of duty, and in holiness and righteousness, "looking for and hasting to the day of God," with the assurance that it *will come*, and that it is every day drawing nearer. Let us ever be ready to exclaim : "Even so, come Lord Jesus. Amen."

J. R. H.

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## INFANT REGENERATION.

### NO. II.

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BRO. D. T. WRIGHT: Owing to the importance of "infant regeneration" and to the number and respectability of those who practice it, I must devote another essay to it. Another fatal misfortune attending the passage so much and so often relied on to prove this popish dogma, "Suffer little children to come to me," is, that Christ commanded these children to be brought to himself (in persona) in person, and not to the Sectarian clergy whose different sects had no existence before the Lutheran Reformation in A. D. 1517. They could not have been brought even to the ancient christian Church, which was not in existence at the time these words were spoken nor indeed till Pentecost, Acts ii. They were not therefore brought to the christian church, nor to the clergy to be *regenerated*, but to our Savior to receive his benediction and the imposition of his hands, as Ephraim and Manasseh received the benediction of the patriarch Jacob. The Jews had an impression that illustrious persons could convey blessings by the imposition of their hands, —and for this purpose they were brought and for no other. I hope the advocates of "infant regeneration" will listen to and weigh these reasons, and *not* quote scripture by the *gingle* or *scound*.

But there is another text relied on to prove "infant regeneration," which I must not pass unnoticed lest it might be supposed that it was unanswerable by me. It is found in Acts ii. 39: "For the promise is to you and to your children." The

paidobaptists say this promise is the one made to Abraham and means infant baptism. We say it means the promise of the Holy Spirit. Christ commanded the apostles to "wait at Jerusalem for the promise of the Holy Spirit, which," says he, "you have heard of me," John xv. 26; Acts i. 4. "Wait" says he, "for the promise of the Father," Joel ii. 28, 29. The apostle Peter explains and applies this prophecy and promise of the Holy Spirit, to the day of Pentecost. The 38th of Acts ii. contains a command and a promise: "Be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit, for the promise," of this gift, "is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." From the beginning of this book to this verse, the promise spoken of, is *the gift of the Holy Spirit*. This is incontrovertible. You shall receive the Holy Spirit, *for or because* the promise of the Holy Spirit is to you and to your children.

But there are more important Scriptures than these to prove infant regeneration; they are found in the writings of the apostolic Fathers of the first four centuries. Dr. Wall in his *History of Baptism*, vol. 1, page 70 to 76, says the standing rule of these fathers was,—no baptism no salvation, but inevitable damnation is the portion of all who die unbaptized by their own fault, founded on these words of our Savior, "unless born of the water." It is an acknowledged rule that none can be saved without baptism. The doctrine was infants are born in original sin, baptism washes away original infant sin, unless this is washed away—our Savior says, none can go to heaven, John 3. 5. Here is the secret of infant regeneration, here is the scripture for it, here is the history of it, and these scriptures added to the affection which mothers have for their children, and the desire which they have for their safety, gives us the secret of "infant regeneration."

Suppose we admit that pouring or sprinkling regenerates infants, what follows? why that all infants not baptized, are unregenerated, and consequently are damned. Whose infants are included in this fearful sentence? The infants of Jews dying in infancy unregenerated, the infants of Mahom-

etans or Turks, the infants of Pagans, of all the families and tribes of Baptists, of all the people of the world, and, in short, all infants dying unbaptized are lost, except the infants of paidobaptists! It is supposed that one third of the human race die before they attain to one year. Here is nearly one third of the human family swept away in infancy, besides all who die in their sins.

Suppose we admit that infant baptism and some secret and inexplicable operation of the Holy Spirit constitute infant regeneration. It does not relieve us of the difficulty. There will be as many or more lost on this latter hypothesis, as on the former. There is no divine testimony to support this unreasonable and unscriptural dogma. It is as easy to save children dying in infancy without this imaginary regeneration as to save them without faith, without repentance, without prayer, without one act of obedience on their part. Tell me how you would save children without any of the above acts, and I will tell you how to save them without infant regeneration.

Infant regeneration is as hard to find in the New Testament as infant faith, infant baptism, or infant communion at the Lord's table. Dr. John Gill the Baptist commentator, and the preceptor of the immortal author of *Paradise Lost*, wrote a treatise, which I read in father's library when a boy, entitled, "Infant Baptism, the Ground and Pillar of Popery," and which has been revised recently by Dr. Ives;—But I prefer the original work to the revision. If there had never been any infant baptism, there never would have been any popes, any popery, nor any paidobaptists.

Dr. John Owen says, "the father of lies could not well devise a more effectual plan to lead mankind blindfolded to perdition. It requires all the candor and charity I can command to suppose that men of talents, learning, piety, intelligence, and information, do really believe that infant baptism is regeneration, or a new creation. I know that it is a proselyting system, and after all that can be said for it, this selfish policy is at the bottom of the whole fabric of infant baptism. Some of the old Reformers considered infant baptism the key to perdi-

tion. Others considered it as the mark of the beast in the forehead, spoken of in the Revelation. I try to make due allowance for men's early and deep rooted religious prejudices, which are the most invincible in our nature, for the influence which party and interest have over us, for the circumstances which surround men, for their attachments to parents, to preachers, to relations, to creeds, and for the blindness and bigotry of party."

If any man will offer as many and as good reasons for infant regeneration as I have against it, I promise to believe it. What I have said in this essay has not been with any intention to wound any person's feelings, but bring them to reflect, to examine the scriptures prayerfully and carefully and daily as did the noble Bereans, therefore they believed. If any person should undertake to answer these essays, I hope he will do it in as good a spirit as I have written them. Plainness of speech, candor, and moderation, I admire. I admire a magnanimous foe, as well as a magnanimous friend. Let no anonymous writer expect any answer from

JACOB CREATH.

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THE GOSPEL IN PROMISE—IN PROPHECY—IN  
TYPE—IN COMMISSION—AND IN FACT.

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In speaking, writing or reading about the *gospel*, it must always be kept in the mind, that the meaning of the word, in the original, (the Greek of the New Testament,) is "good news" or "glad tidings." Though sometimes, like the term *faith*, by a figure of speech called *metonymy* in which a part is put for the whole or the whole for a part, it is made to mean the whole Christian System, it generally means good news or glad tidings.

We frequently hear it said, that the first *gospel* sermon ever preached on earth, was preached by the apostle Peter; on the day of Pentecost. Now as the term "gospel" means "good news" or "glad tidings," if the gospel of the death, burial and resurrection of the Lord Jesus Christ, be meant, it is correct. But we have the gospel as it was preached in *promise, proph-*

*cy, type, commission and in fact.* 1. Paul says: "the scripture, foreseeing [foreshowing] that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed." This good news was, that through Abraham's seed, "which is Christ," all the nations of the earth should be blessed. This was the gospel *in promise*.

2. The death of Christ for the sins of the world, and his resurrection for our justification, were predicted by the Jewish prophets. This was the gospel *in prophecy*.

3. Under the Jewish dispensation, we have it adumbrated in the types and shadows of that. This was the gospel *in type*.

4 In the commission as recorded in Mark, we have the gospel in the expression, "He that believeth and is baptized shall be saved. This is the gospel *in commission*."

5. When the apostle Peter, on the day of pentecost, and Paul to the Corinthians, (1 Cor. xv. 3, ) preached the gospel of the death, burial and resurrection of Christ. This was the gospel **IN FACT**.

Thus we have the gospel in promise—in "prophecy"—in "type"—in "commission"—and in "fact".

J. R. H.

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### SOME INTERESTING FACTS IN REFERENCE TO THE MILLENNIUM.

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That there will be such a period in the history of the world as the MILLENNIUM—a grand Sabbatical era of a *thousand years*,—probably the *seventh* thousand from the creation, corresponding to the *seventh* day of the week or sabbath—is very plainly taught in the book of Revelation. But the precise character of that period, is, we expect, but little understood by the great majority of the Bible readers; and there are some interesting facts about it which probably but very few readers have noticed.

That the world will be entirely free from all sin, is plain from the *binding* of Satan which implies it; and also, that all

*human government* will be done away, and no government but that of Christ will prevail, are as plainly taught as any thing else, in reference to that period.—The facts to which we allude are these; that the earth will be restored back to its *primitive condition* before the fall of man, as to its surface at least; and such will be the changes in reference to health, by the removal of all causes of disease, and the prevalence of influences favorable to longevity, that there will be *no death* during the period of the Millennium. Now we are told by Paul, (Rom. v. 12,) that, “by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned.*” If then *sin* is the cause of death, sin being removed, consequently *death must cease*; and we have no intimations any where that death will prevail during that period, and every reason to believe that it will not. And as the *longevity* of the antediluvians was no doubt one great cause of the universal corruption and depravity of man that prevailed before the deluge, and the distance at which it placed death from them in the way of their reformation; so no doubt the exemption from death during the Millennial era, will, in the same way, be a great cause of the apostasy which will take place on the loosing of Satan, after the expiration of the thousand years, when the inhabitants of the earth shall be in number “as the sand of the sea,” having been *multiplying* during this time without death to take any of them off, whereas ordinarily the population of the earth is kept *by death* at about the same general number, one year with another, and has probably been, for thousands of years.

We have *intimations* in Isaiah, (chap. xxx.) that the earth will be restored to its *primeval condition*; as it underwent a great change at the fall of man, and then at the deluge again, attended with a corresponding abbreviation of human life; and that the *light* of the sun shall be increased *seven-fold*, and that of the moon will become equal to that of the sun now; which, as the moon shines by reflection of the sun’s rays, would be the result of such an increase of the sun’s light; and also an allusion by him, in the same connection, to the destruction of the

*universal war*, to take place just before the beginning of the Millennium. He says: "Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the *increase* of the earth, and it shall be *fat* and *plenteous*; in that day shall thy cattle feed in *large pastures*. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, *rivers* and *streams of water*, in the day of the GREAT SLAUGHTER, when the *towers fall*, [the fall of human power and authority.] Moreover the *light* of the moon shall be *as the light* of the sun, and the *light* of the sun shall be SEVENFOLD, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." The prediction continues, in which we have the anger and vengeance of the Lord upon the nations, at the second coming of Christ before the Millennium. We will quote a few more passages, in which we have the happiness of his people, and intimations of his vengeance on the wicked: "Ye shall have a *song*, as in the night when a holy solemnity is kept; and *gladness of heart*, as when one goeth with a pipe to come into the *mountain* of the Lord, to the mighty One of Israel. And the Lord shall cause his *glorious voice* to be *heard*, and shall shew the *lightning down* of his arm with the *indignation* of his *anger*, and with the *flame* of a *devouring fire*, with scattering, and *tempest* and *hailstones*."

These, with many other places in the Bible, point forward to that great period, on the *eve* of which *we may now be!*

J. R. H.

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"IT OCCURS BUT ONCE IN THE BIBLE."

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Such is the language sometimes used to us, when we quote the reply of Peter, on the day of Pentecost, to the penitent Jews, who enquired what they should do, in proof of baptism in order to the remission of sins. True, the precise language he used on that occasion, "occurs but once in the Bible;" but

then what he there expressed is well confirmed and illustrated elsewhere in the New Testament ; as the language of Annanias to the believing and penitent Paul : “ Arise, and be baptized, and *wash away thy sins*, calling on the name of the Lord ;” by Paul himself in Romans, (vi chap.) when after telling them that they had died to sin, been buried with Christ by baptism, and risen to walk in newness of life, he tells them, (verses 17, 18, ) that, having obeyed from the heart that form of doctrine delivered them, they were *free from sin* ; and in Colossians, (chap. ii.) after telling them they had been buried with Christ in baptism, wherein they had risen with him through the faith of the operation of God who had raised him from the dead, he adds, “ and you, who were dead in your sins and the uncircumcision of your flesh, hath he quickened [made alive] together with him, *having forgiven you all trespasses* ;” and by Peter himself again at the house of Cornelius, when after saying, “ To him [Christ] give all the prophets witness, that *through his name* whosoever believeth on him *shall receive remission of sins*,” he “ commanded them to *be baptized in the name of the Lord Jesus*.”

It is true that “it occurs but once,” but so does the formula of baptism, “ baptizing them in the name of the Father and of the Son, and of the Holy Spirit ;” which every administrator of baptism uses at every baptism, or every thing having the name of baptism, that he performs, though “ it occurs but once ;” while, at the same time he can act so *inconsistently* as to bring up this objection against the design of baptism !

It is true that “it occurs but once,” but so does the prophecy in the Old Testament, that our Savior should rise *on the third day* after his death, referred to by Paul, in 1 Cor. xv. 4 ; and yet nobody hesitates to believe that as one of the items of the gospel ; while these demurrers really refuse to believe what Peter said, because “ it occurs but once !”

“ It occurs but once,” and so do many other facts and truths of the Bible, which we might name, which are believed without any hesitancy. If a *great law*, the law of pardon, was announced *but once* and that in clear and unequivocal

terms, it was sufficient, in the wisdom of God, and should be acquiesced in by every body professing to receive the Bible as a revelation from God ; and is received by all the understanding and honest hearted. Such objections savor too much of *infidelity*, and a disposition to quibble and equivocate about the word of God ! They were never thought of in the days of the apostles ; and would have met with a severe rebuke from them ! Nor would they be thought of now, if it were not that the *traditions* of men have “made void the commandment of God ;” and that men have sectarian systems of religion to sustain, of which the baptism in order to remission of sins, proclaimed by Peter, on Pentecost, forms no part ; and which it is calculated to nullify and subvert. Hence the opposition to it, and the quibbling about it, and attempts to evade and get around it ! But though “it occurs but once,” there it stands on the sacred pages, and there it will continue to stand, to the confounding of sectarians, and overthrow of their systems ; like the rock, that whoever fell upon it was broken to pieces, and on whom it fell it crushed him to atoms !

We have heard of various expressions in reference to that reply of Peter ; as, “if the second chapter of Acts was only out of the Bible !”—what a good thing would it be for sectarianism, the anxious-seat, the mourning bench, etc. and, “if that passage was not there, what would we [poor C—ites] do for something to sustain our doctrine,” etc. But, aside from the irreverency, infidelity, and absolute wickedness of such expressions, though “it occurs but once,” that is enough. Confirmed by other scriptures, as we have shown, it fully sustains our views of remission of sins to the alien ; and will continue to do so, until they prevail universally, and sectarianism dies forever !

J. R. H.

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WHAT THE POWER OF SECTARIAN TEACHERS CONSISTS IN.—But let the sectarian teachers be stripped of these things, [of their traditions, special calls to the ministry, etc.] compel them to come to the Scriptures, without reference to any *previously adopted system*—to use *plain language*—*Scriptural language*—

to employ *Scriptural words* in a Scriptural way—to abandon texts and take contexts—to quote [Scripture] correctly—and give up their pretended right to explain the Scriptures, and let the Scriptures explain themselves, and then there is nothing to fear—they are then like a spider without a web, their venom and their claws are useless.—*John Reis.*

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For the Christian Pioneer.

**ORIGINAL POETRY.**

TO MY SOUL.

BY MRS. E. J. A.

(Written on the fly leaf of a volume of Cumming's "Great Preparation.")

For the Saviour's coming,  
My sluggish soul, prepare;  
By every duty unfulfilled—  
By watchfulness and prayer.

Thou canst not tell the hour—  
Thou knowest not the day—  
When he shall come revealing  
A light along his way—

A light to those that love him—  
A joy unfelt before—  
A harvest of rich sheaves of bliss,  
That he hath kept in store!

I long for his appearing,  
When I no more shall sin—  
I long to see the gates of gold,  
That I may enter in!

I long to hear the music  
Of his approving voice—  
To have my tears all wiped away,  
And in his love rejoice!

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PROGRESS OF THE GOSPEL.

BRO. WRIGHT: Eld. D. W. Elledge of St. John, Mo., writes me that he preached two discourses in Central City, Putnam

Co., Mo., on the 1st Lord's day in last month, and had two additions from the Baptists ; and that one made the good confession in Iowa, at a meeting held by him in June.

MARTIN PETERSON.

Aug., 1862.

DEAR BRO. WRIGHT : I have been attending a very interesting meeting commencing on Saturday last, at Port Williams in Lawrence Co., Ind., and conducted by Eld. JOSEPH WILSON, of Daviess Co., and the result was, up to last night, nineteen were added by confession and immersion, and three by commendation. To God be the praise. The meeting is still in progress.

Z. S. HASTINGS.

WASHINGTON, Ind., Aug. 7, 1862.

DEAR BRO. WRIGHT : Since my last report in any of the papers, there have been five added to the congregation in this place. Yours in the Lord,

A. H. SIMS.

LITCHFIELD, Ill., Aug. 20, 1862.

ERRATA. In the last no. the following errors occur, which need correction : On the first page of the last no. being page 113, of the vol., seven lines from the bottom, after the words, "when said and written," the words "*as it should be,*" are left out, which renders the sense incomplete.

On page 116, at line 18 from the bottom, the expression, "and he that searcheth the spirit," should read, "And he that searcheth *the hearts knoweth the mind of the spirit.*"

On page 120, at lines 18 and 20 from the bottom, after the word "commandments," and before the word, "or," omitting the comma (,) read, "*after becoming a disciple. Unless the christian is constantly engaged in obeying or keeping his commandments,*"

The last few numbers of the *Pioneer* contain so many typographical errors, that we have not the face to even attempt to make an apology—reformation in this respect, will be more acceptable and satisfactory to our readers than a volume of apologies and explanations.

D. T. W.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., OCTOBER, 1862. [NO. 5.

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## LAYING UP TREASURE IN HEAVEN.

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“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also.”—Matt. vi. 19-21.

We have here a most important admonition from our Savior to his Apostles, in reference to the acquisition of wealth and accumulation of property by Christians, in this world. We say, *Christians now*, because we are informed, in the New Testament, that, as these things were *addressed* to the disciples of Christ, they are written “for *our* admonition,” or benefit. The Jews—including even the Apostles of Christ—interpreting the prophecies *literally*, in reference to the Christian Dispensation—had conceived the idea of a splendid, *secular* empire, in which riches and wealth would have their influence, and *earthly* power and rank take precedence over every thing else! But the Lord Jesus Christ came into the world, not to command armies, not to establish a political empire, not to wield the sceptre of universal monarchy and dominion; but to establish a *Spiritual* kingdom—an empire founded upon **TRUTH**, *justice* and *righteousness*—and by reigning over the *minds* and

hearts of men, to subdue their unholy passions, sensual desires and fleshly propensities ; and thus to bring the outward world in subjection to himself. Hence, in his teaching, he began to undeceive the minds of his Apostles, in reference to the nature and character of the kingdom he came to establish on earth ; as we find, after Peter had made the *confession*, on the coasts of Cesarea Philipi, that He was “ *the CHRIST, the SON of the living God,*” He “ *began,*” from that time forth, “ to show unto his disciples, how that he must go unto Jerusalem, and *suffer* many things of the elders and chief priests and scribes, and be *killed*, and be raised again the third day.” But so much was this against all their preconceived notions about his kingdom, that entirely overlooking his prediction of his resurrection, “ Peter took him, and began to rebuke him, saying Be it *far from thee* Lord : this *shall not be unto thee.*” Jesus had just promised him “ the *keys* of the kingdom of heaven,” and expecting no doubt to occupy a conspicuous position in that kingdom—a highly exalted and honorable place in it—perhaps that of Premier, or Minister of State—he could not bear the idea of the *death* of his Divine Master, though he was to rise again !” Our Savior replied to him : “ Get thee behind me, adversary : thou art an offence unto me : for thou savorest not the things that be of God, but those that be of men ;” in substance : “ Get out of my way, opponent, for you stand in it : you are thinking of an earthly kingdom ; and not of a heavenly, Spiritual reign, such as I have come to establish on earth.”

His kingdom was emphatically “ the kingdom of heaven,” and not of earth—“ the kingdom of God,” and not of men ; and in harmony with all this, we hear him saying still further to his disciples, on that occasion : “ If any man will come after me, let him deny himself, take up his cross [daily,] and follow me ;” or, in other words : “ If any man will be my disciple, let him renounce himself ; submit daily to whatever may be a cross to him for my sake ; and be my follower ‘ through evil report as well as good report.’”—Hence he admonishes and charges his disciples, not to spend their lives in

accumulating earthly treasures, that must perish ; but to spend their lives in laying up the imperishable and enduring treasures of heaven. We awfully fear, that too many of our brethren are engaged in laying up treasures upon earth ! We see them constantly engaged in the accumulation of property and money—adding tens and hundreds of acres to their already large tracts of land, embracing perhaps thousands of acres !—with tens and hundreds in cultivation, and adding tens and hundreds more to these !—with their whole souls absorbed in attending to their business, and in accumulating still more !

Now I am fearful that these “ rich ” brethren are not aware of the temptations and dangers by which they are surrounded, and the tremendous, the awful, responsibilities they are incurring, by the accumulation of wealth !—or they would not be so eager in its pursuit, and permit their minds to be so completely absorbed in its accumulation, to the too great exclusion of the things of heaven ! If they are not careful, they will have too *large* a load on them, ever to get into heaven ! Jesus says : “ *Strait* (not “ straight ” but difficult of entrance] is the gate, and *narrow* is the way which leadeth unto life, and *few* there be that find it ; ” and on one occasion, when a wealthy young man refused to follow him, because he told him, that he must sell what he had, and give to the poor, if he would follow him, notwithstanding he promised him treasure in heaven for doing so ; we hear him saying to his disciples : “ Verily I say unto you, That a *rich* man shall *hardly* enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God ”—that is, one who loves his riches better than he does God, trusts in them, and does not make the use of them required by the Lord.

Two of our preachers, many years ago, an old brother and his nephew—J. C. senr. and J. C. junr.—were riding along together one day, in Kentucky, when they passed the large and splendid dwelling of a very wealthy man. “ Uncle,”

said the nephew, in a jocular maner, "how would you like to be the owner of this farm?" "Ah! cousin," replied the uncle, I am afraid if I did, I would have too large a bulk of it ever to get into heaven with it. I am afraid that I could never get through the strait and narrow gate with such a load on my back! "There was a great deal of force and truth in the reply. There are many, we fear, who will have too great a load of wealth on them, when they die, ever to get into heaven!

Every Christian is a *steward* of God—or should be—and "it is required of stewards that they be *faithful*" to him. We call our property *ours*, but it really is not—it does not belong to *us*. Every thing we have, and every thing we get, belongs really to God; and we are only his *stewards*, to manage and dispense it for him; and he will require a strict account of us for that management and dispensing of it, when we come before his judgment bar. For illustration: We employ a man to do business for us. We furnish him with capital, and he knows the use we require to be made of it. At the end of the year, or time, we require him to give us an account of all his transactions, and how he has used that capital; and also all the other means of ours, that, in the course of business, comes into his hands. We make him render an account to us of every cent. Now God is going to act in a similar manner with these rich men—with all of us—and make them and us give Him just as strict an account of the use of the means of his we all have in our hands!

We wish these "rich" brethren—these brethren, who own much property, whether called "wealthy" or otherwise—to hear the charge Paul sent to Timothy, to give *them*: "Charge them that are *rich* in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life." Here they may learn what God requires of them, as his stewards. They are not to permit themselves to become "high-

mindful," or proud, on account of their wealth—"puffed up with fleshly minds," because of it, and regard themselves as above their poor brethren—not to *trust* in it, but to put their trust in God, who gives it to them, and to whom it belongs, as the rightful and real owner—to do good with it, and use it so that they may be rich in good works; ready at all times to distribute to the necessities of their poor, needy and suffering brethren; and willing too at all times to communicate of what they have to them, and to the purpose required in the word of God—that, in this way, and by making this use of their riches, as stewards of God, they may lay up for themselves a good foundation for the future, and thus lay hold on eternal life.

We do not condemn the accumulation of riches, or the acquisition of wealth, as we do not find it condemned in the word of God; and from the charge given by Paul, through Timothy, to the "*rich* in this world," we infer that the acquisition of wealth was tolerated among Christians; but only in view of their using it as the stewards of God, as indicated by the apostle in this charge. Let the rich remember this; and that they will have to render an account to God for the manner in which they make use of their riches, or for miserly hoarding them up and keeping them! We have spoken of the dangers and temptations to which the rich are exposed. Paul, after saying that, "Godliness with contentment is *great gain*," and, "For we brought nothing into this world, and it is certain we can carry nothing out"—which those who are struggling so hard for wealth would do well to always bear in mind, and again, "And having food and raiment therewith be content;" then says: "But they that *will be rich* fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition:" and then the passage so often quoted: "For the love of money [not money itself but the *love* of it] is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Let our brethren who are called "rich," and striving to

keep what they have, and add more to it, remember all this ; and the case of one of the seven churches in Revelation : “ Because thou sayest, I am rich, and increased with goods, and have need of nothing : and knowest not that thou art *wretched* and *miserable*, and *poor*, and *blind*, and *naked* ! ” Six feet of earth is all that will be allotted to us in this world, after death ! — though we may claim thousands of acres while we are living ; and the poor beggar, who, while living, had not where to lay his head, will have just as much, and be as well off in that respect ! Let us then labor for that “ inheritance which is incorruptible, and undefiled, and that fadeth not away : reserved in heaven for all those who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time. ”

LITCHFIELD, Ill. May 22nd 1862.

J. R. H.

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For the Christian Pioneer.

## INFANT REGENERATION.

### NO. III.

BRO. D. T. WRIGHT.—*Dear Sir* : The importance of this subject must be my apology for the number of my essays on it. I hope Brother Franklin will transfer them to his columns.

The papists, the originators of infant regeneration, place it on Apostolic Tradition, and not on the scriptures, and many of the protestants do the same, because any person who has read the New Testament through one time carefully knows that there is not one instance on record of our Saviour's regenerating an infant, nor of the apostles.

Let us notice the popish pageantry used in regenerating an infant and then let any person say, if he ever saw such a trick played off on reasonable beings. Before the trick is played off, the water is consecrated with great pomp. First the priest makes an exorcism ; breathing three times into the water in the figure of a cross, and saying, “ I adjure thee, O creature of water. ” The next step in this *religious Jugglery* is, the sponsors and godfathers and godmothers, in the name of the child, renounce the devil and all his works. The following question is also

added, "Dost thou believe in God, the Father, Almighty Creator of heaven and earth!" To the which the sponsors reply, "I do believe." The third step in this *Jugglery* is, the priest breaths in the face of the infant, three times, saying, "Go out, thou unclean Spirit, and give place to the Holy Ghost, the Comforter." The fourth step in this *Jugglery* is to put salt in the infant's mouth. The fifth step in this ledgerdemean is to touch the nostrils and ears of the infant with spittle by the priest. Formerly spittle was put upon the eyes and tongue of the infant; but that part of the ceremony seems now to be laid aside. And yet no further back than the birth of king James the 1st. (who is the Reviser of the Common Version of the Bible,) it appears to have been in use; since, at his baptism, his mother sent word to Hamilton Archbishop of St. Andrews, who was to officiate on the occasion, to forbear the use of spittle, saying, she would not have a pocky priest to spit in her child's mouth. See an abstract of the History of popery, part 1st. page 114. The prelate, it was well known, had led so licentious a life, as to have become diseased through his debaucheries. In Queen Mary's reign, the practice seems to have been common: for when the martyr, Robert smith, was asked by Bonner in what particulars papists dissented from the word of God in the administration of baptism, he answered: "First, in hallowing your water; in *conjuring* the same; in baptizing children with anointing and spitting in their mouths, mingled with salt; and with many other lewd ceremonies, not one point of which is able to be proved by God's order." All of which he calls "a mingle-mongle, and a shameful blasphemy against Christ." To all of which every sensible man must say *Amen*.

Chrism is another ceremony used both before and after baptism. The parts anointed are the breast, shoulders and head. The seventh ceremony in this *Jugglery* is signing the infant with the sign of the cross.

Should the reader require proof of the use of these various observances, he may consult an able treatise on the ancient rites and ceremonies of baptism, by Joseph Vicecomes,\* a learned papist, as he is denominated by Dr. Wall, where he will

find them largely treated, and the authorities for them fully cited. These ceremonies are also fully rehearsed and condemned by the ancient Waldenses in a tract on Antichrist supposed to have been written early in the twelfth century. Several of these tricks are still used by many who call themselves protestants. All this *Jugglery* is derived from tradition, and not from scripture. If these infants were regenerated, it was done by these wicked priests and the sponsors, and not by the Holy Ghost.

Our mission among other things is to show,—that the peculiarities of Popery and Protestantism are based upon human traditions. Secondly that the religion taught and practiced by Jesus Christ and his apostles, is based on the New Testament. Thirdly, we must clearly point out the distinction between these religions. Fourthly, we must unite the intelligent and pious on God's word. And fifthly, we must destroy Antichrist, or Sectarianism. The same mother heresy, infant regeneration, which gave birth to Popery, gave birth to Episcopacy, State establishments and all the concomitants of Popery,—they were all engendered in the same dark womb of ignorance and superstition. As dead flies cause the ointment of the apothecary to send forth a nauseous smell ; so does infant regeneration work ruin in all the sects that have adopted it. The land around which the martyrfires of Smithfield swore eternal hatred to Popery, is now full of Popish dignitaries, Popish priests, and Popish proselytes. The cause for which reformers toiled, and confessors bled, is all Papal, except in name.

There are indeed pious and evangelical men in the English establishment, and the echoes of the Reformation have not wholly died away in her Sanctuaries. But the spirit that animates her, the impulses which guide her, the ceremonies which she best loves, bear throughout the unmistakeable features of Romanism. Gospel Truth, Vital Faith, and Scriptural Piety are forsaking her altars ; because she is dressed and is wearing the abhorred livery of Antichrist ; and they are saying let us depart hence ; this is not our rest ; it is polluted. There is no opposition to the principles of Romanism involved in

the struggle now going on in England between Episcopacy and Romanism. It is simply a contest between two kindred Hierarchies, the one seeking to absorb the other. It is the Mother striving to dethrone her eldest daughter. The sole question at issue is, whether Pius IX, or Victoria I, shall be Pope of England. The Pontiff of the seven-hilled city, longs to rest the Crosier from the Pontiff of Buckingham Palace; and the latter like a true woman, has no intention of resigning her power. Here lies the whole *pith* of the controversy between England and Rome. The bishops of the English Church, while they are straining every nerve to preserve her from the clutches of Rome, have no wish to purify her from the tenents of Rome; but rather desire to carry her back to *ancient Romanism*.

Infant regeneration is working the ruin of Luther's Church. It is questionable whether Luther did more good by what he took away from Rome, or more evil by what he allowed to remain. Luther's church, the eldest daughter of the Reformation, is to a great extent a nation of baptized infidels. It is a huge corps of Neologists, Pantheists, Rationalists, and Deists *stiff, cold, and livid*.

I may in some future number show, that infant regeneration has undermined Calvin's church, and the New England Puritan church, and that her "three thousand pulpit politicians," nicknamed ministers of the Gospel, have deluged our once happy country in civil war. Infant sprinkling is the Pandora's Box.

Yours truly,

J. CREATH.

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For the Christian Pioneer.

## INFANT REGENERATION, JUSTIFICATION AND COMMUNION. NO. IV.

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BRO. D. T. WRIGHT—*Dear Sir*: I have yet several objections to offer against infant regeneration. One is, when any child is brought by its sponsors to the parish minister to be baptized, the minister is *compelled* by the State to pray

thus: "Almighty God \* \* \* we call upon thee for this infant, that he coming to thy holy baptism, may receive remission of sins by spiritual regeneration." Thus the Episcopal Prayer Book, and all the creeds in christendom, catholic and protestant, connect regeneration and pardon of sins together. They stand or fall together. He that is regenerated is pardoned, and he that is pardoned is regenerated. He cannot be in one of these moral states or conditions and not in the other. And more than this, the New Testament teaches the same doctrine. "Be baptized for remission of sins. He that believes and is baptized shall be pardoned,—whosoever sins you pardon they shall be pardoned. Arise and be baptized and wash away your sins."

Now here is the difficulty, which I hope the advocates of infant regeneration will attend to, and *remove*, or else cease the practice of the dogma: These creeds one and all teach, that infants have *only one sin, called original sin, in the singular number*, how then can infants receive remission of sins in baptism, in the plural number, when he has one sin only to be pardoned?—How can he receive that which he has not pardon of sins? How can he be forgiven a debt which he does not owe? An infant has only one sin, baptism is for sins in the plural. I hope our brethren will press this difficulty upon its defenders.

Well again. These justified and pardoned infants, when they grow up to maturity, do not give any greater or better proof of their regeneration or pardon, than those who were not thus regenerated and pardoned in infancy. Consequently it was all a mistake. If they had been made new creatures and pardoned, we should see the fruit of these things in their lives. The tree would be known by the fruit. The whole thing is therefore, a cheat, a felony, a *religious Jugglery*. They cannot receive pardon of sins for they have *no sins*. They cannot be regenerated for they are incapable of it. They have no agency in either pardon or regeneration. If it is a good thing to be pardoned, they cannot be praised for it, and if it is an evil thing they cannot be blamed for it. The praise or blame of

these things is all due to their parents.

Suppose I put a pen in the hand of an orphan child and hold his hand and make him sign me a quit deed, giving me all his property, could he be blamed for that! What would people say of me for forcing a child to do such a thing? I would be *scorned and hated* by all good men for such a *villianous deed*. I once proposed the above difficulty to an Episcopal Bishop. And how do you suppose he got out of it? Oh, he said, baptism was for future sins. Ah, said I, Bishop, you have *cut* the knot, but you did not *untie it*. Pardon sins before they are committed! Cancel debts before they are contracted! These things are impossible. This is the Catholic doctrine of indulgences, pay for the sins beforehand and commit them after you have paid for them. If any other person can do better with this difficulty than the Bishop did, let him try his hand at it. I wish some infant regenerator to solve the difficulty, *untie the knot*.

Again, if infants are regenerated and pardoned in baptism as say all the creeds, then infant communion at the Lord's Table will follow as a thing of course. All the reasons and scriptures which are offered for infant regeneration, can be and are offered for infant communion. If infants are entitled to baptism, they are equally entitled to the Lord's supper. If they understand the nature and obligations of baptism, they do the Supper likewise. If you force baptism on your children, force the supper on them also. They need the Lord's Supper as much as they do baptism. All regenerated and pardoned persons are entitled to the Lord's Supper,—they ought to attend to it. In Acts the second, when the apostolic, holy, mother and pattern christian church, heard the gospel, believed it, and were baptized for pardon of sins—These persons continued afterwards *steadfastly* in the apostles' teaching, and in breaking of the loaf, and so did all the apostolic congregations—as the mother congregation practiced, so did all the congregations. The Roman Catholics do the same from whom the protestant sects received infant regeneration. Go you and do likewise, all you protestant sects, give the Lord's Supper to your re-

generated infants, bring them to the Lord's Table with you, and put the bread and wine in their mouths, and be consistent. And then enjoin upon them the practice of all the christian duties, virtues and graces as the apostles did on their converts in the epistles. For if pardoned and regenerated as you teach, then they can do all the things enjoined on christians in the apostolic Epistles. To baptize them first, and then pardon them afterwards, is putting the cart first, and the horse *behind*. If one of your pardoned and regenerated infants should ever be pardoned in adult years, then he would be regenerated twice, which some of you believe to be impossible. Once in grace, always in grace; once pardoned forever pardoned.—So says orthodoxy. Yours Truly,

JACOB CREATH.

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For the Christian Pioneer.

A FEW THOUGHTS.

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God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world—Gal. vi 14.

I listened to a discourse upon the above text of Scripture a few weeks ago, and although it was an eloquent and soul stirring sermon, and one that will no doubt long be remembered, at least, by some of the audience, I think that the text was misapplied; at least, I differ with the brother as to what Paul meant when he said he gloried in the "cross." I do not think we are to understand that he gloried in the Roman cross, upon which the Lord of glory hung, nor in the shameful death, the dying groans, and expiring agonies of the Son of God; and yet such was the argument of the brother. I cannot so understand the apostle. I think nothing could have been farther from the mind of the inspired writer, when he penned those sacred lines: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Now we have the term *cross*, used some seventeen times in

the New Testament. See Phil. iii. 18 : " For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." 1 Cor. i. 17, 18 : " For Christ sent me not to baptize, but to preach the gospel : not with wisdom of words, lest the cross of Christ should be made of none effect ; for the preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God." The same apostle says in another place, that the gospel is the power of God unto salvation to every one that believes it. Hence the preaching of the *cross* and the preaching of the *gospel* are synonymous terms.

Paul might glory in the triumphant resurrection of the Savior, and in his coronation as King of kings, and Lord of lords, but never in his death and sufferings,—never in the Roman cross upon which the Lord was crucified. Well if he glorified not in such scenes as these, in what did he glory ? for he gloried in something.

Now it is clear to my mind, that when Paul said he gloried in the *cross* of our Lord Jesus Christ, he meant that he gloried in the *gospel*, he gloried in publishing the glad tidings of salvation to a lost and ruined world, he gloried in the afflictions the persecutions, the trials, the strips, and the imprisonments which the preaching of the *gospel* entailed upon him, and rejoiced that he was counted worthy to receive such things for the name of Jesus of Nazareth.

Paul was a noble hearted fellow. How many are there of us at the present day, that would hold out faithful to the end, were we called upon to endure such things as are recorded in 2 Cor. xi. 24--30. Paul says : " Of the Jews five times received I forty stripes save one ; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, in perils of water, in in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and in nakedness. Besides

those things that are without, that which comes upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.

The church needs just such self-sacrificing men now, men that will hazard their lives in defence of the gospel, men that without fear or favor, will earnestly contend for the faith once delivered to the saints, and for the practice. How many are there in our midst, that have named the name of Christ, and who once bid fair to be useful men and women in his Church, who seemingly tired of the service of God, have gone back to the weak and beggarly elements of the world. But the church is passing through a fiery ordeal that is to try her, and consume all her dross. God grant, that the time may soon come, when the clouds of sin, superstition, discord and error may be banished from the land; and when the light of the glorious gospel of the Son of God, with all its beauty and loveliness, with all its simplicity and grandeur, shall beam forth upon us, and we shall see eye to eye, and know even as also we are known.

BRUNSWICK.

BRUNSWICK, Mo., Aug. 22, 1862.

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REMARKS: The text of scripture, Gal. vi. 14, at the head of the foregoing, is a *Metonymical* expression, in which the *Cause*, or, as in this case, something occupying a conspicuous place in the transaction, is put for the *Effect*; and the meaning of the the Apostle is, that he gloried in the salvation which resulted from, or was brought about through the suffering and crucifixion of Christ upon the *cross*. As it was upon the *cross* Christ made the atonement; it was upon the *cross* he died for our sins; it was upon the *cross* he shed his blood which cleanses from all sin, and it was upon the *cross* he purchased eternal redemption for us; the Apostle exclaims, "God forbid that I should glory, save in the *cross* of our Lord Jesus Christ."

D. T. W.

For the Christian Pioneer.

## THE SAVIOR TURNED OUT!

Is it not a remarkable and an indisputable fact, that if our Savior Jesus Christ were to come on earth *unknown*, and say anything and everything which he is recorded to have said while on earth, that and no more, it would not be sufficient for his admission into any so called Evangelical church: he could not be elected Pope, at the death of Pius IX; he could not be a redcap-cardinal; he could not be a Jesuit; Confessor; nor a Bishop; no bishop could lay hands on him without violating his rubic; no Synod could ordain him; he could not be a presiding Elder; he could not ride a circuit; he could not even be a class-leader. This a fact of *terrible significance* to those who hold, as essential to church-membership and to salvation hereafter, terms of intellectual belief which would exclude from their communion the Son of God himself, unless he would consent to add some new and more explicit articles of faith to those which the Evangelists and Apostles have left on record. Suppose he never did regenerate an infant while on earth, and was here now *unknown* and would refuse to do it, would any of those sects fellowship him who now regenerate infants? Most certainly they would not. Suppose he was on earth unknown, and would not, as he did not, preach the five Calvinistic dogmas, would they fellowship him? They would not hear him. Suppose Peter was now on earth *unknown*, with his fisher's coat on, his knapsack on his back, and his staff, in hand, and was to knock at the doors of St. Peter's churches, would he be admitted? They would hoot him, if not stone him away. This is awful to think of!

JACOB CREATH.

For the Christian Pioneer.

## A MAN IN CHRIST JESUS—THE NUMBER SEVEN.

It is remarkable that the inspired pensmen so frequently

use the number seven, and that two in many instances where they do not use the term seven to designate its use.

In the first place, we remark that there are seven distinct items indispensably necessary to a translation from darkness to light, or to convert a sinner to a son of God, viz : 1. Hearing ; 2. Faith ; 3. Repentance ; 4. Confession ; 5. Baptism ; 6. Remission ; 7. Gift of the Holy Spirit. I believe that it is generally admitted that the number seven is frequently used in holy writ to indicate perfection ; and so it seems to be used in this and the following examples, for by compliance with five of these items we receive the other two as promises, and are perfectly free from sin and are Christ's because we have received his spirit ; having by these escaped the corruption that is in the world through lusts.

But that an entrance may be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, we must add seven more items to faith, viz : 1. Virtue (courage) ; 2. Knowledge ; 3. Temperance ; 4. Patience ; 5. Godliness ; 6. Brotherlykindness ; 7. Charity (love). By the first seven we have a perfect new born babe desiring the sincere milk of the word ; by the second we have the youth in Christ, just ready to pass over to manhood. But to arrive at the fullness of the stature of a man in Christ Jesus he must acquire other seven yet, viz : 1. the Girt of truth ; 2. the Breastplate of righteousness ; 3. have his feet shod with the preparation of the gospel of peace ; 4. the Shield of faith ; 5. the helmet of salvation ; 6. the sword of the spirit which is the word of God ; 7. praying always with all prayers.

We have now attained to three sevens—twenty one—a man able to take unto himself the whole armor of God, that he may be able to withstand in the evil day.—That he may wrestle against powers, against the rulers of the darkness of this world ; against spiritual wickedness in high places. And now as strong meet belongs to them that are of full age, even to those who by reason of use, have their senses exercised to discern both good and evil, we are prepared to go on to other degrees of perfection ; and as the church is the pillar and

ground of the truth—the base of God's operation for the salvation of the world, it is necessary in order to this, that there be a perfection of unity in the church—that its members be perfectly joined together in the same mind and in the same judgment. Jesus prayed for this perfection of the church, and the Apostles labored for it, that the world might believe and be saved. And that the church may attain to this degree of perfection and accomplish the end of its creation, there is, 1. One body; 2. One Spirit; 3. One hope; 4. One Lord; 5. One faith; 6. One baptism; 7. One God and father of all, who is above all, and through all, and in you all. We have enumerated twenty eight items of the work of redemption. These are the words of him of whom it is said, it shall come to pass that whosoever will not hear that prophet shall be destroyed—cut off from among the people.

We next proceed to prove that every item in the first seven are necessary to salvation.

1. "Every soul that will not *hear* Jesus (that prophet) shall be destroyed from among the people,"—"not a forgetful hearer, but a doer of the work," Act iii. 23; Deut. xviii. 15-19.

2. "Without faith it is impossible to please God," Heb. xi. 6

3. "He commandeth all men every where to repent,"—"except you repent you shall all likewise perish," Acts xvi. 30; Luke xii. 3, 4, 5,

4. "Whosoever shall confess me before men, him will I confess before my father which is in heaven."—"With the mouth confession is made unto salvation," Matt. x. 32; Luke xii. 8; Rom. x. 10.

5. "Repent and be baptized."—"The like figure whereunto (even) baptism doth also now save us," Acts ii. 38; 1 Pet. iii. 21.

6. "Repent and be baptized for the remission of sins"—"Repentance and remission of sins should be preached in his (Christ's) name among all nations," Acts ii. 38; Luke xxiv. 47.

7. "If any man have not the Spirit of Christ, he is none of his."—"Because you are sons, God hath sent forth the spirit of his Son into your hearts, crying, abba, father," Rom. viii. 9; Gal. iv. 6.

Why should man think to change the divine order of heaven's perfect system of redemption, and lay down repentance first and faith subsequently? or why devise two items to fill the place of the fifth (in the first seven,) and say that either of the two will do; and then turn right around and say they are all non-essentials, and thus take the position that it is not necessary to obey Jesus (our prophet) in order to be saved; but that it is better to obey the opinions of men, especially if they can claim a great antiquity, and claim to have been advocated by the wise and the good, the learned and the pious of many generations, as if zealous advocates could change falsehood into truth, or human opinion into the faith of Jesus. Oh, that we may all hear the sayings of Jesus and do them, that although the winds may blow, and the rains descend, and the floods flow and beat upon our house, we may not fall, but stand forever, being founded on the rock of our salvation.

W. M. DOWNING.

Grundy Co., Mo., Sept. 7, 1862.

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BIBLICAL CRITICISM. NO. IV.

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*Were the Jews of the time of Christ punished for the sins of those who lived before them?*

We hear our Savior saying to and of the Jews who were then living:

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, ALL these things shall come upon this generation.—Matt. xxiii. 34—36

And there is a somewhat similar expression, in Rev. xviii. 24, in reference to the crimes of Spiritual Babylon, and her punishment:

“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth

Here we have it stated, first, that the punishment for all the righteous blood ever spilt, should be inflicted upon the Jews of the Savior's time ; and, second, or again, that it should be inflicted upon Spiritual Babylon, or the Roman Catholic Church ! How are these to be reconciled ? How can the two be punished for the same thing ? But this is not all. We have still more. Punishment denounced upon the Jews of that time for the blood of Abel, of Barachias, and others whom they never slew ; and the same, upon the Roman Catholic Church ! How are we to understand, and reconcile all this ? Very easily.

Our Savior did not mean that the Jews should be really and actually punished for the spilling of righteous blood they never shed ; but that their punishment for their own crimes, and for shedding his blood and that of his disciples, should be *equal* to the punishment for the shedding of all this blood—all the righteous blood ever shed—that it would be just as great and as much as if they had been guilty of shedding it all—and that their crime would be equal in magnitude, of the same character, and deserving of the same punishment. As a man who has committed a hundred murders, when *hung* for *one*, could suffer no greater punishment than if hung for the *hundred*. So of the punishment of Spiritual Babylon. It will be just as *great* as it would be, if she had really been guilty of shedding all the righteous blood ever shed on earth.

We have something similar in reference to other crimes. James says : “ whosoever shall keep the whole law, and yet *offend* in one point, he is *guilty* of all.” That is, his punishment for one offence against the law, would be as great as if guilty of all. This is evident from the illustration which follows : “ For he that said, do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet, if thou kill, thou art become a *transgressor* of the law.” Death by stoning was the punishment ; and it was the same for killing a man as it would have been had the murder been guilty of adultery also, or all the crimes punishable with death, or of a thousand such crimes instead of one. But there is something involved here of great importance to the Christian, and which

caused the apostle to use the illustration. He had just said : “ But if ye have *respect to persons*, ye *commit sin*, and are convinced of the law [ Christian law ] as transgressors ; ” and, we may add, placed in a state of condemnation before God, just as much as if guilty of any other sin. Oh, how careful should the brethren be about this, and which is too often the case, in the greater deference paid to some preachers, who happen to be more eloquent, or more prominent, than others equally as good and worthy men, and who do as much good too ! and the greater pay given them !—Simon of Samaria, was placed “ in the gall of bitterness and bond of iniquity ” as much by offering to purchase of the apostles, the power to confer the miraculous gift of the Holy Spirit, as if guilty of adultery or stealing ! It placed him in a state of condemnation just as much.

These are things worthy the attention of Christians, too many of whom are disposed to regard future happiness and misery as something to be dispensed and adjusted like the accounts of a merchant, with a margin for good works on one side, and evil deeds, on the other ; and their future destiny to be decided according to this !—too often a fatal delusion !

J. R. H.

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## MODERN SPIRITUALISM.

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When what is termed “ Spiritualism,” or the rappings, knockings, table-tiltings, etc. belonging to it, were started, it was thought by the intelligent and Bible-reading part of the community, who had no faith in it, that it would, like other forms of superstition and fanaticism, soon have its day, and pass away, never to be revived again. But such seems to be the natural bias of the human mind to fanaticism and superstition ; the love for the wonderful and marvellous ; the desire to penetrate into the hidden arcana of the unseen world ; to hold intercourse with the spirits of the departed ; to learn human destiny, etc. that we still hear of “ mediums,” and the “ rappings,” almost every where we go. Indeed it seems as if

this "Spiritualism" had struck fresh roots into the rank, superstitious, infatuated soil of the human mind, and taken a fresh start again, since the beginning of our national difficulties—whether from a desire to learn when and how the present, unhappy civil war will terminate, as we hear of the "predictions" of "mediums" on the subject; what is to be the result; whether to hold communication with the departed dead, slain in battle or skirmish, or dying in camp, etc. we cannot tell.

Now if this "Spiritualism" were confined to the alien world, or even to the "religious sects," who are generally ready to rush into every thing of the kind, however extravagant and absurd, it would not be so bad. But we frequently have heard, and do hear, of Christians, of the *primitive order*—in short, of our own brethren and sisters—being engaged in it; and it is this that is our "apology" for writing this article. We will further remark here that the knowledge of the future has been wisely hidden from man by his Creator, except so far as He has seen fit to reveal it to him through prophecy; and for the obvious and good reason, that if it were made known to him, it would generally be calculated to render him miserable. The poet Pope has well said on this subject:

"Heaven from all creatures hides the book of fate,  
All but the page prescribed, the present state;  
From brutes what men, from men what angels know,  
Or who could suffer being here below?"

I am here reminded of what Joshua said to the Jews, on this subject: "*Secret things belong unto the Lord; but the things that are revealed, unto us and to our children, to do them.*"—Now I take this position in reference to "Spiritualism: "

I. If these "mediums," as they are called, who *profess* to have communication with the spirits of the dead, really have no such communication, then "Spiritualism" is *false* and *lying*, in its character; and no Christian has any business with it, or of being engaged in it; for, by so doing, he engages in *falsehood* and *lying*; or, by having any thing to do with it, he aids abets or countenances that which is false and lying, which is just as bad.

“The purpose firm is equal to the deed.”

If he has ever had any thing to do with it, let him repent of his sins in so doing and resolve not to have any thing more to do with it, in any manner, way, or shape whatever. Let him “wash his hands” of it forever.—But that these “Spiritualists do have communication with the souls or spirits of the dead, as they profess, is all mere supposition and nothing else ; as these “rappings” may be accounted for in some other way, and *will* no doubt, when the laws that govern electricity and the human mind and body, in connection with each other, come to be more fully developed and better understood. This *pretended* spirit communication has never been *demonstrated*, so as to place it beyond all doubt, and which *must* be done in order to establish its claims to reality ; nor can it ever be to us proven, for the obvious reason that the proof is of a character that places it beyond all human investigation. Nothing short of the positive visit of a human soul to the “spirit land”—to *hades* or the region of the departed—a spirit belonging to a living, conscious human body, can establish the fact ; and this is one of the impossibilities.

2. In the second place, let us *suppose* that the communication between these mediums” and the spirits of the dead is *real*—that they really and truly do have intercourse with them, (which we do not believe in the least)—it is wrong, sinful, and the Christian should have nothing whatever to do with it, as he must do so at the peril of his soul’s eternal salvation ! It would then be what is termed, in the old Testament, “dealing with familiar spirits,” necromancy ; and was considered a *crime* of such importance under the Jewish law, that the person guilty of it was to be stoned to death ! Its character is sufficiently shown, not only by the Jewish law on the subject, but by the case of Saul, who, when he found that the Lord had deserted him in consequence of his sins and disobedience, and no longer gave him answers by consulting the Urim and Thummim of the high priest, had recourse to one of these necromancers, a woman (improperly called a “witch”) of Endor, who raised the spirit of the prophet Samuel, then dead, for him ; who, after

complaining of having his rest disturbed, told him that the Lord had forsaken him, and foretold to him his miserable doom and ignominious end! But Samuel's spirit was *seen* by Saul as plainly as his body when he was alive, recognized by him, and *conversed* with Saul as really as then; but the spirits of the dead, that these mediums our modern "necromancers," pretended to hold communication with, are never seen, or heard to speak! They are invisible, *dumb* spirits that, like dumb persons, "talk" by signs, rappings, knockings, thumpings, tiltings of tables, and the like; all of which can be just as easily done by other means and in other ways than by invisible spirits, as is no doubt really the case.

This brings me to the *modus operandi*, or the manner in which these rappings, table-tiltings, medium-writing, etc. are performed. As I have already remarked, there is something mysterious, incomprehensible and unaccountable about these rappings; and this is the reason no doubt why it is ascribed to the spirits of the dead—because it cannot be accounted for on the principles of natural or mental philosophy—of physics or metaphysics. But I have no doubt that, in a more advanced state of the science of mind in connection with matter, and of the connection of *electricity* with both, which (electricity) I am disposed to believe is largely concerned in these rappings; all such things as these will be fully explained and reasonably accounted for. What is termed "animal magnetism," which has been long known and is well accounted for, as well as "mesmerism," "clairvoyance," etc. are all of the same character; and no one pretends to *think*, much less to affirm, that the "spirits" are connected or concerned with these. But these "spirit rappers" would have us believe that they do

"Summon spirits from the vasty deep,  
Black spirits and white, red spirits and blue;"

as old Wm. Shakspeare says.

Now I have no doubt that a really ingenious juggler, or performer of tricks by what is termed "slight of hand," which most of us have witnessed at some periods of our lives, can perform things as mysterious, incomprehensible, and as diffi-

cult to be accounted for, as these "spirit-rappers" with their "spirits." I recollect having seen some few years ago, an announcement in a daily paper of St. Louis, that the celebrated Professor Anderson would go through all these rappings, table-tiltings, etc. in short, every thing performed by these "spirit-rappers;" and moreover that he could or would show and explain how these things were done; which fully verifies and corroborates what I have said in reference to them; and that the spirits of the dead have nothing whatever to do with them—no more than "the man in the moon!"

Under every view, then, which we can take of this subject, Christians should have nothing whatever to do with these spirit-rappings, table-tiltings, etc. in no "way, shape, manner, or form," if they value their eternal salvation, and would realize the happiness and glories of heaven. If false, as we have shown, it is of a lying character; and "no liar hath eternal life abiding in him," and again, "all liars shall have their part in the lake of fire and brimstone." If, on the other hand, it is true and real, it is the necromancy, or dealing with familiar spirits, of the Bible, and equally forbidden to the Christian. Hence, in whichever, or whatever light viewed, Christians are forbidden by their religion to have any thing whatever to do with it. "Taste not, touch not, handle not."

J. R. H.

Near PADUCAH, Ky. August 8th, 1862.

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BIBLICAL CRITICISM. V.

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*Making friends of the mammon of unrighteousness.*

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—LUKE xvi. 9.

This is a passage that has been exceedingly difficult to understand, and to reconcile the sentiment apparently taught in it with the general teaching of the word of God. That our Savior, while condemning avarice and the amassing of treasure upon earth—after saying to his disciples, "Lay not up for yourselves treasure on earth," and that, "It is easier for a

camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven ;” and with the language of Paul to Timothy, “ Charge them that are rich in this world not to trust in uncertain riches ;” and, “ They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition ;” that, with all these teachings of our Savior and his apostles recorded in the New Testament ; he should have told them to make to themselves friends with it, in order to be received into heaven, seems an inconsistency too palpable to be evaded !

But let us notice all the circumstances, and a correct rendering of the passage from the original ; and we will then find no inconsistency. Jesus had just related to his disciples the parable of the *prodigal son*, illustrating the reception of his gospel by the Jews ; (the son who still remained with his father,) and the Gentiles, (the son who had taken his portion of the estate, gone off, and spent it in riotous living.) He then relates another parable to them, of “ the unjust steward,” who was charged with wasting and squandering his employer’s goods entrusted to him ; on which he dismissed him from his employ. The steward then reasoned within himself what he should do ; for his employer had deprived him of the stewardship ; he could not work at manual labor ; and he was ashamed to beg. He resolved what do, in order, when deprived of the stewardship, he might be received into the houses of his employer’s debtors ; and that was, to see them, and reduce their debts, or to forgive them, one half ; in order to gain their favor, and put them under obligation to receive and support him. When his employer heard of it, instead of having the steward punished for his misconduct, he commended him for having acted so wisely ; and now comes the *morale* : “ for the children of this world are in their generation wiser than the children of light ”—they show more wisdom in the affairs of the world than the righteous show, in those of heaven, as in the case of this steward. Then follows the expression, “ Make to yourselves friends of the mammon of unrighteousness,” ect.—that is, act as wisely in reference to the things of heaven ; so that, as these earthly riches must

fail, and perish, you may be received into the everlasting habitation of heaven.

Or, it is susceptible of another explanation ; as we are all stewards of God, and all things we have—even ourselves—belong to him, and we will be called to a strict account of our stewardship in reference to how we have managed and disposed of his means ; let us, by making the right use of them, by devoting them to his service, in the proclamation and spread of the gospel, the extension and building up of the kingdom of Christ, relieving the poor and distressed, etc. secure to ourselves places in the everlasting mansions of happiness and glory.

In the new translation of bro. Campbell, it is rendered : “ The master commended the prudence of the unjust steward ; for the children of this world are more prudent, in conducting their affairs, than the children of the light. Therefore, I say to you, with the deceitful riches procure to yourselves friends who, after your discharge, may receive you into the eternal mansions.” This, as does this new translation almost every where, makes the passage in the common Version much more intelligible than that does.

But as the Greek particle, *ek*, here, means “ above, superior to, in preference,” etc, an intelligent brother suggests the following rendering : “ Make to yourselves friends [*ek tau mammoona*] above the mammon of unrighteousness ”—that is, superior to it, in preference to the course pursued by this steward—“ that when ye fail ”—when you die and earthly things all fail—“ they [these friends] may receive you into everlasting habitations.” This rendering, with the explanations I have added, derive corroboration from what follows : “ He that is faithful in that which is least is faithful also in much : and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own ? No servant can serve two masters: for either he will hate the one, and love the other ; or else

he will hold to the one, and despise the other. Ye cannot serve God and mammon"—at the same time.

J. R. H.

Near DU QUOIN, Perry Co. Ill. June 16th, 1862.

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For the Christian Pioneer.

### INFANT REGENERATION AND ORIGINAL SIN.

BRO. D. T. WRIGHT—*Dear Sir*: Baptismal regeneration produced infant regeneration, and infant baptism produced the popery and sectarianism, and they have produced a vast amount of Infidelity or Atheism in France and other countries. The history of infant regeneration so far as I can gather it, is about this, St. Augustine, an African monk and lawyer, born, November 13, 354, at Tagasta in Numidia in Africa, and who was afterwards bishop of Hippo in Africa, now a part of the Barbary States, told the women of that dark age and country that their children were born in original sin, that immersion washed away original sin, and that unless it was washed away, their children could not go to heaven, but would be damned, which doctrine he pretended to find in the third chapter and fifth verse of John, "Except a man be born of the water and the Spirit he cannot enter into the kingdom of heaven," which he made to mean heaven above. The language held by him and other fathers was, "No baptism for infants and adults No salvation, but inevitable damnation will be the portion of all infants not baptized." As soon as he got the African women to believe that baptism would save their children from hell, they flocked to him with them, to have original sin washed away and their children secured of heaven should they die in infancy. See Wall's History of Baptism, the most learned work in christendom on that subject, Vol. 1. page 70—76. "All who die unbaptized by their own fault are damned." Vol. 1. page 144. This is a short history of infant baptism, infant regeneration and infant salvation—according to apostolic tradition, which does not always tell the truth.

If baptism saves infants without faith or any other thing—

what becomes of all the infants who died before the coming of Christ, who had not their original sin washed away by baptism? Were they all damned for the want of a thing not in existence in their time? If the answer is No;—Then why may they not be saved under the Christian dispensation without baptism?

But I deny the premises of these great Fathers of tradition. I deny that baptism ever washed away original corruption from either infant or adult. If baptism washed away original sin from infants, *why do they die*? There was no death before sin entered the world. If baptism washes away original sin from adults, why such language as the following from those who were buried with Christ by immersion? “No good thing dwells in me that is in my flesh:” “it is no more I who work it, but sin dwelling in me.” “Oh wretched man that I am?” He was an apostle and a Christian when he wrote that seventh chapter to the Romans. If baptism washed away original sin from a believing penitent man, what does this language mean? Again this same apostle says, “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that you cannot do the things that you would.” Again he says: “The Lord Jesus Christ from heaven shall change our *vile bodies*, of a form like his glorious body.” Again another writer says: “If we say we have no sin we deceive ourselves. If we endeavor to persuade ourselves that we have not sinned, we make him a liar.” Peter wept bitterly for denying his Master.

If faith, repentance, the blood of Jesus and baptism all together, did not wash away original sin from these holy men, how can baptism *alone* wash away original sin from an infant? We may then safely say from the scriptures and from the experience of all good men and women, that baptism and the blood of Jesus Christ combined do not wash away original sin from believing penitents. How then can it wash away original sin from a *senseless infant*? If so, why does he die? Why does the christian die too? Why does the mys-

terious necessity of dying hang about him, if there is no infant corruption in him? If there is no corruption in the christian, if baptism and the blood of Jesus have washed it all away in this life, why these unutterable groans which we hear extorted from him? Why these bitter tears which run like rivers down his furrowed cheeks? Why these wrestlings? why these cries and prayers, and earnest pleadings for help and deliverance? Why does he wish to depart from here, and to be with Christ? Then infant regeneration does not do that which it was instituted to do, to wash away original sin; it is *useless*.

If we avow our belief in original sin, or corruption, are we not compelled to say, that God has not seen fit that we should penetrate into the full depths of its bearings? If we once say that baptism effaces original sin, then the door is open to all the whys, and hows, in these essays. If it effaces sin in infants, what then becomes of the unbaptized? They are shut out from the hope of salvation. And all the apostolic doctors and Augustine the father of the figment to help them, cannot escape the conclusion.

In the early age of infant regeneration, there were only two times in the year when they could be saved from hell, which were Easter and Whitsunday. What became of those infants that died between those two feasts? What folly! What rashness! what pride! what audacity! They had better been silent—where God has said nothing. If ever there was an idle question this is one. As long as the Bible says nothing about it, what means have we of resolving it? It is like the quarrel between the Cordeliers and Jacobins, concerning the “immaculate conception of the Virgin Mary, which has not been settled to this day—nor ever will be. Of what consequence is it to us, whether she was under the empire of original sin or not? Can this circumstance influence our salvation in any way? There was nothig formal on this strange subject before the twelfth century. What do all the councils which have set from Balse to the council of Trent, and from Trent to the one that sat at Rome a year or two ago, know about it? Nothing. The clergy have kept mankind amused by such toys as these,

until the devil could catch them.

The phrase, the kingdom of God, in John iii. 5, means the congregation of God here on earth, and not the kingdom of ultimate glory; for a birth from the grave will precede our entrance into heaven above. So that the mighty fabrick of infant regeneration built upon that verse by catholics and protestants, falls to the ground like the baseless fabrick of a vision. We deny the right of both papists and protestants to add infant regeneration to the word of God; or any other thing. If they have the right to add one thing to the word of God, they have the right to add to it the whole system of Paganism, Mahometanism and Judaism: or to take the gospel from us, and give us the Alcoran in its place. The principle is the same. And hence the protestant principle of adding creeds to the Bible, is as bad as the papistical principle of adding to the word of God,—only they do not carry it as far as the papists do.

I will close with the awful malediction of the sacred Volume. “If any man add to the words of this book, God shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life and the holy city, which are written in this book.”—*Wesley's Translation.*

Yours Truly,

JACOB CREATH.

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### PURIFICATION OF THE HEART BY FAITH.

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Paul, in speaking of the Gentiles, of their acceptance into the kingdom of Christ on an equality with the Jews, says: “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, [at the house of Cornelius,] even as he did unto us [on Pentecost]; and put no difference between us and them, purifying their hearts by faith.” (Acts xv. 8,9.) Now a question has arisen here among some of our brethren, as we have heard, as to *what* this purification of the heart is, and *when* it takes place. Some contend that it means, the purification from the *guilt* of sin, when the believing alien is bap-

tized on his faith, repentance and confession, and receives the pardon of his sins ; while others contend, that it means the purification of the heart from the *love* of sin, when the person believes on the Lord Jesus with all his heart, "having the old man crucified," and the love of sin is destroyed by faith in Him. This last is our own view of this matter, and we believe that of the brotherhood generally, as far as we are acquainted with their views on the subject.

We think that the context as quoted above, in which the expression occurs, sufficiently shows this. The apostle evidently identifies the reception of the Holy Spirit and this purification of heart together ; as he represents it as taking place at the same time. Now if this was the case—and we think it plain that it was—as these Gentiles received the Holy Spirit, in his miraculous effusion and operation when they believed and before they were baptized, they then had their hearts purified by faith. We are told that, "while Peter yet spake these words, the Holy Ghost fell on all them which *heard* the word," and they then believed, as "faith comes by hearing, and hearing by the word of God ;" and hence, "To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins : " that is, after they believe, and when they are baptized in the name of Christ in order to the remission of sins, as we find these Gentiles were. If the cleansing of the heart from the love of sin, can be called a purification of it, consequently this purification must take place when the person believes, and before he is baptized. Paul speaks of purity of heart, when he could have no reference to the purification of the sinner from the guilt of sin, in the latter part of the following passage : "Seeing ye have purified your souls [or consciences] in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another *with a pure heart* fervently."

This brings us to purification of the heart from the guilt of sin ; which we will find to be generally spoken of as the purification or purging of the *conscience* from the guilt of sin. But before we notice this, we will show the distinction that

Paul makes between a change of heart and remission of sins, by using the illustration of circumcision. First, a change of heart: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, [by the gospel,] and not in the letter, [the Jewish law;] whose praise is not of men, but of God." As circumcision means a cutting off, or excision, the reference here is to the cutting off of the evil desires and affections of the heart, by a change of heart—the purification of the heart from the love of sin. Second, remission of sins: "In whom [Christ] ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead: and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses." Here we have the cutting off of the sins, in baptism, or a burial by immersion in water—the remission of sins, "having forgiven you all trespasses," and the purification of the conscience or heart from the guilt of sin. Peter represents it as the purification of the conscience. Speaking of the salvation of Noah and his family in the ark from the waters of the Deluge, he says: "The like figure whereunto, [the antitype,] even baptism, doth also now save us, (not the putting away of the filth of the flesh, [as a Jewish washing,] but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." And Paul says to the Hebrews: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience," etc. Again, speaking of the typical character of the law, and that it never could with its annual offerings "make the comers thereunto perfect," he says: "For then would they not have ceased to be offered? because that the worshippers once purged [or purified should have had no more consciences of sins." Once more: "And

having an High Priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil *conscience*, and our bodies washed with pure water"—illustrations drawn from the sprinklings of blood and the washings for purification under the Jewish law—meaning the purification of the heart or conscience from the guilt of sin, by the blood of Christ as the procuring cause of pardon, and in baptism as the instrumental cause, or that intended to give the obeying believer the assurance of the pardon of his past sins, and his introduction into a state of acceptance, favor, and covenant relation with God.

We could perhaps adduce more quotations of Scripture in point here, but these are sufficient. We have made this subject, we think, as plain as it can be made ; and drawn the distinction between the purification of the heart from the love of sin, and of the conscience from its guilt, so plain that there can be no possibility of making a mistake and confounding the two together.—But there are some results flowing from the doctrine of the purification of the heart by faith from sin in baptism, that we must notice here in conclusion. Such a doctrine must lead either to the Methodist doctrine of justification by faith alone, or to the opposite extreme of remission of sins by baptism alone, of teaching which last we are accused, but wrongly, by our sectarian opponents. If the heart is purified by faith from the *guilt* of sin, then it must be by faith alone ; and if purified from its love in baptism, it must be by baptism alone ; or a change of heart must take place in baptism ; with teaching which last we are also as wrongfully accused by our opponents. But the purification of the heart from the *love* of sin by faith, when the alien believes, and then (afterwards) of the conscience from the *guilt* of sin, when he is baptized, is entirely consistent, involves no difficulty, and is consonant with the teaching of the New Testament.

J. R. H.

Near PADUCAH, Ky. Aug. 17th, 1862.

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Ridicule is no test of truth, as the truth itself may be ridiculed.

THE GOSPEL THE POWER OF GOD UNTO  
SALVATION.

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A DISCOURSE.—BY THE SENIOR EDITOR.

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I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth.—Rom. i. 16.

(concluded.)

With the influence of the various causes to be ashamed of the gospel of Christ, calculated to have their operation upon persons ; the many dissuasives from embracing it ; and the numerous motives for its rejection ; what was the reason, that Paul said he was not ashamed of it ? He has given us this reason : “because it is the power of God unto salvation to every one that believes.” Suppose the apostle had stopped at the word “salvation ;”—then it would have left the subjects of this salvation entirely indefinite, and given us room to speculate upon them, as to their number and character. Suppose he had stopped at the words “every one ;”—then Universalism might have some show of plausibility, one text at least on which to base its groundless theory. And how much better are those sectaries, who tear out isolated passages and parts of passages from their context and connection, thus doing violence to the word of God, in order to bolster up a theory that cannot be sustained by a fair quotation and interpretation of the word of God !

But the apostle is very definite and explicit, both as to the means and subjects of this salvation. The gospel of Christ is the means, and the believer on Christ is the subject. He uses the definite article “the,” which excludes every thing else in the same category. If “the gospel of Christ is “the power of God unto salvation” to every believer, there is no other means and no other power, of which we know any thing. We know from God’s word, that this is the means and this the power, which He has ordained for the the conversion of mankind ; but what He does, separate and apart, from these, whether He uses any other means, whether He makes use of any direct,

naked, abstract operation of the Holy Spirit is more than we know any thing about : and "secret things belong unto the Lord"—not unto us—"but the things that are revealed, unto us and our children, to do them." Our business is only with what is *revealed* unto us ; and God has revealed to us, that the gospel of Christ is His power, the instrumentality which He has ordained to be used for the salvation of the believer on Jesus. Away then with all these theories of the direct abstract operation of the Spirit in conversion ; as there is no authority for them in the word of God—they have no foundation whatever there—but have had their origin in the minds and imagination of men—in the fruitful hot beds of ignorance and error. The definite language of the apostle excludes them all. In illustration : when I say *the* man, or *the* house, I must mean some particular man or house—my language excludes every other as "the *definite* article **THE** limits the noun to a particular object or collection of objects."

But, says one, why do we witness such different effects of the gospel, when preached, if there is none of this direct, abstract operation of the Spirit ? Why is it, that some will be powerfully operated upon, while others will sit as cold and unmoved as stone itself ; and all under the same preaching of the same gospel ? The difference is not in the gospel, but in the persons to whom it is addressed, in the circumstances by which they are surrounded, the influences under which they are placed, etc. In illustration : the woodman goes with his ax to the forest for timber ; and he finds some kinds that he can cut with ease, and that will readily yield to it ; and assume the form he wishes ; while he will find it extremely difficult to cut some other kinds, and that they will not yield at all, or, with great difficulty to it, and be made to take the forms he desires. Now in what does the difference consist ? Not in the ax and the strength of the arm that uses it, for these are the same as to all wood ; but in the nature and character of the different kinds of timber on which it is used. So as to the gospel, and its effects. That and the preacher who wields or preaches it, may be the same in every case ; but the great

difference we witness is in the subjects to whom it is addressed. As the Spirit of God inspired the men who wrote the word of God "by which the gospel is preached," it is "the sword of the spirit," as to its origin or authorship; and when faithfully and effectually preached, it is received by some, circumcises their hearts, slays their enmity to God, and becomes "the savior of life unto life;" while it is rejected by others, and to them becomes "the savior of death unto death."

As the term "gospel" means "good news" or "glad tidings," and as there are different kinds of good news or glad tidings spoken of in the New Testament: as the gospel preached to Abraham; that to the Jews in the wilderness of Arabia; that in the commission in Mark; etc. the gospel of which Paul here speaks is no doubt that which he tells the Corinthians he had preached unto them: the death of Christ for our sins, according to the Old Testament scriptures; his burial; and his resurrection on the third day, according to the scriptures. It was this gospel that Paul told the Romans he was not ashamed of, for the reason that it is the power of God unto salvation to every one who believes. This declaration of the apostle makes the salvation of the gospel possible for all mankind—for all who can believe—and all can who will, who are disposed to receive as the truth the testimony which God has given concerning his Son. Not a nation and not an individual is excluded. The commission runs: "Go ye therefore, and disciple all nations"—"Go ye into all the world, and preach the gospel to every creature." And in the conclusion of the volume of God's revelations to the world in the Bible, we have an invitation in accordance with this: "The spirit and the the bride say, come; and let him that heareth say, Come; and let him that is athirst come; and *who-soever* WILL, let him take of the water of life freely."

"Whosoever will, O gracious word!

Can of this stream partake:

Then let him come, and bless the Lord,

And drink for Jesus' sake!"

The "salvation" here spoken of by the apostle, is the present salvation of the believer on Jesus from his past or alien sins;

as he speaks in the present tense and says, "the gospel is the power of God unto salvation," etc. It is indeed the "great salvation," as it is often called; as the individual is not only saved from the love of sin by faith in Christ, from its practice by repentance or reformation towards God, from its state of condemnation by obedience to Him in baptism, from its guilt by His pardoning mercy, and from its power or dominion by the reception of the Holy Spirit; but he is introduced into a state of salvation, of pardon, of mercy, of the love of God, of the brotherhood of saints, of covenant relation with God, of sonship to him, of fraternal relationship to Christ, and of heirship to the mansions of eternal happiness and glory and of "an inheritance incorruptible, undefiled, and that fades not away, reserved in heaven for all those who are kept by the power of God, through faith, unto salvation ready to be revealed at the last time." But we are not to suppose that this salvation to the believer is unconditional, or on the condition of faith alone; because no other terms or conditions are mentioned along with it. Were this the case, then we would have to exclude repentance, the blood and grace of Christ, and every other accessory or collateral condition required by the gospel! The language of the commission, is not, "He that believeth shall be saved," but, "He that believeth and is baptized shall be saved." Baptism is made as necessary a condition of this salvation, by the word of God, as faith itself. The Lord Jesus Christ has made it a joint condition equally with faith; and "what God hath joined together let not man put asunder." The gospel must not merely be believed, but it must be OBEYED, and "in act and deed submitted to." As there is no promise to any outside of the gospel, so there is none inside of it to any but the obedient believer.

This view is confirmed by what follows the question at the head of this discourse: "For therein [in the gospel] is the righteousness of God [his plan for justifying sinners] revealed from faith [in order] to faith: as it is written, the just shall live by faith," or, "The justified by faith shall live:" an expression said to be derived from an incident in the Old

Testament, when the city of Jerusalem was besieged by the Chaldeans. An angel, it is said, gave a warning ; and all the Jews who *believed and obeyed* the warning, were saved, or escaped the fate that befell the rest of the city, So now, under the Christian Dispensation, all who believe and obey the gospel, are saved from their past sins ; stand justified before God ; and by patient continuance in well-doing, seeking for glory, honor and immortality, will be saved eternally in heaven.

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### GIGANTIC CHARACTER OF THE ANTEDILUVIAN WORLD.

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There were giants in those days. BIBLE

Almost every thing in the antediluvian world, seems to have been on the gigantic order. The organic remains of extinct animals, reptiles, etc. such as were fitted for the antediluvian world, but unfitted for the postdiluvian world, and were therefore not taken into the ark, but left to perish ; go to demonstrate this. The bones of the *mammoth*, *mastodon*, *gigantic lizards*, etc. show that many of the animals of the antediluvian world, were of the most gigantic size—of a size utterly unsuited to the present world ; and while it might require all the vegetable and animal creation, to satisfy their voracious appetites and fill their enormous stomachs—which the exuberant and abundant vegetation of the antediluvian world, was sufficient for—nothing would be able to withstand their power, which would be irresistible, and their capability for destruction almost boundless ! Such would be the character of these enormous animals. Hence, unfitted for the postdiluvian world, they perished at the deluge.

Even man himself appears to have been of this size and character ; as we learn from the following : “ There were *giants* in the *earth* in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old men of renown.” They were not only giants in stature and size, but in crime—monsters in vice and wickedness—in

that early and rude age of the world, when brute force prevailed over reason ; and it was through them that “ the earth was filled with violence.” Whether our first parents and their immediate posterity were of that gigantic size we know not ; but if not, it seems that their descendants soon became such—or at least a large portion of them—under the healthful and genetical influences of that period of the world.

Indeed we have reason to believe, from the great changes which took place in our globe at the deluge ; the change in the atmosphere which precipitated the immense aerial ocean it held suspended, in rain ; the breaking up of the crust of the earth, and the disgoring of the immense internal ocean it contained ; that it was probably of much greater dimensions than it now is. In that case, as the globe contains the same amount of matter it did at the creation, its *specific gravity* must have been much less than now, perhaps not half what it is, or more than *water* ; as we find that the specific gravity of the sun itself, the great centre of the solar system, is only that of water : while that of the planet Saturn is still much less, as it is only that of cork ; but, on the other hand that of Mercury is equal to lead. The bulk of the earth would then have been increased as much again as now—perhaps even more than that ; and the attractive power from the surface to the center, would have been proportionably diminished, which would have favored the greater size of man and animals, and caused them to increase to the gigantic ; as the attractive pressure being diminished, a greater development of the bony and muscular system would have ensued, or been necessary. Hence the inhabitants of Saturn, from its immense size, that of 79,000 miles in diameter, which is eleven times more than the diameter of the earth and its specific gravity, that of cork ; must be of a size as far surpassing man as Saturn, in these respects surpasses the earth !—while those of Mercury as far below the size of man, as its size is less and specific greater ! So that there may not be so much of the fabulous, at last, in the Brobdinags and Lilliputians of Dean SWIFT, in his “ Munchausen,” as might be supposed.

But however these things might have been, and may be now, we find man, as to his present size, organization, etc. as well as the whole animal creation, adapted to the earth as it now is, and to the present sphere of existence upon it. We have an illustration of the effect of attraction on the earth, in the greater activity of children and small persons, and the less activity of very large persons, of the weak, and the aged who have become weakened; and also in the case of large and small animals—of the unwieldy elephant, and the nimble deer and hare.—But of all can it be said: “In wisdom hadst Thou made them all.”

J. R. H.

Near DU-QUOIN, Perry Co. Ill. June 16th, 1862.

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### BIBLICAL CRITICISM.

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#### *Darkening of the Sun and Moon, and Falling of the Stars.*

Ignorance of the symbols of prophecy, has been the cause of, not only real ignorance of the subjects of the Bible, but, of many a pathetic address in the pulpit; and that too sometimes by men whose knowledge ought to have taught them better. How often have we heard the scenes of the day of judgment attempted to be heightened by a glowing description of the darkening of the sun, the moon's being turned into blood, and falling of the stars of heaven to the earth, as if it was all to be real and literal!—when such was not in the mind of the sacred writer at all! Now the stars are generally suns and planets, many of them far surpassing our sun and earth in size; and at distances from us almost inconceivable by the mind of man; and yet, according to the aforesaid preachers, they are all to come rushing to our poor, little planet!—and that too when the attraction of gravity draws them towards other heavenly bodies than our earth! The falling of the stars to our earth, would, according to the laws of nature, (of the attraction of gravity) be an impossibility. “But,” says one, “did't the stars fall once?—a good many years ago, one night?” No, verily, it was the falling of meteors to the earth, called “the falling of the stars;” for, if you will notice, the “seven stars,” and “Job's coffin,” and “the ell and yard,” and all the others are there yet, where they

were, ages before our good old grand mothers were born !

These expressions are what are termed *prophetical symbols*, or figures of speech, denoting the overthrow of the ruling powers, and the governments of earth. The *sun* stands for the *king* ; the *moon*, the *queen* ; and the *stars*, the *nobility* and high officers of government ; while *mountains*, *islands*, etc. represent the governments. Thus in Ezekiel's prophecy, (ch. xxxii. 7, 8,) we have the overthrow of Egypt predicted : " And when I shall put thee out, I will cover the heaven, and make the stars thereof dark ; I will cover, the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land ;" and " they shall spoil the pomp of *Egypt*, and all the multitude thereof shall be destroyed." These are illustrations drawn from the darkening of the sun, in a total eclipse, when it seems to be " covered " over ; and of the moon in a total eclipse, when it has the appearance of blood : and from the falling of meteors, which have the appearance of stars falling. Croly says : " The obscuration of the sun, moon and stars, Scripture emblems of the governing powers ; the earthquake ; the disappearance of mountains and islands ; all applied, by a customary and easy figure, to great political changes, predict a general summoning of the powers of destruction."—CROLY ON THE APOCALYPSE, ON Revelation vi. 12-17.

Isaiah, on the destruction of Babylon, (Isa. xiii. 7, 9, 10,) uses the same figure : " The burden of Babylon, which Isaiah, the son of Amoz, did see "—" Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Again, see Isa. xxiv. 23. Jer. xv. 9. Amos viii. 9. We have the illustration used by our Savior, (Matt. xxiv. 29,) and then by John, (Rev. vi. 12, 13,) in reference to the overthrow of all human government and power, just before the Millennium ; and by Peter, on Pentecost, as quoted from Joel, (Acts ii. 20,) to denote the

overthrow of the Jewish government, by the Romans, when Jerusalem was destroyed: all of which passages, the reader can turn to and see.

J. R. H.

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REFLECTIONS ON DEATH.

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Mortal—all are mortal; I know, I feel, I must die! Death is coming; he has been approaching me year by year, and day by day. The passing hours, and minutes, and seconds, tell me as they fly, he is coming nearer. With an eagle's eye he holds me in view, and with a lion's heart he follows upon my path; in the city or in the country, in the forest or in the field, in the church or at home, by day or by night, he falters not nor wearies! Ah, he will overtake me, and I must die! My last sickness will come—my physician will be calm and silent, he will breath no word of hope—my wife and children will weep around my bed—and I will see the shadow—of him who has so long pursued me fall upon my path—and I shall feel his skeleton hands clutch my heart-strings, while his icy embrace freezes my blood, and the tide of life stands still! All still—only the sobs of weeping loved ones will echo through that chamber where I bowed to the bidding of death. Cold and insensibile shall I lie, while the last vigils of friendship shall be kept for the last night that I shall ever spend in my long and fondly cherished home. And the morning light of another day shall dawn, but I shall not see it. Friends will gather around me and draw aside the curtains to let in the light of day, but I shall not know it. No, I shall be dead! they will shroud me for my burial, but I shall not behold my white apparel. They will lay me in the coffin, and I shall offer no resistance. Familiar friends will gaze upon me there, but I shall not return their look. And those whom I most loved will give their last long look, and gently will the lid be laid over my face and screwed fast, and I shall be shut out from the world in which I lived and moved! Neighbors and friends will gather, and I shall be carried out of my house never more to return. Even my name will pass from it and strangers will dwell there!

The funeral train will move away to the sepulchers of my fathers. And there they will bury me and return to their homes. I shall be alone in the grave; alone shall I slumber. I shall no more speak. Those in whose memories I may live, will often come to strew flowers upon my grave and drop a tear of affection. They will plant the rose, the lillie, and the ever-green, as the emblems of a fragrant and beautiful immortality which they assign me in the Paradise of God. All this will take place with me—yes, all may say with me.

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### ORIGINALITY AND STYLE OF THE BIBLE.

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In simplicity and purity of style and in originality of sentiment, the Bible stands unrivalled. Its purity and eloquence are unsurpassed by any productions ancient or modern. Its material for the exercise of deep thought, for cultivating the taste, for invigorating the imagination, and for eliciting the best feelings of the soul, is rich and exhaustless. Its weighty doctrine, the hopes it enkindles, the fears it arrays, alike prove its divine original.—No *human* composition is so exquisite as *always* to please. Its stores of wisdom are quickly exhausted; the eye soon perceives the end created perfection; but the beauties of the Bible are none the less lovely, though the charm of novelty may have passed away.—He who can read the inspired narrations of Moses with diminished interest, can have no beauty in his own soul. Cold must be that heart which does not kindle at his eloquence, and melt at the pathos.—E. C. COGSWEL.

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TIT FOR TAT.—A Presbyterian gentleman once asked a Methodist lady, in a derogatory manner; “Sister, where did you get your mourning-bench from?” The reply was: “From the saw-mill, sir. It is a slab from the same log from which your anxious-seat came.” The reply was a good one; and as full of truth as of pertinence. The *saw-mill* is the highest authority for them, as neither of them have any authority from the word of God.

H.

## QUESTIONS FOR BRO. HOWARD.

BRO. WRIGHT:—By your permission I would like to ask bro. Howard a question or two, on his article—"Desecration of Lord's Day,"—published in the Septr. no. of the Pioneer.

1. Where do you learn that the Antediluvians were required to keep the Sabbath? or, indeed any body else, before the days of Moses, a period of more than twentyfive hundred years after the world was created?

2. Where do you learn that Christians now, are to keep the First day of the week as strictly as the Jewish Sabbath was to be kept? And,

3. If the Lord's day is to be kept as strictly as was the Jewish Sabbath? where will you get your fire to make "coffee or tea?" as there was to be no fire kindled on that day. See Exodus xxxv. 3. Yours truly,

SAMUEL PORTER.

Near LINDLEY, Mo., Septr. 21, 1862.

PROGRESS OF THE PRIMITIVE GOSPEL IN THE WESTERN PART OF KENTUCKY—TWO PROMISING YOUNG PREACHERS IN THE FIELD—FUTURE PROSPECTS FOR THE CAUSE.

Near PADUCAH, Ky. Septr. 2, 1862.

DEAR BRO. WRIGHT:—On last Lord's day, (the 5th in August.) I attended an appointment at Bethel, near Woodville, in this (McCracken) Co. where I have a regular appointment on the first Lord's day in each month, but which was changed by me to the fifth in August, in order to attend on the funeral occasion of my daughter, on the next Lord's day, the first in Septr. at Antioch church-house, not far from this.

I had the pleasure of meeting with a good congregation at Bethel, whom I addressed from 1 Cor. xv. 1—12, on the resurrection of our Savior. After I was through, bro. MYLES, one of our young preachers, who opened the meeting for me, followed in an earnest, forcible and persuasive exhortation, at

the close of which an invitation was given, when two quite young ladies or girls, daughters of two of our devoted and beloved brethren, came forward, and made the good confession, in order to be buried with Christ in baptism and rise to walk in newness of life. Bro. MYLES was to preach on Lord's day evening and on yesterday evening, and on Monday morning to immerse these two ; and I regretted very much that circumstances required me to return back home, (some 10 or 12 miles,) and prevented my attendance with him on these occasions.

There are two of these young brethren, brothers in the flesh who have commenced preaching, bro. JAMES E. MYLES and bro. ALBERT MYLES ; and they are both young brethren of ability, intelligence and promise. Bro. J. E. MYLES preached for some months for the brethren at Bethel to great acceptance. These two young brethren have been recently to school at the University of Kentucky, at Harrodsburg, Ky. of which, as you are aware, bro. R. MILLIGAN is President, and bro. Dr. R. Richardson a Professor, both of them formerly Professors in Bethany College, Va. The bro. MYLES represent the institution as in a flourishing condition for the times, with a goodly number of students. They are greatly to be commended for endeavoring to obtain a good education, that they may be able to serve the cause of Christ more effectually ; and the brethren should lend them a helping hand in order to do so.

These two bro. MYLES are grandsons of our venerable brother THOMAS, of Graves Co. Ky. who is an own uncle of our bro. J. F. THOMAS, of Trenton, Grundy Co. Mo. a son-in-law, as you are aware, of our venerable brother WILLIAM COLLIER, postmaster at that town.

I am truly rejoiced to see so many young brethren, of talents, education, and promise, in Illinois and Kentucky, coming forward, and buckling on the armor of the Gospel, to do battle in the greatest and best of all causes on earth, and to take the place of the old brethren now in the decline of life, and near the end of their worldly career.

I also learned from these two young preaching brethren,

that at a meeting at Antioch, near bro. W. W. DUGGER's, in the southern part of Graves Co. Ky. not very long since, after an able discourse by bro. Dugger, in opposition to a new-fangled doctrine started thereabouts, of having the heart purified by faith *in baptism* by remission of sins, (which he is engaged in combatting,) and after setting forth clearly and forcibly the true salvation of the Gospel, as revealed in the plan of redemption, twelve persons came forward to confess the Lord and be buried with Him in baptism. He argued and proved from the scriptures, that faith produces a change of heart from the love of sin and the world to the love of God and holiness, and thus "purifies the heart antecedent to baptism;" that repentance or reformation produces a change of conduct; and that baptism produces a change of state. This shows the good effects that follow from a perspicuous and forcible exhibition of the true principles of the Gospel, particularly when made in opposition to antagonistic error, whether that error come from the sects or from our own brethren; as error, is error every where and under all circumstances.

I am also glad to say, that the brethren meet together at Beth el on every Lord's day, to break the loaf and attend to the other ordinances of the Lord's house, notwithstanding the difficulties and troubles of the times; and also at Paducah, where these have been very great, on every Lord's day, at 4 o'clock in the evening, having to occupy the church-house of the Cumberland Presbyterians, (temporarily,) as their own once one of the best in the place, having been so occupied by others, and in such condition, that they cannot use it!

In conclusion I would say to the brethren every where, continue to meet together on *every* Lord's day, as usual, it matters not what may be the times and the circumstances by which you are and may be surrounded, the trials and difficulties to which you may be exposed, nor how *few* may meet together; as too many, we regret to say, have "lost their first love" and "gone back to the weak and baggarly elements of the world"; and they will have not only the appropriation and blessing of the Lord, who has said, "where two or three are gathered

together in my name, there will I be one in the midst of them," but, when these war times are over, and the beams of lovely PEACE shall smile over the land, they will see and enjoy the great advantages resulting from a perseverance in their duty. Let them continue in such a course, endeavoring to "be found "walking in all the commandments and ordinances of the Lord blamelessly," committing their souls to Him in faith hope and love," "in well doing as unto a faithful Creator," persevering until death in doing the will of God, "seeking for glory, honor and immortality;" and they will inherit the rich and enduring reward of eternal life, which He has promised to all such, and to none but them. As ever, your brother in the hope of eternal life,

JNO. R. HOWARD.

BELOVED BRETHREN HOWARD & WRIGHT: Since I last wrote you, I have had 20 additions to the army of the faithful, as followers: 2, four miles south of this place, on the third Lord's day in last month; and 18, on last Lord's day and Monday; 12 of these were by confession and immersion. We had truly a refreshing time. This last meeting was held at Orleans, a small village in the eastern part of Appanoose Co. The prospect at this point is truly good. I have no doubt, that, if I could have continued the meeting, several others would have confessed the Savoir; but we had to give way to a mass meeting. I will visit them again next month. May the Lord bless his church in this the day of her trial.

R. GARRIOTT.

ALBIA, Monroe Co., Iowa, Aug. 28, 1862.

### PURIFYING INFLUENCE OF FIERY TRIALS.

We may have to endure fiery trials; but we know that the furnace is heated, not to consume, but to purify. In the language of Malachi, "He shall sit as a refiner and purifier of silver." Does the craftsman throw the precious metals into the flames, and forget them? They are too costly. He is anxious and careful respecting them. He sits patiently at the door of the

furnace, intently watchful. As soon as he sees his own face reflected from the molten metal within, he knows that the process has been successful, he abates the fury of the flames. So does Jesus watch the furnace of affliction in which his people are being purified, not allowing them to suffer injury and loss, but only waiting to see his own image reflected from their hearts. They come forth as gold seven times purified.

*"Is it I."*

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For the Christian Pioneer.

### OBITUARY.

DEAR BROS. HOWARD & WRIGHT: Our little son, HENRY SMITH, aged 16 months and 15 days, sickened on the 15th day of last month, and after an illness of 7 days of almost unparalleled sufferings, the little captive was set free, and fluttered away in the darkness of one gloomy night, to the spirit land to be at rest forever; free from trouble, pain, and all the dangers that attend the pathway of our dear ones as they pass on from infancy to manhood. Dear brethren, this is one of the severest strokes we have ever been called upon to bear! Will you pray the Lord for us that we may be reconciled to our lot. We find great consolation in the thought, that we are not left to mourn as those who have no hope, for we feel sure that his pure spirit is gone uncontaminated by sin, to God who gave it, as sinless as when it was given. Our blessed Savior said while he was here on earth: "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Without that sentence the christian's hope and consolation would not have been complete. Bless the Lord, O my soul, bless the Lord." I know if the Lord Jesus had been on earth he would have loved the babe; he was a fair and lovely boy, a father's pride and a mother's joy; her life was in the child. I am sure if the Savior would love and bless other children, he will own our little Henry too. I do rejoice in my heart at the prospect of meeting our dear child in heaven; though it is hard to give up the loved one. Lord Jesus keep him until that great day, then wake up his sleeping dust, to meet father and mother with all the saved in heaven.

J. D. WILMOTT.

FAYETTE, Howard Co., Mo., August 4, 1862.

☞ "Chillicothe Chronicle," "Paris Mercury," and "Christian Review," please copy.

J. D. W.

We are personally acquainted with bro Wilmott, and do truly sympathize with him and sister Wilmott, in this painful and most afflictive bereavement! May God grant them strength and grace to bear up under it, knowing that the separation cannot be long, till they will receive their dear child again to die no more.

D. T. W.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., NOVEMBER; 1862. [NO. 6

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## METHODISTIC SANCTIFICATION, AND POSSIBILITY OF APOSTASY.

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The Methodist doctrine of sanctification, or that a Christian can arrive at such a state of perfection as to become entirely free from sin—incapable of sinning—embraces, not only a perversion of the meaning of the term “sanctification,” but is utterly inconsistent with the doctrine of the possibility of apostasy, which they also hold, as well as at variance with the teaching of the Scriptures themselves. As we proposed to discuss it here, we will first consider its inconsistency with the Bible; then notice the texts of Scripture upon which it is based; and, lastly, its inconsistency with the possibility of apostasy. Like most other religious errors, it is based upon the misinterpretation and misapplication of Scripture, the fruitful source of errors in religion, in connection with false or erroneous views of the conditions of pardon and acceptance with God, and the Christian system.

We will, in the first place, remark, that the term sanctification does not mean a state of sinlessness, as this doctrine makes it, by representing the Christian as becoming sinless, or incapable of sinning, when he becomes sanctified; but merely a

separation from the state of an alien to that of a child of God, and acceptance by him as a disciple of Christ. It is not a higher state than that of justification, which means pardon and release from sins ; but is connected with that, and belongs to the same state, the state of the Christian. When Paul says : “ and them whom he called, he justified ; and them whom he justified, he sanctified,” etc : it was the same as to say : “ and them whom he called, he pardoned ; and them whom he pardoned, he separated,” etc. Again : “ but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God ;” meaning : “ ye are washed from your sins by the blood of Christ in baptism ; ye are pardoned in the name of Christ ; ye are separated by the Spirit of our God.”—But we must notice what John says, in his first epistle.

He says : “ If we [Christians] say [at any time] that we have no sin, we deceive ourselves, and the truth is not in us.” This single passage explodes the false doctrine ; and makes the man who holds it self-deceived and destitute of the truth on that point ! Again : “ If we [at any time] say that we have not sinned, we make him a liar, and his word is not in us.” Here he says, that the man who holds it makes the Lord a liar and is without his word in him ! What a grand error then must that be, by which a man deceives himself ; that makes him destitute of the truth ; causes him to make God a liar ; and leaves him without his word in him ! John says again : “ If any [Christian] man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world.” Here the expression, “ if any man sin,” shows the possibility and liability of the Christian to sin at any time ; as also the expression, that Christ “ is the propitiation [offering] for our sins,” as well as for those of the alien world. Indeed, the very term “ Advocate ” implies this possibility, and liability to sin at any time ; for, if there was such a state possible for the Christian, in this world, as that of being sinless, where would be the need of an Advocate, in the person of our Savior,

to plead his cause with God, when he sins ?

Here is the proper place for us to notice the misapprehension by the holders of this doctrine and sectarians generally who differ from us, of the conditions of pardon and acceptance with God—of the Christian plan of salvation—and which causes them to ask us the question: If baptism is for the remission of sins, what must the Christian do when he falls into sin?—must he be baptized again? To this we reply that while *baptism* is in order to the remission of sins, in connection with preceding *faith, repentance* and *confession* that Jesus Christ is the Son of God; when the Christian is so unfortunate as to fall into sin, John has told us here in connection with the above passages, what he is to do: “If we *confess our sins* he is faithful and just to *forgive us our sins*, and to *cleanse us* from all unrighteousness.” *Repentance*, and prayer or confession of sins, is the plan pointed out in the word of God for the Christian, when he sins. Of course this repentance includes the forsaking of sin, as well as sorrow for it. Paul has described it, in one of his epistles to the Corinthians, when on this very subject of Christians’ sinning: “Now I rejoice, not that ye [Christians at Corinth] were made sorry, but that ye sorrowed to repentance [reformation;] \* \* \* For godly sorrow worketh repentance [reformation] unto salvation not to be repented of.” The great mistake of sectarians, in reference to remission of sins to the alien, is making it conditional on “faith alone,” or faith and repentance, in connection with prayer; and excluding baptism as a condition; thus confounding remission to the alien, with remission to the Christian! And because we present the Scripture teaching of *baptism* as a condition to the alien, they ask us the absurd question, if the Christian must be *baptized over*, or again, when he sins! *Prayer* belongs to the Church, and is the privilege of those in it, and not of the sinner or alien. The blind man, whose eyes our Savior opened, was wiser than our modern sectarians, for he said: “We know that God *heareth not sinners*; but if any man be a worshipper of God, and doeth his will, him he heareth.” We will have to say to them, as Jesus said to the Pharisees, in the

same connection from which we have quoted, when they asked him : " Are we blind also ? Jesus said unto them, If ye were blind ye should have no sin : but now ye say, We see ; therefore your sin remaineth." As God will be heard only through Christ, it is not only necessary for him to be addressed in prayer through our Savior, but to become a member of Christ's body, or Church, by entering into and putting him on, in baptism, forming a covenant relation in order to be heard by Him.—We could, had we the space, quote a good many other expressions on the same subject of christians' sinning, to the same import of those we have quoted ; as from James : " In many things *we offend all* ;" " Brethren, *if any of you do err from the truth*, and one convert him," etc. as well as from Paul's epistles, particularly those to the Corinthians, where he has a great deal to say, in reference to their sinning ; but those quoted will suffice ; as, if our opponents will not believe these, they would not believe any we can adduce.

We will now notice the passages on which they base this doctrine of Methodistic (not Scriptural) sanctification. And first, where Paul speaks to the Romans, (chap. vi.) The apostle is on the subject of remission of sins through Christ, and says that " as sin had reigned unto death, even so might favor reign through justification unto eternal life by Jesus Christ our Lord ;" when the Jew asks the question ; " Shall we continue in sin that favor may abound ?—and the apostle replies : " God forbid. How shall we that are dead to sin live any longer therein ?" The very question and remarks of the apostle, indicate the possibility and liability of the Christian to sin. The Romans had died to the love of sin, in becoming Christians ; but that was no proof or argument, of their being placed in a condition, in which they could be free from sinning ; and the apostle proceeds to show them, that from that, and from their having been buried with Christ in baptism, on becoming his disciples, and risen with him, they should " walk in newness of life," and not live in sin as they had done when aliens. After telling them further, that as they had in baptism

been planted together with him in the likeness of his death, they should be also in the likeness of his resurrection, etc. in living this new life, he advances the same reason again: "For he that is dead is freed from sin;" (that is, by thus dying to sin and receiving pardon by their baptism, they were made free from it; and then he adds: "Now if we be dead with Christ, we believe that we shall also live with him;" and: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. *likewise* reckon ye also yourselves to be *dead indeed unto sin*, but *alive unto God* through Jesus Christ our Lord. *Let not sin therefore reign* in your mortal body, that ye should obey it in the lusts thereof." etc. Again, in the 17th and 18th verses, Paul tells them that God was to be thanked, that though they had been the servants of sin, yet, in having obeyed from the heart the form of doctrine which was delivered them—burial with Christ in baptism—they were made free from sin, and became the servants of righteousness. The whole chapter contains a beautiful chain of argument, in favor of baptism for the remission of sins, as well as immersion as its action, and the obligation on the Christian, in dying to sin and submitting to it, as emblematical of the burial and resurrection of Christ, to live a new life, and one as free from sin as possible: and contains no argument whatever, hardly the semblance of one, for the erroneous doctrine we are combating; which, like most other errors in religion, can only be sustained, by tearing or "scrapping" scriptures out of their connection, and perverting their meaning!

We will now notice some passages, in the first epistle of John, that seemingly favor this doctrine. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." That is, he who is born of God will not habitually commit, and go on in sin, as if a sinner or alien; as he is under the influence of his seed," the word of God; and he cannot go on habitually in sin, for the reason that he is begotten of God. Again: "whosoever is born of God *sinneth not*"—does not habitually sin—"but he that is begotten of God keepeth himself [from

sin,] and that wicked one toucheth him not."

As to the possibility of apostasy, which is professed to be held by the advocates of the doctrine we are opposing, not only is it plainly taught in the word of God, but it is utterly inconsistent with that doctrine; for if the Christian can be placed in a situation or state, in which he can be free from sinning, then he cannot apostatize! The very condition itself would destroy or prevent that possibility. If it is possible for him to apostatize, that possibility, or liability, exists at any and all times; and consequently there can be no time when he can be made free from the liability to sin. Either one of the two doctrines destroys the other! J. R. H.

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For the Christian Pioneer.

## INFANT REGENERATION.

No. 6.

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BRO. D. T. WRIGHT—*Dear Sir*: The Episcopal Prayer Book teaches its members to believe that she has "power to decree rites and ceremonies and to settle controversies in matters of faith." Here is the worm at the core, the germ of all antichristianity, and see what fruits have issued from this tree in the "English Hierarchy." That catechism is diabolical in its tendency which teaches children to say, that, by being regenerated in their infancy, "they were made members of Christ, children of God, and heirs of the kingdom of heaven." This is a falsehood, a delusion, and diabolical in its tendency. Prayer Book, page 160. The rites and ceremonies decreed by this sect are her counterfeit ordinances substituted in the place of the institutions of the New Testament. The prayer book is to the Episcopal Hierarchy, what the New Testament is to the Church of Jesus Christ. Those who plead for this prayer book to govern the congregation of Christ, must have a poor opinion of our Savior, who is infalible, infinitely wise, universally good, if they question the sufficiency of the New Testament, to govern Christ's kingdom at all times and places, in all countries and under all circumstances.

Infant regeneration lies deep at the foundation of all anti-christian and national establishments falsely called churches. What is the import and design, the moral lessons taught by infant regeneration? What does it mean? This has been too little attended to by those who practice this human invention. The practice of regenerating infants with the principles adopted and the arguments used in support of it, have measurably set aside the subjects and form of Christ's institution, and in a great measure have obscured and perverted its meaning, so that it is amazing to observe the ignorance which prevails among professors on this subject, though they have the New Testament in their hands. Some persons regard it as giving a name to their child. Many consider it making them Christians; hence their anxiety to have them regenerated betimes—lest they should die pagans. Others who pretend to more knowledge, view it as a sign whereby their children are initiated into the visible church, though they are neither agreed as to what that church is, nor admit them into the full communion of any visible church. Some persons regard it as the seal of some covenant, which they say is made with the parent and his children; yet they are not agreed as to the nature of that imaginary covenant, or whether it entails salvation, or only a right to some outward privileges. The most popular view of it is, that it is the parent's dedication of his child to God, accompanied with a vow or engagement to bring it up in the nurture and admonition of the Lord; which has been done thousands of times as well without infant regeneration as with it, and better too. Others disclaiming dedications, vows, and engagements, make it to be a sign to the parent, that Christ is as able to save his child as himself, and that he must enter the kingdom of God as destitute of any good qualification as his infant is. Thus every one annexes a signification to infant regeneration agreeable to his own favorite hypotheses—whilst all of them have been accommodated to this popish tradition. *But as the Scriptures contain no such an institution, so neither do they give us any of the above meanings of infant regeneration.*

Under the law of Moses, none but the first born male was dedicated to God : see Ex. xiii. 2 12, 13. Numbers iii. 42-46. If then infant regeneration has come in the place of dedication under the law, none but the first born male can be dedicated under the gospel. *Mark that.* No female can be dedicated, none but the first born male.—And if infant baptism or regeneration has come in the place of dedication under the law, then none but the first born male can be regenerated or sprinkled. I saw it stated recently in a newspaper, that Victor Emmanuel would stand godfather for young Bonapart, the son of the Emperor of France, while some Jesuit regenerated him.—What a satire on this divine ordinance ! As Dr. A. Clarke says, “The church of Rome is now built on the foundation of councils and traditions, and lying miracles ; the Popes, in their succession, being only cornerstones.” Note on Ezekiel, xxxvii. 11.

I will name some incontrovertible facts respecting infant regeneration. Facts are hard things ; they are reasons that cannot be gainsayed. Fact the first : What infant regeneration is to one infant, it is to all infants that are regenerated. What ever advantage one infant receives from it, all receive the same from it. Second fact : Of those that are regenerated, many live to adult years, and lead lives of the most stubborn infidelity and abandoned profligacy, and die as they lived. Third fact : If then their original sin had been washed away in infant regeneration, they would have been christians and led christain lives, instead of infidel lives. This is an incontrovertible fact. They would have been sanctified, pardoned and saved, for these blessings are inseparably connected together in the scriptures. Rom. viii. 28-30. There never was, there never will be, a child of Adam lost, that had but one sin of all his sins forgiven him. There never was a child of Adam that had one sin forgiven him that had not all his sins forgiven him. The reason is, the Almighty does not work by halves ; where he begins to work he finishes. He does not resemble a foolish mechanic who begins a piece of workmanship, and after he has blocked it out, or begun to work upon it, throws it away, either from versatility or inca-

capacity to execute it, or perfect it. Such are some of my reasons for disbelieving infant regeneration.

What infant regeneration is to one child, it is to all infants what it is to one that dies, it is to one that lives. Infant regeneration is in substance the same, it confers the same benefit on the child that lives as it does on the child that dies. We must ascertain from those that live, what benefit they receive from infant regeneration, because we can learn nothing from those that die in infancy. Bear with me then, you sons and daughters of the English Hierarchy, and all you infant regenerators of every sect, while I tell you, that I can not find in the annals of your sects, nor in the bosoms of your widely extended communions; facts sufficient to convince me, that your infant regeneration has made your children, the children of God, and inheritors of the kingdom of glory! What charity, what unbounded charity, would it require, to enable any sensible man to believe, that all the infants regenerated in France, England, Spain, Portugal, Germany, Scotland, Ireland, Mexico and the United States, by priests of every sect, were made children of God, heirs of Christ, and inheritors of the kingdom of glory! Methinks I hear some of you say, in the language of the liturgy, "from such, Good Lord deliver us." What a disgrace are a large portion of these to any society professing Christianity! "If any man be under Christ Jesus"—or regenerated—"he is a new creature, old things are passed away, and behold all things are become new." Who can distinguish the boys and girls that have been "regenerated" from those that are unregenerated."

Your friend,

JACOB CREATH.

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### MATTHIAS AND PAUL AS APOSTLES.

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It is contended by some of our brethren, that Matthias was not an apostle of Christ, and that Paul was called by our Savior to fill the place of Judas. Now if Matthias was not an apostle, the other apostles in electing or choosing him to fill the place of Judas, did what they had no authority for from the Lord;

and, of course, he was never recognized by Him as one of the apostles ; and this accordingly is what these brethren contend for. Now we intend to show, by what we consider to be irrefutable argument, that Matthias *was* an *apostle* of Christ, just as much one as Peter, James, or John, and was recognized by the Lord himself as such.

1. It was necessary that the vacancy occasioned by the apostasy and death of Judas Iscariot, should be filled before the day of Pentecost ; and as our Savior did not do it after his resurrection, of course the filling of it devolved on the apostles themselves. Jesus said to them while he was on earth, on the occasion of Peter's asking him what they (the apostles) should have, who had forsaken all, and followed him, speaking in reference to the opening and establishment of his kingdom : " Verily I say unto you, That ye which have followed me, *in the renovation* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel ; " that is, they should be enthroned as law-givers and judges in his kingdom, the spiritual Israel, when that should be set up. Now as this was long before the calling of Paul, if Matthias was not *de facto*, in reality, an apostle, this could not and did not take place !—but we know, as we shall see, that it was so, and that he was recognized as one.

2. That the other apostles, in choosing him, did what they had no authority for doing, has been merely affirmed, but never proven ; and rests on nothing but mere assertion ! Matthias had all the necessary *qualifications* for an apostle, as the language in reference to these shows : " Wherefore of these men which have *companied with us* all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us must one be ordained to be a *witness with us of his resurrection.*" This language was spoken by Peter, to whom our Savior had given the promise of the " keys of the kingdom of heaven," the authority to open that kingdom and set it up ; who was in the habit of taking the lead among the apostles, and who took the lead in this matter.

3. The proceedings were all in the necessary form, according to what was customary in such cases and approbated by the Lord: "And they appointed [or selected] two, Joseph called Barsabas, who was surnamed Justus, [Joseph Barsabas Justus, or Joseph B. Justus,] and Matthias: and they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and *he was numbered with the eleven apostles.*" According to this, it was the *choice of the Lord*, and not of the eleven apostles. They *selected* two of his disciples, having the necessary qualifications; and the Lord chose one of them to fill the vacancy of Judas. It was too in accordance with the *promise* of the Savior to them while on earth, that he would hear them in what they should ask in his name, and that where two or three of them were gathered together in his name, he would be with them.

4. It was the fulfillment of a prophecy never fulfilled in any other case of which we have an account: "Let his [Judas] habitation be desolate and let no man dwell therein: and his bishoprick let another take." It will not do to say, that this was fulfilled in the case of Paul; as we never find any application of it to his case; and if not fulfilled in this case, it remains unfulfilled; and we are told that not a particle of the word of God shall ever fail.

5. Luke, the inspired historian of Acts of Apostles, narrates the case, and all the proceedings, as the word of God, and as recognized by the Lord, according to the Spirit of inspiration, under the influence of which he wrote; and never intimates, nor do we ever find it asserted or intimated any where else, that the eleven apostles acted in the case without any divine authority, or that their action in the premises was not recognized by the Lord; nor do we ever find any where in all the word of God, that Paul, or any one else, except Matthias, filled the place of Judas; which unfulfilled by him, would leave the place forever vacant, and the college of the apostles incomplete!

6. But what should be conclusive on the subject, we find Matthias occupying the place of one of the twelve, on that significant and momentous occasion, the day of Pentecost, when the kingdom of heaven was opened to the Jews, and the reign of Christ began on earth. Notice the language: "But Peter standing up with the ELEVEN," he making the twelfth. A clearer case of recognition of Matthias as an apostle, as one of the twelve, cannot be found, any where in the New Testament. He was recognized as one of the twelve apostles, on that day, by the Lord Jesus Christ himself, who sent down the Holy Spirit from heaven; who, as Peter then said, "hath shed forth this which ye now see and hear." Jesus then recognized him as one of the twelve apostles, by giving him the Spirit, in the same manner and as fully as he did to any of the others which he would not have done had Mathias not been one. The Holy Spirit, too, on that occasion, recognized him as one, in the same way; and Peter also recognized him as one, as well as the other apostles, not only by "standing up" with him, but by saying: "This Jesus hath God raised up, whereof we [twelve apostles] all are witnesses."

7. Matthias is also recognized by Paul himself, as one of the twelve, (in 1 cor. xv. 5,) "he [Christ] was seen of Cephas then of the twelve." As Judas was not one of them, it took Matthias to make the twelfth. And he must also have been recognized as one of them, all the time the apostles abode at Jerusalem, after the day of Pentecost, as without him their number would have been defective, and continued so, and it was necessary for it to be complete, to give validity to their proceedings. As they were to occupy twelve thrones, "at the renovation," on Pentecost, as the law givers and judges in the kingdom of Christ, the presence of Matthias as one of the number was actually necessary; and without him all their proceedings would have lacked the necessary sanction by the Lord!

These arguments we deem *conclusive* on this subject. But we are told, in reference to our seventh and last argument, that Herod killed James, the brother of John, "with the sword;" and therefore the number would be broken. To this we reply

that as the number was complete at the opening of the kingdom to the Jews on Pentecost, that was sufficient; and what the apostles would do afterwards, would be as valid after the death of James as before. It was like the *opening* of a court of law, at which the presence of all the Judges or magistrates is necessary; but afterwards a *quorum* is sufficient for the transaction of the business. Another objection to Matthias' being one of the twelve apostles, is urged from the fact, that we find *no mention* of him *by name* after he was chosen as an apostle. This objection is most flimsy, and indeed has no force, as there are others of the twelve apostles, of whom we find *no mention by name* after the day of Pentecost! That he was one of the twelve then, and recognized as such, is sufficient.

And just as little force has the argument, that Paul was chosen by the Lord, instead of Matthias, to fill the place of Judas! This too is entirely gratuitous, and without any foundation in fact or reality. We never find a word of such a thing, any where in the New Testament! Paul, as we find again and again, was chosen as the apostle of the Gentiles, as he himself also affirms; while the twelve were peculiarly and emphatically the apostles of the Jews; and we never, any where, find Paul mentioned as one of the twelve. He is frequently spoken of as an apostle, and speaks of himself as one as much an *apostle* of Christ as any of the twelve, but not as *one of them*. His mission (which we shall notice in our article\* on the Second Mission of the Apostles,) and his *commission* forbid the idea. It was not necessary for Jesus to appear to Matthias and call him as an apostle, as he had accompanied him from his baptism by John, saw him after his resur-

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\* This article, on Paul and Matthias, was written while bro. Howard was here, and before he left on his tour through Illinois and to Ky.; and the article on the "Second Mission of the Apostles," which he here speaks of, was written some months after he left,—at Scottville Illinois, May 14, 1862,—and has been published in the second number of the current volume, but the promise here made seems to have escaped his memory at the time of writing, as there is no reference to this in it.

rection, was both an *eye* and an *ear* witness of him, and therefore had all the *qualifications* for an apostle ; and his *choosing* him to fill the office, could not have taken place in any other way than it did, as we are aware of, from the Bible. But with Paul the case was different. As he was not one of the disciples of our Savior, while he was on earth, probably had never seen or heard him, and was not a witness of his resurrection, a most important item of qualification ; it was necessary for Jesus to appear to him, and call him to be an apostle. In replying to some in the Church of Christ at Corinth, who it seems were disposed to call in question the validity of his apostelship—who, for aught we know, might have done so on the ground that he was not one of the twelve—he appeals to his having seen our Savior : “ Am I not an apostle ? have I not seen the Lord Jesus ? ” While Peter was peculiarly “ the apostle of the circumscision,” or the Jews, Paul was, “ of the uncircumscision,” or the Gentile.

But there is one circumstance recorded in Acts, which is definite and *conclusive* on the subject we are here discussing. When the question of circumscision was introduced into the congregation at Antioch, by “ certain men which came down from Judea, and taught the brethren, “ Except ye be circumcised after the manner of Moses, ye cannot be saved,” it became necessary for Paul himself, Barnabas, and other brethren, to “ go up unto Jerusalem unto the apostles and elders about this question,” in order to get it settled. We regard this as decisive on the subject of Paul’s being one of the *twelve*, and against it, as had he been one, he could perhaps have settled this question by his own apostolic authority ; but we find that as a common member of the church or a mere church officer, he had to go to the only authorized tribunal, the college of the apostles and the presbytery of elders at Jerusalem, to have it settled.—And here we leave the question of Matthias being an apostle in the place Judas, and of Paul’s being the one to fill his place, having fully settled both by Scripture testimony at least to our own satisfaction.

## HARRIS' GREAT TEACHER.

We take a pleasure in commending a good book of any kind to our readers, but particularly a religious work—one from the reading of which something can be learned, or which is capable of making good impressions upon the mind. It is said to be one of the best evidences of *genius* in an author, and of the excellence of a work, whether in prose or poetry, for it to bear a re-reading, or re-perusals, with zest and interest. We love to read a book, that we can read again and again with pleasure and profit. The Scriptures of Divine truth are eminently of this character—not only on account of their containing the plan of salvation; revealing God to man, and man to himself; an eternal existence beyond the grave, of happiness or misery, and teaching man how to secure the former and avert the latter—but on account of their intrinsic excellence, and their containing the works of genius of the highest order, inspired and sanctified, and directed to the noblest aims, and objects of the most sublime and enduring character.

Of works—uninspired productions, we mean—of the character of which we have been speaking, is the GREAT TEACHER of Harris, the author “Mammon,” a prize essay, “Man Primeval,” etc. containing “Characteristics of our Lord’s Ministry,” while on earth. It is one of the few favorite works with us, which we can pore over again and again, with fresh delight. It is a common sized duodecimo volume, of 437 pages, which almost any person can purchase. That the reader may have an idea of the book, we will notice its contents: 1. *The authority of our Lord’s teaching*; 2. *The originality of our Lord’s teaching*, under seven distinct heads; 3. *The spirituality of our Lord’s teaching*; 4. *On the tenderness and benevolence of our Lord’s teaching*; 5. *The practicableness of our Lord’s teaching*.—But one single extract, taken almost at random, will sufficiently show the style and character of the work:

“It is the boast of philosophy, that any accession to our knowledge is sure, sooner or later, to make itself felt in some general application and benefit. Every additional truth which

the gospel has brought, is an additional principle of holiness, a fresh element of virtue ; it is, in effect, the addition of a new *mechanical power* for accelerating the motion of the world towards God. It is the pride of physical science, that it can lead the elements captive subduing, the most powerful energies of nature to its purposes, and employing them in a variety of useful ways. Spiritual triumphs analogous to this, are familiar unto salvation to every one that believeth. It turns the wrath of man into a song of praise worthy the harps of heaven. It takes the passions, the most intractable and unapproachable human passions, yokes them to the car of duty, and henceforth they run in the way of obedience, proud to grace its triumphs. From elements of vice and wretchedness the gospel forms a *new creature*, instinct with God. These are its ordinary effects ; but not only does it retain all its original applicability and power unimpaired, it only wants occasion to develop energies of unimagined value, and to fill the world with wonders of grace."

We advise every one who can, to procure and read this volume, if they can do so conveniently.

J. R. H.

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BIBLICAL CRITICISM. NO. VII.

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THE EARTH STORED WITH FIRE AGAINST THE DAY OF JUDGMENT.

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"But the heavens and the earth, which are now, by the same word [of God] are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.—2. Peter iii, 7.

There is a new translation of this passage, which gives some difference of meaning to it, and throws new light upon it. Cummings, in his "Great Preparation," says of it: "Of the words of Peter the translation may be amended, and so amended, be more just to the original. The Rev. E. B. Elliott, author of the able work, the "Hora Apocalyptica," remarks that these words ought thus to be literally translated:—"The heavens and the earth which are now, are by the same word

stored with fire, being reserved unto the Judgment and perdition of ungodly men.”

Cummings then goes on to remark, and his comment is such a good one that we extract it as one of the best we have seen explanatory of the passage, as well as confirms on the subject he discusses: “Just as the earth of old was stored with waters, [filled internally with water] whose fountains broken up overflowed the earth, so by the same word the earth, now stored, treasured up, or charged with fire, is ready, when the repressive force is withdrawn, to burst forth, to burn up all things, and to cause the elements to melt with fervent heat. Let us hear, also, how truly *science* justifies—if, indeed, one may venture to use such a word, for we are sure the Bible is right—the words of God, or rather discovers by its own researches how accurately Scripture speaks when it refers to material facts. A very eminent Christian geologist, Professor Hitchcock, makes the following remark;—“Wherever in Europe or America the temperature of the air, water, rocks, in deep excavations has been ascertained it has been found higher than the mean temperature of the climate at the surface, and experiments have been made in hundreds of places; it is found that the heat of the earth increase rapidly as we descend below that point in the earth’s crust to which the sun’s heat extends. The mean rate of the increase of heat has been stated by the British Association to be one degree of Farenheits thermometer for every forty-five feet: at this rate all the known rocks in the earth would be melted at a depth of sixty miles.” This is the deduction of science. The instant you pass into the earth’s crust beyond the reach of the sun’s warming beams, you find that every forty-five feet you bore down, the temperature increases by one degree of Farenheits thermometer; and the calculation is—not a calculation that is rash, but a certainty, I mean if there be any truth in reasoning by analogy—that, assuming the heat to rise one degree every forty-five feet you bore down, if you could bore a depth of sixty miles—which is a very little bit of the crust of the earth compared with its diameter of 8000 miles—we should find every thing we know,

iron, copper, silver, gold, granite, rocks, melted and reduced into liquid lava. Here is the illustration from science of what is stated here, that the earth is stored with fire. In fact, our earth is, in plain words, a *charged shell*. We live upon the shell, that we call the crust; we scratch that shell that it may produce a little cereal food for us and ours; but the whole vast interior, upwards of 7000 miles diameter, and therefore 21,000 miles inside circumference is all one vast ocean of molten rock molten metal, liquid fire. All science shows, in the words of Peter, that the earth is charged, or stored, with fire against the day of judgment and perdition of ungodly men."

J. R. H.

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#### REVERSAL OF THE CALAMITIES OF THE FIRST ADAM IN THE RESSURRECTION BY THE SEC- OND BDAM.

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We have also an evidence of the same possibility in the resurrection of the body. What is said of it? "This mortal shall put on immortality; this corruptible shall put on incorruptibility." Now I do not see any more difficulty in believing that I shall live on a holy earth, and breath a holy atmosphere, than believing that I shall live in a material body, and that material body as pure and perfect as an angel in heaven. Therefore I believe not only of the body but of the earth, that this mortal earth shall put on immortality; this corruptible earth shall put on incorruptibility; and then shall be brought to pass that saying, "Death is swallowed up in victory; O death, where is thy sting? O grave where is thy victory?" And very cautious, too, and very studied, are the words of the Psalmist; for what does he say? "Of old thou hast laid the foundations of the earth, the heavens are the work of thy hands; they shall perish;" the same word [perish] that Peter applies to the earth under the action of the flood, "The world that then was, perished;" "They shall perish, but thou shalt endure." Now mark what follows: "Yea, all of them shall wax old as a garment, and as a vesture

shalt thou change them, and they shall be changed ; ” not annihilate them, and they shall be annihilated ; but “ change them, and they shall be changed.”—*Cummings*.

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“ CHRIST SENT ME NOT TO BAPTIZE.”

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For Christ sent me not to baptize, but to preach the gospel.—1<sup>st</sup> Cor. i. 17.

We have heard this passage quoted for the purpose of proving that baptism, preceded by faith and repentance, is not a condition to the alien, in order to the remission of sins. It is argued, that if baptism were necessary, Paul would have been sent to baptize as well to preach, but he says that Christ sent him *not* to baptize, therefore, baptism is not necessary.

True, he says that Christ sent him not to baptize, but to preach ; and does that prove that baptism is not necessary ? What, if he was not sent to baptize ? the other apostles were, and they did baptize, and that too, for the remissions of sins. “ Go ye, therefore, and teach all nations, baptizing them,” etc. This is the language of the Lord himself, in the great commission under which the gospel was preached to the world, and it authorizes baptism just as much as it does teaching or preaching ; and the first sermon ever preached under this commission, was followed by baptism, and that too, as we have said, for remission of sins. When the discourse was concluded, They cried out “ to Peter and the rest of the apostles, Men and brethren, what shall we do ? And Peter answered and said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins,” etc. ; and “ they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.”

And what if Paul was not specially sent to baptize ? we see that the other apostles were, and that they did baptize ; and further than that, they always did it, wherever their preaching was received. As in the commission, teaching and baptizing were joined together by the Lord himself, so in the execution

of that commission, they were never separated ; not even by Paul himself, for he either baptized the Jailor and his family, with his own hands, or had it done, and that too, at the dead hour of night, between twelve and one o'clock ! and whether he was sent to baptize or not, he must have regarded it important, and not only important, but actually necessary, or else he would have waited till daylight, when he could have seen better how to baptize them. But it was not then as it is now with many,—preach to-day and baptize to-morrow or next day, next week or next month ; but they were baptized " the same day " or " the same hour." Of the Samaritans it is said : When they believed Philip's preaching " they were baptized both men and women ; " and as soon as Philip and the Eunuch came to water, Philip baptized him. And Lydia and her family who had gone out to a prayer meeting near the river side, hearing Paul preach, believed and were baptized, and then took the apostles home with them to entertain them. Now why all this haste in receiving baptism, if it was not necessary !—indeed, if it was not actually essential ? No man can account for this, except on the principle that it was an essential condition to their salvation—the remission of their sins.

If baptism did not belong to Paul's mission, why were his converts baptized with such haste after they believed ? It matters not whether he was specially sent to baptize or not, it is a fact that cannot be disputed, that every convert he ever made or that ever was made under his preaching, were baptized, and that too without delay, which is proof positive, that he never taught that any man or woman might neglect it with impunity. And how could he teach it, when he tells us in his own case, that the Lord, in answering his inquiry as to what he would have him to do, told him to " arise and be baptized, and wash away his sins, calling on the name of the Lord." Then, the Lord taught Paul to be baptized, and wash his sins away, and we may well conclude, that he taught others as he himself had been taught ; hence we need not be surprised at the Jailor, nor Lydia, nor the Corinthians, for being baptized so soon after they believed. Nor need we be surprised at Paul's doing

that which he says he was not sent to do—baptize, for he tells of certain whom he did baptize—it was necessary to be done—could not be put off—such a thing was not known in his day—and, possibly there was no one else to baptize them, and he did it himself, though not specially sent for that work, but *rather* to preach the gospel.

He thanks God that he had baptized only certain ones whom he names, lest any should say that he had baptized in his own name, and thus make him a party to the very thing he was condemning, divisions among the brethren. And then, lest some might infer, from what he had just said, that baptism was not necessary, he immediately] adds the reason why he had not baptized more ; not that it was unimportant, unnecessary, a nonessential ; but that Christ sent him *not* to baptize but to preach ; his great mission, his chief or principal work, was *rather* to preach than to baptize ; as others of inferior rank could baptize as well as he, and who had more time to attend to it than he had.

Paul’s language, that “ Christ sent him not to baptize but to preach,” has nothing to do with the design of baptism, proves nothing, as to whether it is necessary or unnecessary, whether men can be saved with it or without it. The most that can be made out of it is, that he himself had no authority to baptize ; yet who is prepared to prefer such a charge against the apostle ? But even this was not what he meant. The meaning is, obviously, that Christ sent him *rather* to preach, than to baptize. And to this agree all the authorities we have ever seen. There is a peculiar form of expression, which occurs in many other places in the scriptures, very much like the above ; let us notice a few similar passages and all will be plain.

God has ordained respecting man that in the sweat of his face he shall eat bread, and in the Christian institution it is ordained that they that will not work, shall not eat, and yet the Savior tells us plainly, “ to labor *not* for the meat that perishes, but for that which endureth unto everlasting life.” Would any sane man attempt to argue that labor was not necessary now, and quote this passage to prove it ? and also refer to what the

Savior said in another place, "take no thought for to-morrow," as to what "you shall eat, nor what you shall drink, nor wherewithal you shall be clothed," to justify his idleness? notwithstanding it is said, that he that will not provide for himself and those of his own house or family, has denied the faith, and is worse than an infidel. Who would understand the Savior as setting aside all these injunctions to labor and industry, and instituting a system of idleness? and yet according to the principle adopted to set aside baptism as not essential, from what Paul said, he would be so understood!

And again; Children are commanded to love and honor their parents; yet the Savior says except a man *hate* his father and mother, he cannot be my disciple. Does this set aside the obligation to love and respect our parents, as a nonessential? that we may be disciples of Christ! It does, just as plainly as what Paul says makes baptism a nonessential. There are many other similar passages to which we might refer, but these will be sufficient at present.

Now how are we to understand and reconcile these seemingly conflicting passages. Very easily; the following rule of interpretation will explain them, and all similar passages wherever they occur in the Scriptures. Let the reader remember it: *Where two things are spoken of and a preference expressed, the one preferred, is affirmed and the other denied.* Now in the first instance, preaching and baptism are both spoken of, and as preaching has preference, as it is essential to faith, "for how can they believe on him of whom they have not heard, and how can they hear without a preacher," and as faith is essential to baptism--must go before it--for it is impossible to please God without faith, preaching is affirmed and baptism denied. In the second example the present and the future are both brought to bear upon the mind, and however important the food may be, that sustains our temporal life, yet that which conduces to everlasting life is far more important, and is here affirmed and the other denied; "labor *not* for the meat perishes, but for that which endureth unto eternal life." And though we are under strong and lasting obligations to love and respect our parents, to

love our children, husband and wife, yet Christ is above them all, and has preference in every consideration of the kind, and where these claims come between us and Christ, we should not hesitate as to which side to take. So important are his claims above all others, that this preference is expressed in the most emphatic language: "Except a man hate his father and mother, his wife and children, yea, and his own life, he cannot be my disciple;" unless he prefer me to all these, he cannot be my disciple.

D. T. W.

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### THE BIBLE THE CHRISTIAN'S ONLY CREED-BOOK.

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It was the great STILLINGFLEETE of England, we believe, the author of the "Irenicum" and of the "Origines Sacra," which last is said to be the ablest work on the evidences of the Christian religion ever written, who is said to be the auther of the great Protestant principle—"The Bible, and the Bible alone, a sufficient rule of faith and practice for Protestants." Not only the letter, but the very spirit or principle of such a declaration, excludes all other creeds and confessions of faith.—all human-devised and men-made creeds—and consigns them "to the moles and bats," of the earth and its dark caves! We cannot take the Bible and these creeds at the same time. We might as well attempt to serve two masters; and we are told by the Savior, that "no man can serve two masters," at the same time, "for he will either hate the one, and love the other; or else he will hold to the one, and despise the other." So the Christian cannot hold to the Bible as his creed, and a human-devised, man-made creed, Discipline, or Confession of faith, at the same time; as he must either reject the one or the other from holding supreme control over his mind. If he holds to the Bible, then he must reject the creeds, and *vice versa*.

One of the great arguments for creeds is, as bonds of union, to hold Christians together. But it is not as bonds of *Christian* union, the only kind of union prayed for by the Savior

and enjoined by the apostles ; but as bonds of *sectarian* union, to hold the members of the same sect together. Viewed in this, their true light, they are adverse to real Christian union ; as they make and foment divisions among Christians, rear up impassable barriers between them, walls of separation and division, and keep them apart. Thus they are in direct violation of the prayer of the Savior for union. They make a Procrustes' bed for the convert like the iron bedstead of that tyrant, by which he must be measured; and if found too long for it, he must be cut off and shortened so as to make him fit ; and if too short, he must be stretched so as to make him come up to the " Standard " of measure.—Such are these creeds.

For three hundred years after the days of the apostles, the primitive Christians had no creed but the Bible ; and it was found sufficient to keep them united, and to keep out heresy ; and if sufficient for these purposes then, it is sufficient for them now ; and we therefore need no other creed-book but that. It was not until apostasy intervened, and divisions took place, that creeds became necessary and were made ; and they have since multiplied in the ratio of the corruptions of the Christian religion and these divisions among its professors. They are now among the principal causes or sources of division and disunion ; and will continue to be until taken out of the way ; as they prevent Christians from coming together on the Bible ; which they would soon do, were all these, and the errors they contain abolished.

This brings us again to " the Bible, and the Bible alone," as the Christian's only creed-book. It is plain that there never can be any real Christian union, and that the Savior's prayer for union cannot be answered, and consequently the conversion of the world cannot take place, until these human creeds are all abolished. As proof of these things, none of the members of any of the different sects, much less all of them, would be willing to take any one human creed, and unite under it. But all are willing to take the Bible as their creed, unite under that, and be governed by it ; and hence our proposition is true, confirmed and proven, that " the Bible, the Bible alone," and

we may add, "nothing but the Bible" is the creed-book of Christians. It is too an infallible creed—without fault or defect—and that cannot be added to or taken from.

J. R. H.

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BIBLICAL CRITICISM. NO. VIII.

THE EFFECT OF CORRECT AND INCORRECT POINTING, OR PUNCTUATION.

There is a great deal more in the effects of correct and incorrect pointing or punctuation, than might be supposed by those who have never noticed the subject. We will give one example from the Old, and one from the New Testament.

THE TREE OF LIFE, AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil—Gen. ii. 9.

While all Bible readers must admit that there was but *one* tree of knowledge of good and evil, the rendering and pointing here would make but *one* tree of life, which would be inconsistent with the definite manner in which Eve spoke, when tempted by the serpent to eat of the forbidden fruit: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of *the* tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Here is but one single, specified tree, in the midst of the garden—consequently there could be no definite, particular tree of life; and this a correct pointing of the passage above will show; with such changes as the pointing requires:—

"And out of the ground made the Lord God to grow, every tree that is pleasant to the sight, and good for food, and a tree of life; also in the midst of the garden the tree of knowledge of good and evil."

This would make but one single, interdicted tree, that of the knowledge of good and evil, in the midst of the garden; while the tree of life consisted of a class of trees not one of which was in the midst of the garden, possessing health-preserving and

life-perpetuating qualities. It is spoken of as one, using "one of a kind," to denote the whole class or species; as we say "*the apple tree*" to denote all apple trees; and as, when we say "man" sometimes, we mean all mankind—using one to represent all. But that there was more trees of life than one, we can learn from the book of Revelation, where John saw the New Jerusalem: "In the midst of the street of it, and on either side of the river, was there the tree of life which bare twelve manner of fruits, and yielding her fruit every month," etc. This is an illustration taken no doubt from the garden of Eden with its rivers; and shows that there was more than one tree of life there—a class, a quantity of trees. And even after Adam and Even sinned and fell, could they have had access to the fruit of the tree of life, and eat of it, they would have continued to live on, as it would by its properties, when eaten, have kept their physical constitution repaired, and kept them in eternal youth and vigor. But as sentence of physical or temporal death had been pronounced upon them, it became necessary to put them under the conditions of it: "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken: So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned everyway to keep the way of the tree of life?"

J. R. H.

#### BEING INSTANT IN SEASON—OUT OF SEASON.

Preach the word; be instant in season out of season; reprove, rebuke, exhort with all long-suffering and doctrine.—2 Tim. iv 2.

The difficulty here is, how Timothy could be instant in season and out of season, at the same time. We can easily understand how he could be instant in season, in taking advantage of opportunities and things when seasonable, or at seasonable times. But how he could be instant out of season, when none of these offered, seems to involve something like an inconsistency. It looks too much like attempting to do things,

requiring means and opportunities, when none of these offered. But let us change the place of the semicolon, and the difficulty vanishes :

“ Preach the word ; be instant in season ; out of season, reprove, rebuke,” etc. That is, Timothy must be always ready when persons, times and things are seasonable, or “ in season, to take advantage of it in order to effect good, and keep them in season ; but when out of season he must reprove, rebuke, etc. in order to bring them into season again. That it was the persons in reference to whom Paul was giving Timothy this charge about preaching the the word, and not Timotny himself, who were spoken of by him as being “ in season ” and “ out of season,” is evident from what follows. After telling him to “ reprove, rebuke, exhort, with all long-suffering and doctrine,” he continues : “ For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap up to themselves teachers having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.” These are the reasons that Paul gives to Timothy for preaching the word ; being instant in season, and out of seaon to rebuke, exhort, etc. The manner in which this is to be done is worthy the tention of all Christain preachers—“ withall long-suffering and doctrine,” or teaching. Hence, in another place, he exhorts Timothy to “ do the work of an evangelist,” and to endure hardness as a good soldier of Jesus Christ.”

J. R. H

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## READING THE BIBLE AND STUDYING THE WORD OF GOD.

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I would not wrest a single syllable of this precious word ; but I am afraid that we read the Bible with a sort of vague general and misty apprehension of its meaning ; and that we do not attach to it what I believe to be its sublime prerogative—that every word that is implored in this book is, all circumstances, all ages considered, the very best, and the choicest, and most significant. I believe in the verbal inspiration of

the word of God : and therefore I take God's word and I study it. I treat it like a precious gem ; I set it in every light ; I look at it at every angle ; I put it in every point of view, and at every distance ; and the longer I study it, the more I see it reflecting and flashing forth the lights of that kingdom which shall never be moved.—*Cummings.*

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BLESSINGS OF THE GOSPEL.

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These are so numerous, so various, so exalted and refining in their nature and character, so precious and glorious, as to surpass the greatest expectations, and to be almost beyond the highest conceptions of the human mind. The higher we rise, and the more exalted we become through its influence upon us, the more they multiply to our minds, and the greater, grander and more glorious do they appear. It brings light to those in darkness, liberty to the bound, rest to the weary, hope to the desponding, courage to the cowardly, strength to the weak, release to the captive, pardon to the guilty, salvation to the lost and life to the dead ! It takes man by the hand, lifts him up "out of the miry clay" of sin and degradation, the slough of ruin and debasement, and the abyss of darkness and corruption in which he had been placed by sin ; "places his feet upon the rock of ages," where the light of the Sun of righteousness, beaming from Heaven, can irradiate his benighted mind ! It looks off from these dark, unhappy lowgrounds of sorrow, pain and death ; to the eternal hills of heaven, the mansions of immortality, and the throne of God in the palace royal of the Universe ! It unrolls the prophetic volume of the past ; reveals its mysteries ; and, lifting the curtain of the future, points to an endless world and an eternal existence beyond time and the grave !

But the promises of the gospel, how vast, how animating, how inspiring, how transcendent, how sublime and glorious ! It promises man in the place of this world, with its troubles and vanities, a world that, not only shall as for surpass it as eternity transcends the brief span of time, but which shall be

endless in its duration ; in the place of its transient and evanescent joys, it promises him "pleasures forevermore," infinitely surpassing them in every respect, that shall never pall, and of which he shall never grow weary—

"A perpetuity of bliss is bliss,"—

—is bliss indeed ; instead of a body mortal, decaying, and liable to pain and death, it promises him one spiritual, undecaying, impervious to pain, and immortal, that shall never die ; instead of an inheritance corruptible, defiled, and fading, it promises him one "incorruptible, undefiled, and that fades not away ;" instead of the uncertain, worthless and evanescent riches, honors and glories of earth, it promises him

"Riches above what earth can grant,  
And lasting as the mind,"

and honors and glories as exalted above all that earth can offer as they are unfading, durable and eternal as heaven itself ! Truly may it be said of what the gospel offers : "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things that God hath prepared for them that love Him." And these are offered to all without money and without price," on conditions of that gospel. These are : Believe, obey and live ; the reverse : Disbelieve, disobey and die forever ! Who would not accept them on such easy terms as these ? Who would not drink of the water of life, which runs so freely for all ?

"Come and accept for Jesus' sake,  
And drink, adore and bless."

J. R. H.

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DAMASCUS.

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This is said to be the only one of all the noted cities of antiquity, that has remained as it was through all the changes of succeeding generations. for more than 2000 years, and ever since the days of the apostles. We have an older brother, residing in Nashville, Tenn.—or was when we last heard of him—who visited Damascus, as well as Jerusalem, some twelve years ago,

and since his return informed us of this fact ; and that “ the street called Straight ” (the other streets being *crooked*, we suppose, from the name of this) was still there as in the days of Paul the apostle.—This is confirmed too by Cummings, in the introduction to his “ Great Preparation.” He gives a most interesting notice of this ancient city as follows :—

J. R. H.

“ Damascus is alike one of the oldest and most remarkable cities of the nations. It has remained the spectatress<sup>o</sup> of the events, and scenes, and changes of four thousand years. It has formed a part of Babylon, Nineveh, Persia, Greece and Rome. It prospered under each, and it survived them all. The Osmanlis decrepit, and dying, and guilty, are its present rulers. It is situated on the banks of the ancient Abana, which descends from the heights of Antilibanus, and flows eastward across the plain on which Damascus now stands. The river fills the intersecting canals, and supplies the fountains, and adds beauty and fertility to the plains that stretch away from the city. Minarets and domes and gilded crescents rise up from the city in great numbers. Gardens and orchards extend eastward on both sides of the Abana, or modern Barada, of the richest luxuriance. On the streets of this city may be seen specimens of every race—the Turkish effendi, the Damascus merchant, the Druse shah and Kurdish shepherd, the Bedouin and the fierce Albanian. In its bazaars are displayed embroidered silk and scarfs and carpets, and inlaid ornaments from Persia, shawl from Cashmere, and weapons of war richly ornamented

“ Here still exists “ the street called Straight,” referred to in Acts ix. 11. Here also is the very spot on which St. Paul was let down in a basket in order to escape the fury of his enemies. The house of Annias is now a chapel for the *terra santa* monks. The whole population of Damascus amounts to upwards of 150,000, of which 74,000, are Mahometans, 14,000 Christians of various confessions, 5,000 Jews, and the rest Druses—strangers, slaves, travellers. The Mahometans, are licentious, sickly, short-lived, and intensely fanatical, spending their whole life in visiting the harem, the mosque,

and the bath. Their conversation is filthy and impure, and it is so among males and females. There is neither justice nor truth among these hypocrites, fanatics, and sinners.

“The Christians have been rapidly increasing in numbers, in wealth, and influence, having long enjoyed a substantial protection from the English consul. There are too Patriarchs, a Greek and a Greek Catholic—the latter aided by Russian contributions. Protestant missions have also been conducted for many years, not without success. The Jews in Damascus are very rich, and have hitherto enjoyed protection under European Consuls.”

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### THE LAST GREAT CONFLAGRATION.

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The heat will be so intense, that the granite shall be not burned up, but melted; the metals will not evaporate, but will melt, just as it has occurred before in some of the great geological epochs, so it will occur again, only on a grander scale and in an intenser degree; and the elements, the basis, the skelton of the earth, shall I call it, that which is the very foundation of the earth shall not only dissolve, but shall melt with fervent heat. Well, then, these very words, so scientifically correct, justify the inference I have already drawn, that the earth will not be annihilated. He says part of it will be molten, but not annihilated; the ore will melt, the dross only will ascend like smoke, and disappear forever; this earth shall be disentangled of the curse that crushes it, for it was once holy, beautiful, prolific, happy; but now it is under the curse, oppressed and groaning, longing, as the apostle says to be emancipated or delivered. [Rom. viii. 22. 23.] All sin, all curse, all thorn, all thistle, all poison, pestilence, plague, disease, deterioration, that have penetrated or pervaded it, will disappear; and it will become, after its baptism, [in fire,] the most beautiful orb in the universe.—*Cummings.*

Earth by angel feet be trod,  
One great garden of our God.—*Croly.*

## BIBLICAL CRITICISM. NO. IX.

## NEED OF A REVISION OR A NEW TRANSLATION.

There are a great many passages in the Common Version of the Bible, which, owing to the *changes* in the English language, that have been going on during the long period of time which has elapsed since that translation, commonly known as "King James' translation," was made, and to the want of facilities possessed by the translators, have become obscure in their meaning changed it, or have come to have no meaning at all! Hence the great need of *revision*, or of a new translation; and which led us to hope so much from the *Bible Union* of New York and its auxiliary, the *Revision Association*; but which hope has been frustrated by the *apparent* attempt of Dr. CONANT, the reviser of Matthew, to hold on to the sectarian name of "Baptist," by retaining it after the name of "John the immerser," in palpable violation of the rules by which the board of revisers were to be governed! Hence our brethren, after paying thousands of dollars of their money into these Societies, have generally dropped them, and are disposed to have nothing more to do with them! And nothing but a *translation* of the original word, in the *final revision*, can redeem the *Bible Union* from this imputation of *sectarianism*, and restore it to the confidence of our brethren.

Bro. A. Campbell has, in his Preface to his new translation of the New Testament, published by him, given a sufficient reason for one in the first and a single line: "A living language is *continually changing*." This, as a *proposition*, is followed by a logically and beautifully expressed chain of reasoning and illustration: "Like the fashions and customs in apparel, words and phrases at one time current and fashionable, in the lapse of time become awkward and obsolete. But this is not all. Many of them, in a century or two, come to have a signification very different from that which was once attached to them. Nay, some are known to convey ideas not only very different from, but contrary to, their first signifi-

ion. And were it not for books and parchments which preserve, from one generation to another, the language of the dead and transmit from father to son, the words and sentences of past times, it is not improbable that, in one generation, a living language would undergo as many mutations, and admit of as many innovations, as it now does in two or three hundred years. Books written in a style that obtains the reputation of being both correct and elegant, serve to give stability to language. They are to language, what strong holds and fortresses are to a country. Yet even these the cankering hand of time moulders away, and they cease to be a defence against invasion and revolution. And books, however reputable as the standard of a living tongue, and however much read and admired, are unable to maintain a long controversy against the versatility and love of novelty, characteristic of the human mind."—These arguments and illustrations amply demonstrate the necessity of a *new translation*, or of a good and impartial *revision* of the Common Version. Until the last can be obtained, let the brethren hold on to the new translation of bro. CAMPBELL.—We now give a *biblical criticism* on the following passages :—

“ MEN AS TREES WALKING.”

“ And he cometh to Bethsaida ; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand and led him out of the town ; and when he had spit on his eyes, and, put his hands upon him, he asked him if he saw ought [any thing.] And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly.”—Mark viii. 22—25.

Such is the account we have of the opening of the eyes of this blind man by our Saviour. But the expression by him, “ I see men as trees, walking,” as in the Common Version, is unintelligible, and conveys no meaning. Now turn to bro. Campbell’s new translation, and it reads, “ Having looked up, he said, I see men, whom I distinguish from trees only by their walking.” This renders it entirely plain and intelligible. The man’s sight was at first but imperfectly restored, so as to see objects in that indistinct manner that he could only distin-

guish a man from a tree by his walking—as we sometimes see objects in the dim twilight. Jesus then “laid his hands upon the man’s eyes, and made him look again. And he was so perfectly cured as to see every object clearly.”—We give another example :

“ WE DO YOU TO WIT OF THE GRACE OF GOD.”

“Moreover, brethren’ we do you to wit of the grace of God bestowed on the churches of Macedonia,” etc.—2 Cor. viii. 1.

Now no reader, not acquainted with the original, or who has not seen a correct translation of it, can make any sense out of this passage ! But turn to the new translation of bro. Campbell, and it is made plain :—“ Moreover, brethren, we make known to you the charity of God which is given by the congregations of Macedonia,” etc.

While this substitutes the plain language, as now used by us, for the obsolete words of the Common Version, it gives another and entirely different meaning to the passage. This makes the favor, or charity, bestowed *on* the churches, while a correct translation gives a meaning the *reverse* and has it bestowed by them !—One more example, and we add no more here :—

#### THE WORD PREVENT.

“ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.”—1 Thess. iv. 15.

The apostle is on the subject of the general resurrection, at the coming of our Savior ; and tells the Theesalonians, that those alive and remaining on the earth then, should not *prevent* the dead from rising, according to the Common Version ! This conveys no meaning at all to the reader, in the sense in which we use the word “prevent.” But let us give the the new translation :—

“ Besides this we affirm to you, by the word of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep.” That is the living will not anticipate the dead in the latter’s being raised, but will be changed at the same instant that they are raised : “ for the Lord himself will descend from heaven, with a shout with the voice of the chief messenger, and with the trump of God : an

the dead in Christ shall rise first; afterwards, we the living who remain, shall at the same time with them be instantly taken up in clouds to join the Lord in the air: and so we shall be forever with the Lord."—1 Thes. iv. 16. 18.

This renders it all entirely plain, and easy to be understood. And yet there are persons who, claiming to be learned, intelligent, Greek scholars, etc. cleave to this faulty old version, and cry out against all revisions and new translations; for no other *apparent* reason but because it sustains their errors and false religious systems!

J. R. H.

Near DU QUOIN, Perry Co. ILL. June 6th 1862.

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### THE CHARACTER OF CHRISTIAN LOVE.

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In the midst of the secular influences by which they are surrounded, and the exposure to the evil passions of hatred, revenge, etc. to which Christians are liable, there is great danger of their losing that love for their brethren, which should ever be predominant in their bosoms, or of its ceasing to exert that influence over their minds, characters and lives, which it should ever exercise. This is particularly the case at the present time, when all the worst passions of the human heart are rampant and busily at work—when, like demons let loose on earth, they seem to be absorbing not only the whole man, but whole communities of men!

While it is necessary at all times, it is particularly so at the present, that the professing Christian should often consider the character of *love*, of that divine and holy attribute; and to closely examine himself, to see whether he is always actuated by it as he ought to be. How true and just and forcible are the lines of the poet on this subject, in our Hym Book:

“Love is the golden chain that binds  
The happy souls above;  
And he’s an heir of heaven that finds  
His bosom glow with love.”

The divine character of love, and its great importance are sufficiently illustrated by the expression: “God is love.” It is the

very name of God himself ; and it is only as it predominates in the bosom of the christian that he is assimilated to God ; and without this assimilation he can never enjoy religion here nor heaven hereafter. And what examples of the love of God have we in His dealings with the human race. When mankind had all gone astray— when “ all flesh had become corrupt before God” —such was His love for them, such His forbearance and long-suffering mercy, that He granted them a respite of one hundred and twenty years, in which to reform and return to Him, and escape His threatened vengeance of the Deluge. Hence we are told by the Psalmist, who had experienced God’s love and mercy : “ Like as a father pitieth his children, so doth God pity us. “ But one of the greatest displays of His love was in sending his only begotten Son into the world, to die the cruel and ignominious death of the cross for the sins of the world ! And we hear that Son himself saying : “ Greater love hath no man than this, that a man lay down his life for his friends.” But that Son’s love surpassed even this ; for He died, not only for his friends, but for his enemies themselves!

“ O for this love let rocks and hills  
Their lasting silence break ;  
And all harmonious human tongues  
Its matchless praises speak.”

And we hear this Son, our Lord Jesus Christ, the Savior of the world, saying to his disciples, when about to leave the world : “ A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” John, the beloved disciple of the Savior, gives this love as one of the tests of being a Christian : “ We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” He says again, in contrasting hatred, the opposite of this love, with it : “ He that loveth his brother abideth in the light, and there is none occasion of stumbling in him : but he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. “ How great the

contrast, and how awful the condition of the professing Christian who hates his brother ! On the other hand, how amiable, how attractive, how Godlike, the christian who really loves his brethren : “ God is love ; and he that dwelleth in love dwelleth in God, and God in him. John gives us one of the characteristics of this love : “ There is no fear in love”—no suspicion, distrust or jealousy—“ but perfect love casteth out fear ; because fear has torment : he that feareth is not made perfect in love.”

The apostle Paul has given us the distinguishing characteristics of this love, in his 1st. epistle to the “ Corinthians, 13th chap. rendered “ charity ” in the common version, but the original (Greek) being *agapee*, it is correctly rendered *love* : “ Love suffers long, and is kind ; love envies not ; love vaunts not itself, is not puffed up ; does not behave itself unseemly ; seeks not her own ; is not easily provoked ; thinks no evil ; rejoices not in iniquity, but rejoices in the truth ; bears all things, believes all things, hopes all things, endures all things.” Brethren and sisters, do we come up to this, in our daily thoughts, feelings, actions, conduct and character ? Let us examine ourselves every day, and see “ whether we are in the faith,” whether we come up to this standard or not ; and when we find ourself lacking in these, or any other of the characteristics of love laid down in the Bible, let us square our lives by the Divine rule, and bring ourself up to it.

This same apostle has shown us how utterly ineffective, unavailing and useless are the most splendid Spiritual gifts, the most enviable distinctions, the greatest wealth, all earthly blessings, without this love : “ Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass or a tinkling cymbal : and though I have the gifts of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains ; and have not love, I am nothing : and though I bestow all my goods to feed the poor, and though I give my body to be burned ; and have not love, it profits me nothing.”

But the mere existence of the sentiment or feeling of this

love though absolutely necessary to the Christian, is not of itself sufficient—no more than is faith alone, without the “obedience of faith” which is required in order to his justification before God. The keeping of His commandments is made the test of this love, both to God and to our brethren: “By this we know that we love the children of God, when we love God and keep his commandments: for this is the love of God, that we keep his commandments: and his commandments are not grievous.” The apostle has given us another test of this love in reference to supplying the needs and wants of our brethren, what is generally termed “charity;” and has shown us that the mere existence of the sentiment of love and all our professions of possessing it, will avail us nothing—without this *practical* exemplification of it: “But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”—and then he adds: “My little children, let us not love in word [merely] neither in tongue; but indeed and in truth.” The mere profession of it will avail us nothing—we must exhibit it in our deeds, our actions, our conduct, in reality.

Paul, in his 1st epistle to the Thessalonians, shows the necessity of its practical exemplification, along with that of faith and hope. He says to them: “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God, and our Father. Here faith worked, love labored, and hope endured patiently. The apostle, in 1 Cor. xiii. chp. while he presents the three as remaining after the spiritual gifts and the supernatural helps, he speaks of, had all vanished away, places love above them all: “And now abideth faith, hope, love, these three; but the greatest of these is love.” Why? Because faith shall be changed into sight when we come into the possession of its objects; hope shall be turned into fruition, when we enter upon the enjoyment of the desires and expectations of its promises; but love, unchanging, undying love, shall forever remain, with its silken cords and golden chains

to bind the glorified saints together in heaven, and to bind them to the eternal throne of God and the Lamb !

J. R. H.

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For the Christian Pioneer.

### GLORYING IN THE CROSS.

BRO. WRIGHT: I noticed in your last issue an article signed "Brunswick," in which the author criticises a discourse he listened to, based upon the language of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." As I delivered a discourse in Brunswick on that theme about the time referred to, I take it for granted that I am the subject of his strictures, and the brethren, who have read his article, think likewise.

"Brunswick" says: "I do not think we are to understand that he (Paul) gloried in the Roman cross, upon which the Lord of glory hung, nor in the shameful death, the dying groans, and expiring agonies of the Son of God; and yet, such was the argument of the brother." He thinks the text was "misapplied." I am satisfied the article in question did not originate with any one acquainted with me, or, with any one who has given me their presence and attention, to any considerable extent, while discoursing upon the great themes of the Bible. And in all candor I must say, that "Brunswick" listened to little profit, if he gathered from my discourse that Paul gloried in the cross, abstractedly considered from the effects, flowing from it as the cause. "And yet, such is the argument of"—"Brunswick." But the strangest thing of all is, "it was an eloquent and soul stirring sermon." Now, "Brunswick" must have been *one* that thus thought, and was thus affected in listening. Whoever he is, I will defend him from his own attack upon himself. I do not believe his *soul* could be *stirred*, by the presentation to his mind of two or more pieces of wood, placed at right, acute, or obtuse angles with each other, however eloquent it might be presented. If, however, the effect was as he described, and I had nothing upon which to

work but the *cross*, it far surpassed bro. Walter Scott's famous *toad* sermon, in which he brought to tears a congregation of little boys and girls.

"Brunswick" thinks that nothing could have been farther from the mind of the inspired writer, than to glory in the "Roman cross, the shameful death," etc., Before entering upon the proof, he announces that the term *cross* is used some seventeen times in the New Testament. If "Brunswick" has really entered into the arena of criticism, he should be more careful, or better posted. I find that the term *cross*, and its corresponding original, (*stauros*) is used twenty eight times in the New Testament; and the verbal form, *Crucify*, or *Crucified* (*stauroo*) is used forty seven times, making a total of seventy five instead of seventeen. I state this to assist "Brunswick" in any future criticism he may have occasion to make relative to the term *cross*.

I have stated that I make nothing out of the *cross*, only as the cause from which follows the effect—the salvation of our race. The very passage he quoted makes this plain: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom, lest the cross of Christ should be made of none effect"—to paraphrase, lest no *effect* should be produced by the cross of Christ. The same may be said of Paul's glorying in his trials and afflictions; not in these disconnected from their effects; indeed, he states that it is the effect in which he rejoices—that he may be counted worthy, etc. When our critic says, "the preaching of the *cross* and the preaching of the *gospel* are synonymous terms," I suppose he means that the phrases "preaching of the cross," and "preaching the gospel," are synonymous. To this I agree.

"Paul might glory in the triumphant resurrection of the Savior, and in his coronation as King of kings and Lord of lords, but *never in his death.*" So says "Brunswick." Again: "It is clear to my mind, that when Paul said he gloried in the cross of our Lord Jesus Christ, he meant that he gloried in the *gospel*—he gloried in publishing"—something to the world—tidings that would make the people glad! Mark the lan-

guage : Paul never gloried in the death of Christ, but he gloried in the gospel (?) Will "Brunswick" tell us what constitutes the gospel? If the death of Christ, for our sins, does not constitute an essential link in the chain of gospel facts, I have always "misapplied" 1. Cor. 15. But Paul gloried in publishing, or preaching, something which constituted tidings, and made glad a lost and ruined world. So says "Brunswick." What was it Paul preached? Whatever he preached, he gloried in. Hear him : 1. Cor. 1: 23, "But we preach Christ *crucified*." Again : 1. Cor. 2: 2, "For I determined to make known nothing among you, save Jesus Christ and him *crucified*."

We submit the following to the criticism of "Brunswick : " While the *necessity* for the death of Christ is to be regretted, yet this death is the procuring cause of our salvation. Query : Can we glory in an *effect*, and at the same time regret, or mourn in consequence, of the *cause* which produced that effect?

St. Louis, Mo. Oct. 8, 1862.

B. H. S.

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### THE INCARNATION.

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God was manifest in the flesh.—1 Tim. iii. 16.

This is the greatest fact in Christianity. The apostle Paul in speaking of this great fact calls it, "the mystery of godliness." Now mystery in the New Testament simply means a secret made known. "Behold," says Paul in another place, "I show you a mystery. What is it, Paul, that you show? something which we cannot understand? No; it is only something we have not heretofore understood—a secret which is made known, namely, "we shall not all sleep, but we shall all be changed." 1 Cor. xv. 15.

Then what does the apostles mean when he says, "without controversy great is the mystery of godliness"? Why, simply, without controversy great is the secret made known to man in godliness. But observe, this mystery—"God was manifest in the flesh"—is styled, by the apostle, "*the great mystery*." Now there are many mysteries in the christian religion—many things which were unknown until revealed in the gos-

pel. But this one only, is styled, by way of eminence, “*the mystery*”—the incontrovertibly great mystery of godliness—“*God was manifest in the flesh.*” This great secret was hid with God, until the *incarnation* of Jesus Christ, when it became a fact, made known and offered for faith to the whole world.

Truly the manifestation of God in the flesh, the divine in the human, the infinite in the finite, the eternal in the temporal, is a great fact! If in the creation, the making of man in the likeness of God was the greatest fact; then in christianity, the greatest fact is, that God was made in the likeness of man.

But thus far, we have simply assumed that Jesus of Nazareth was the Christ to be God manifest in the flesh. Therefore it now becomes us to bring forth the scriptural proof of this proposition.

And first, the prophet Isaiah in anticipating the incarnation of Christ says: “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace.—Is. ix. 6. A second witness is the Psalmist David where he represents the Messiah as speaking himself, thus: “The Lord hath said unto me, Thou art my son; this day have I begotten thee.” Ps. ii. 7.

But the above testimonies simply testify to the personal divinity of Jesus of Nazareth. Now there are other testimonies in the Old Testament, which point out more definitely the place, time and pedigree in reference to the incarnation. The place was in Bethlehem of Judea—see, Micah v. 2. In reference to the time—see, Dan. ix. In reference to the pedigree, it was to be of the seed of the woman, Gen. iii. 15—of Abraham, Gen. xviii.—of David, Ps. lxxxix. 4—of a virgin (Mary,) Is. vii. 14.

Such are the prophetic testimonies pointing to the incarnation of the Christ; which were fully and accurately met in the person of Jesus of Nazareth a little more than eighteen hundred years ago. And thus we are not left without pro-

phetic testimony upon which to predicate our faith that Jesus was the Christ to be God manifest in the flesh.

But the New Testament gives us a report of the great fact—God was manifest in the flesh.”—See Jno. i. Paul also reports that he (Jesus) was of the seed of David according to the flesh ; “and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead,” Rom. i. 3, 4. And Peter says : “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ. Acts ii. 36. Our Savior also concurred with these reports when he said. “I came forth from the Father, and am come into the world ; again, I leave the world and go to the father.” Jno. xvi. 28.

Is the incarnation of Jesus Christ a truth—a fact ? If not, then there remains nothing in the future for the whole human family but the blackness of darknes forever ! Then, there is no power on earth to rescue poor fallen man from Satan, sin and death ! But we are not ready to take such an alternative : On the contrary, by faith in the incarnation, we have an everlasting barrier against all doubt and despair that may arise in our hearts. Surely this great fact—“God was manifest in the flesh”—is a pledge that God will love us forever.

What then, is the duty of man ?—*Hear believe and obey.* When the incarnate Son of God was transfigured before Peter James and John. “Behold a voice out of the cloud said, This is my beloved Son, in whom I am well pleased ; *hear ye him.*”

Z. S. HASTINGS.

WASHINGTON, Ind. Oct. 1862.

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PROGRESS OF THE GOSPEL.

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DEAR BRO. WRIGHT : Permit me through the Pioneer to inform your readers, that we have been permitted to enjoy one more very pleasant meeting, conducted mainly by our able and much beloved bro. R. W. Minter, and held with the congregation generally known as the Chariton Ridge congregation,

commencing the first Lord's day in Octr. 1862, and continuing until the evening of the next Lord's day following, and resulting in the addition (by confession and immersion) of two among the best citizens in our community.

Bro. W., it seems to be common for every report to be the best, but I beg leave to state candidly, that I never saw better satisfaction manifested at any meeting in all my life.

Bro. W., there are some things hard to be understood, especially by the writer, some of which I will briefly notice: For instance, during the meeting above referred to, a person asked a Presbyterian... "What he thought of the preach?" He replied he thought very well of it—that he did'nt preach Campbellite (Bible) doctrine. "And," says the interrogator, "what did you think of Bro. such a one?" "Well he did'nt preach Campbellite doctrine either." So, it may truly be said that sectarians do not fall out with us about what we do teach, but about what we do not teach!

Another extremely droll thing on the part of sectarians is this: The brethren with the boldness of good soldiers, will get up and preach the truth with force—they will faithfully compare the teaching and practice of others with the teaching and practice of the Bible, and get up dreadful inconsistencies, but, notwithstanding all this, they (the sectarians) will say amen, to it—that it is all right!

Now such a state of affairs brings us under the painful necessity of saying such persons are one of two things—that they are either ignorant or dishonest. We are sorry that we are forced to such a conclusion, but we cannot help it.

Bro. W., speak often; I read with interest all your articles. I love the mildness that pervades them. Warn sinners of the dangers that await them; exhort saints to duty. There is a task before us now that demands a noble effort. It would be a good work to keep the christian army at its present numbers. But this should not satisfy us; we should be daily striving to fill its ranks with volunteers for the whole war of life. Oh that men were as willing to enlist under the blood-stained banner of the great King of Zion as they are under the banner

of their country ! What is the difference in the motives that prompt men to enlist in these different battles ? It is about this : one is risking his all for a few moments of worldly or military glory, while the other is being prompted by the hope, that when he is done with trouble in this world, he will be permitted to roam the sunlight regions of ETERNITY. Blissful eternity ! O Lord, help us to live a righteous life, that we may die a righteous death.

JESSE GROSS.

CHARITON RIDGE, Macon Co, Mo., Octr. 22, 1862.

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THE CHRISTIAN PIONEER.

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In commending the several excellent Papers and Periodicals published by our brethren, I would in particular, commend to the notice and patronage of the brethren in general, the *Christian Pioneer*. Having been personally and intimately acquainted with its editors, I know whereof I commend. Suffice it to say, that they are truly Christians of noble minds and pure piety ; fully competent for the great and good work in which they are engaged.—Their writings, (especially Bro. Howard's,) are read and known by almost every christian family in the United States. Bro. Howard is truly "a ready writer." Then brethren, having these two noble workman in the right place, it remains with us to say whether they continue there or not.—It is with us to say whether they shall continue to send forth their excellent periodical as a messenger of love and truth to a dying world ! Shall they be sustained ? It is needless to say, they *ought* to be sustained ; you *know* they ought. It is needless to say their paper is a *good* one ; you *know* it is a good one, and serves as a mighty auxiliary in the promulgation and re-establishment of primitive christianity. It is needless to say that *every* christian family should take some good religious paper ; you *know* they should. Then I would ask again, shall the Pioneer be sustained ? Will the brethren contribute the small sum of one dollar for such a noble work ? Methinks I hear the brethren of Missouri say : "We will do our part ; but, owing to

the great trouble and unusual excitement in our State, we are not able to do much." Then I would appeal to the the brethren of the States of Iowa, Illinois, and Indiana, which have not been the scene of so much trouble and excitement, that, while we sustain the excellent papers, which are published by our brethren in our own States, let us lend an aiding hand to sustain the *Pioneer* in Missouri. Remember, dear brethren, that our influence and efforts to do good should not be inscribed within State lines, but we should ever be ready to do good when and wherever we can. But when we contribute a dollar for the *Pioneer*, we are handsomely paid for our money. I have now lying before me the first volume, bound and stitched which makes a nice book of about six hundred pages, richly worth the dollar. Then brethren, let us send on our dollar, or if we cannot raise one dollar, let us send fifty cents, and take the latter half of the present volume. Thus we may do much good, and aid in preparing the church for the reception of the Savior when he shall come the second time without sin unto salvation.

Z. S. HASTING.

**REMARKS:** Such expressions of commendation from a brother so much beloved, where he is known, for his purity of life and character, and devotion to the cause of Christ, as is bro. Hastings, is most gratifying to us. To know that we have brethren who appreciate our humble efforts to advance the best of all causes on earth, and who will speak a word publicly in behalf of the *Pioneer*, constitutes no small part of our consolation. The brethren stand more in need of religious encouragement and instruction now, than at any period of our life. Such a tremendous outside pressure as is, in many parts of our distracted country, now upon them demands every effort that can be made to save them from backsliding and ultimate apostasy. Every brother and sister can do something; even if like the poor widow's two mites spoken of by the Savior, very small, so that it is all they can do; it will be accepted. We have chosen our mode of operation in this great work, through the *Pioneer*, and the brethren will find as they aid in extending its

circulation, they aid themselves in the cause of Christ. It will not do for them to give up their religious reading. Only think how much, as a people and disciples of Christ, we are indebted to the publications of the brethren. Wherever they have obtained, error and superstition have given way to the true light of God's word, and eternity now echoes the praises of many a brother and sister who but for precious lines from some brother's pen, might never have been extricated from the meshes and entanglements of a wild and blind sectarianism into which they had fallen. And as much as these publications aided the brethren in coming to a knowledge of the truth, so much will they still help to keep them in the truth where they are taken and read. They give strength and determination to the mind religiously, just as the political writings now give feeling and resolution politically.

We have placed the Pioneer within the reach of the most humble in every congregation, by proposing to take subscriptions for half the volume at 50 cents each; and of clubs at even a less price than that. For further particulars as to terms read items on the cover.

D. T. W.

### A TRIBUTE OF RESPECT.

Proceedings of Condolence had in Nevada Lodge, No. 229, of Ancient, Free and Accepted Masons, at a called meeting on the 10th of September, 1862.

WHEREAS, In the providence of God, the Almighty Father, our beloved brother JAMES TOLSON, a worthy Master Mason of this Lodge, has been taken from us to that country from whence no traveler returns; therefore,

Resolved, 1. That in his death this Lodge has lost one of its brightest, most worthy and honorable members.

2. That this community has in his death lost one of its most active, useful, and worthy citizens, and an obliging neighbor.

3. That his family has sustained an irreparable loss in the death of a faithful and affectionate husband, a kind and indulgent parent.

4. That this Lodge deeply sympathizes with his family in their distressed condition.

5. That this Lodge wear the usual badge of mourning for thirty days.

6. That these proceedings be published in the *Chillicothe Constitution*, *Chillicothe Chronicle*, and *Christian Pioneer*, and that a copy of the same be furnished the family of our deceased brother.

C. J. WOODS, W. M.

G. W. HILL, Sec'y.

We lament the death of Mr. Tolson. We have been personally acquainted with him for several years. He was an honorable and useful citizen. Cut off in the prime and vigor of his life, he is greatly missed in his community; but nowhere does his death fall so heavily, with such force, poignancy and irreparable loss, as on his Christian companion, sister Anna S. Tolson, and her dear children. May God strengthen, protect and comfort them, that they may bear up under this painful and afflictive bereavement.

D. T. W.

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### CHRIST THE ONLY WAY TO GOD.

All we do should be done in the name—by the authority—of our Lord Jesus Christ. We should return our thanks and make all our requests known to God by and through him. He is “the way, the truth and the life,” the only way to God, and to attempt to seek God, or obtain his favor aside from, or outside of Jesus Christ, is not only useless, but sinful. It is to insult God by despising the only ordained medium of approach to him.

D. T. W.

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### AN IMPOSTER.

A vagabond and thief, named SAMUEL HUBBARD, is around through the country, imposing himself upon the brethren. He represented himself to a neighboring congregation as a Methodist preacher, but wished to unite with the Christian Church. He did so, but soon after, his real character was discovered. He has in his possession a letter from bro. B. H. Smith, formerly of Brunswick, now of St. Louis, which is an endorsement of his good standing. Said letter was written before Hubbard was found out: and is now repudiated. Hubbard is about 23 years old, light hair, tall, spare built, and a most consummate scoundrel. Let the brethren be on their guard.

REMARKS.—The above has been sent us by an intelligent and responsible brother for insertion in the *Pioneer*. Brethren, beware of this man.

D. T. W.

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ERRORS:—Sixteen pages of the present number, from 273 to 288 inclusive, went to press without being properly corrected. But the errors are mostly in the spelling which the reader will readily recognize to be such, and make the correction for himself.

D. T. W.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., DECEMBER, 1862. [NO. 7

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## UNSTABLE CHRISTIANS.

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There are some professing Christians who are always backsliding and then coming back to the Lord ; and then backsliding again, and then coming back ! Thus they go on—in the church and and then out, in and then out again ; until finally they completely apostatize, and are gone forever ! When a preacher comes along, and gets up a protracted meeting, and persons get to obeying the gospel, these persons become warmed up in their feelings ; and when a call is made for persons to come forward and unite with the Church, they present themselves, and are received into it : but after the meeting is over, the preacher gone, and the excitement of the meeting has died away, they fall back into the world, go to sinning, and backslide again ! Then when a protracted meeting is held again, they come forward again, and unite with the Church ; but after the excitement of the meeting is over, they again relapse back to their old habits, and backslide ; then unite with the Church again and then backslide ; and thus they are always going on, “ year in and year out,” until at last they go off into open *apostasy* ! Such is the case with too many professing Christians in the world ! And such cases are almost certain to

end in final *apostasy*, and utter alienation from God! Too many mournful examples are to be found of such persons, who were once good Christians, but have wandered entirely a way from Christ and his Church; and become habitual sinners, and *irreclaimable*! It is a *dangerous* condition to get into, and should be shunned as the bite of the poisonous viper, and as hell itself! Either let such persons be *consistent*, in their religious walk, conduct and conversation; and live as good, pious, obedient Christians *all the time*; or go back into the world, and remain *there*!

There are two things not acceptable to God, and which forfeits his favor to the professing Christian: *lukewarmness* in religion, and *inconsistency* in religious conduct and character. In reference to the former, says the Savior to the congregation of the Laodiceans, which, it seems, had gotten into that condition: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth." Now see their character, and the condition they were in, which was the *cause* of this lukewarmness: "Because thou sayest, I am rich, and *increased* with goods, and have need of nothing; and knowest not that thou art [really] wretched and miserable, and poor, and blind, and naked!" While they were rich in the goods and things of the world, they were poor in those of religion, the most important, valuable and durable, of all! It was the influence of this worldly wealth and these possessions, and their devotion to them, that had caused them to neglect the things of God and the religion of Christ; and become lukewarm! And now see the remedy our Savior proposes to them: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see." We learn what this gold is from Peter: "That the trial of your **Faith**, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, honor and glory, at the appearing

of Jesus Christ: whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." The "white raiment" we find to be, in the same book, (Revelation,) "the righteousness of saints." They are counseled, "that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate [of the riches and goods of the world which they have;] laying up in store for themselves a good foundation against the time to come, that they may lay hold on ETERNAL LIFE." The "eye-salve" is the enlightening influence of the word and Spirit of God. Says John, in his first epistle: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is TRUTH, and is no lie, and even as it hath taught you, ye shall abide in him." Thus they were counseled to get these things; and thus they would escape lukewarmness.

We come now to *inconsistency* of christain character and conduct. This we find to be as displeasing to God as lukewarmness itself. James speaks of it, when he says: "If any man lack *wisdom*, [not *knowledye*, as we have all that in the Bible, but the right use and proper application of knowledge, which is wisdom,] let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, *nothing wavering*. For he that *wavereth* is like a wave of the sea driven of the wind and tossed. For let not that man think he shall receive any thing of the Lord. A double minded man [a man of two minds] is unstable in all his ways." This is the *character* of the *unstable Christian*, of which we have been speaking and are now considering. The apostle says: "Let not that man *think* he shall receive any thing of the Lord." Such a character is displeasing to the Lord, and not acceptable to him. A man possessing such a religious character will receive no reward of the Lord, for the

good he does and the service he renders to him ! He will not be "blessed in the deed" he does for him. The reason is obvious. The Lord requires consistency of religious conduct and character, in order for the professing Christian to be acceptable to him ; and will reject the inconsistent man, and not reward him for the good he does ! Too many people are disposed to look at the Christian religion, like a mercantile transaction, where God rewards and forgives according to the quantity of good deeds or sins—with a column for the good deeds, with "creditor" over it, and one for the sins, or bad deeds, with "debtor" over that ; and if the number or quantity of a man's good deeds, during his life, exceeds the bad, he will be rewarded and saved ; but if the evil deeds exceed the good, he will miss his reward, and be lost ! But such an idea as this is false, and nowhere taught in the word of God, who looks at the faith, and repentance, and heart, and love, and obedience of man ; and at the consistency of his religious conduct and character. Hence, the double-minded, unstable Christian will not be accepted by him, nor rewarded for his good deeds, nor saved eternally in heaven ! "Be not deceived ; God is not mocked [you cannot deceive him] : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the SPIRIT shall of the Spirit reap LIFE EVERLASTING. And let us not be weary in well doing : for in due season we shall reap, if we faint not." We see here the character of the service God requires. Now let us notice what follows, as it is of great importance to all Christians, and should engage their attention, while it demands their practice : "As we have therefore opportunity, let us *do good* unto all men, especially unto them who are of the household of faith."

But I am met here, and asked, "what ought to be done with these unstable Christians, when they present themselves to the congregation, to unite again with them?—perhaps for the third or fourth time ! Shall we reject, or receive them ? We find it said, in the New Testament, that Peter came to our Savior, and said to him : "Lord, how oft shall my brother

sin against me, and I forgive him ? till seven times ?"—and that Jesus replied to him : "I say not unto thee, Until seven times : but, Until seventy times seven." (490 times.)" But we find, in another place, that a confession of repentance is required : "If thy brother tresspass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, [confessing] I repent ; thou shalt forgive him."

Now these cases are not exactly to the point—not analogous—since they are in reference to private offences between brother and brother ; but the principle involved is the same. Our brethren are certainly sometimes too loose and careless, in receiving these inconsistent, unstable Christians back into the congregation. They should be required to make a public confession, when received, of their sorrow and repentance for what they have done, before and to the whole congregation—to ask their forgiveness—and to promise, God being their helper, to act so no more, but to live up to their duties, as far as possible for them to do so. Would the brethren do this, such characters would, not only be more careful how they acted and lived, and about going off into sin ; but the brethren would not be annoyed and troubled with them as they too frequently are ; and, what is of great importance, the cause of Christ would not be disgraced and suffer from the conduct of such characters, as it too often does ! We are, as disciples of Christ, bound to be jealous of that greatest and best of all causes on earth ; and to watch over it, and guard it from reproach and injury ; with all the care—and more even—than our own characters ; and to see too, that we ourselves are guilty of nothing calculated to injure it.—And it might perhaps be a good plan, in reference to such characters as are under discussion, that when they have been received back into the congregation some two or three times, and backslide again, not to receive them back any more—or, at least, until after they have shown, from their conversation, conduct and character, that they have really repented and reformed. There are lim-

its to every thing. Our Savior, notwithstanding he told Peter what he did, and which we have quoted, when on the subject of reclaiming the lost or backslider, (Matt. xviii. 19—17,) said to his disciples: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”—It may be objected to this, that it was spoken by our Savior, before his Kingdom or Church began; and is therefore not applicable to Christians now. To this I reply, that, while it may have been applicable then—it was evidently intended by Him for the future—for his Church, when established by the apostles—as we find that what he said to Nicodemus, was evidently intended for the future—and was among the things that the Holy Spirit was to bring to the remembrance of the apostles.

I trust that I have now sufficiently shown the character of the “unstable Christian,” and the importance of consistency in religion—in religious practice, as regards the conversation, conduct and character of professing Christians. But there is another class of inconsistent professing Christians, that I wish to notice here. They are good Christians, as to their religious conduct and character, exemplary in the performance of their duties, and all this; but are inconsistent and “unstable,” as to their religious sentiments; and suffer themselves to be “carried about by every wind of doctrine.” They are not like the “unstable Christians,” of whom we have been speaking—backsliding, and coming back to the congregation, and then backsliding again, and coming back, etc.—but they are almost as bad about going from one Church, or *sect* rather, to another! They will for example, join the Baptist or Methodists; and become dissatisfied, and unite with the Christian Church; and then dissatisfied again, and go back to the Baptists or Method-

ists; and thus they are "veering about" from Church to Church, nearly all their lives! Can such *inconsistent* characters—so unstable in their religious sentiments—be acceptable to the Lord? No; they cannot; and they deceive themselves if they think so! They are the most "double-minded" of all double-minded men! The Lord requires of people, to *obey* the Gospel, by confessing Christ, and being "*buried* with him by baptism into his death," that they may rise with him to walk in newness of life; and then to unite with a congregation of his people, in order to keep the ordinances of his house; and to remain with them, meet with them, etc. as long as they live; and if they leave them, and go any where else—into a sectarian "denomination," as they are called—they forfeit to themselves all the promises of God—as there are none outside of the Church of Christ, "which is the house of God, the *pillar* and *ground* of the truth." This is plain language, and may be offensive to some—"an hard saying, who can bear it?"—but it is the *truth*, and in accordance with the word of God; and if that offends, it must do it. "If the truth cuts, let it cut." My object has been, to show that inconsistency in religion—whether in its theory or its practice—is displeasing to God, and renders a professing Christian unacceptable to Him; and to guard Christians against it—against instability of character. The formation and preservation of a truly Christian character is absolutely necessary, in order to gain admittance into Heaven and to enjoy its happiness and glories; and it is impossible for the double-minded, unstable man ever to form that character, as his very course and life is in opposition to it! Before he can be saved in heaven, he must acquire a consistent, holy, pious, devout character. "A double-minded man is unstable in all his ways: let not that man think that he shall receive any thing of the Lord!" J. R. H.

Near WINCHESTER, Scott Co. Ill. April 25th 1862.

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WITH ME IN PARADISE.

"To-day shalt thou be with me in paradise." What a day to that dying man! How strange the contrast between the opening

and its close, its morning and its night. Its morning saw a culprit and condemned before the bar of an earthly judgment ; before evening shadowed the hill of Zion, he stood accepted at the bar of heaven ! The morning saw him led out through an earthly city's gates in company with one who was hooted at by the crowd that gathered round him ; before night fell upon Jerusalem, the gates of another city, even the heavenly, were lifted up, and he went up through them in company with one around whom all the hosts of heaven were bowing down, as he passed on to take his seat beside the Father on His everlasting throne. Humblest believer in a Savior, a like marvellous contrast is in store for you ! This hour, it may be, weak and burdened, tossing on the bed of agony, in that darkened chamber of stifled sobs and dropping tears ; the next hour, up and away in the paradise of God, mingling with the spirits of the just made perfect, renewing death-broken friendships, gazing on the unveiled glories of the Lamb. Be thou, then, but faithful unto death : struggle on for a few more of those numbered days, or months, or years, and of that day of your departure hence, in his name I have to say it to you, verily thou shalt be with him in paradise.—*Rev. Dr. Hanna.*

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For the Christian Pioneer.

### THE POPE'S AUTHORITY.

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1. If the Pope's authority is founded on the positive command of God, the papists ought to prove it clearly from the scripture,—show that there is such a being known to the scriptures as the Pope.

2. If this authority is derived from Peter, they ought first to prove that such a power as they claim for the pope was ever vested in Peter.

3. They ought to prove from the New Testament, that Peter was Bishop of Rome, and universal Bishop of all the New Testament congregations.

4. They ought to prove that he exercised this power in Rome.

5. They ought to prove that Peter conveyed this power to his successors.

6. They ought to prove that he had successors as Popes.

7. They ought to prove from the New Testament,—that the present race of cardinals, Monks, Jesuits, Bishops, Archbishops and Popes—are the successors of Peter, and that this succession has never been broken.

Instead of proving these points from the New Testament, they talk about a long succession of popes, about the antiquity and universality of the Church, they lay great stress upon the keys, “the gates of hell shall not prevail against the church,” appeal to the Fathers, councils, traditions and miracles.

Saint Peter sat by the celestial gate,  
His keys were rusty, and the lock was dull,  
So little trouble had been given of late;  
Not that the place by any means was full,  
But since the “Gallic era eighty eight,”  
The devils had taken a longer, stronger pull,  
And a pull altogether, as they say  
At sea—which drew most souls another way.—

The pope calls himself the Lieutenant of Jesus Christ, the clergy are his standing army, the cardinals are his staff, or cabinet. The Monks said Erasmus laid the egg of the Reformation, and Luther hatched it. Erasmus said he laid a hen's egg, but Luther hatched a very bird.

In Acts 15: 7, Peter understood by his having the keys, that he was to be the first who should preach the Gospel to both Jews and Gentiles. In the appointment of a successor to Judas, Acts 1st, they, these apostles, (not Peter) appointed two candidates for the vacant office; they did this collectively, and then referred the matter by lot to the supreme Head of the church.

2. James presided in the council at Jerusalem, (Acts 15th) and not Peter.

3. In Acts 2nd, All the apostles spoke equally with tongues—Peter stood up jointly with the eleven—not alone.

4. In Matthew 16th, The question “who do men say that I

am ? " is addressed to all the apostles, not to Peter alone,—he answered on behalf of all of them ; and the keys were given jointly or collectively, to all the apostles and not to Peter alone.

5. In Acts 8th, They, the apostles sent Peter and John to Samaria,—Peter was not pope then. This one argument ruins Peter's primacy.

6. In Acts 10 : 11, Peter did not satisfy his accusers by appealing to his vicariate, but told them he was not able to withstand God.

7. The apostles by their collective authority sent letters and Barnabas and Saul to the congregation in Antioch, not Pope Peter. There is not one hint in the Acts of Peter's primacy during his lifetime. After that council in Acts 15th, we hear much of Paul, but nothing of Pope Peter in Acts.

8. Pope Peter in his two epistles never hints at his supremacy over his apostolic brethren.

9. In Gallatians Paul says he withstood Pope Peter to the face for his dissimulation.

10. All the apostles are silent in their epistles about this fable of Peter's supremacy.

The silence of all the apostles on this fable speaks volumes. Paul is silent in his epistle to the Romans on this dream of the papists. John was living when Peter died, if he ever had a successor John was the first, but he is as silent as the grave on this old woman's fable. I fully concur with Dr. A. Clarke, in the following sentiment, on this subject :

By the kind providence of God, it appears that He has not permitted any apostolic *succession* to be preserved ; lest the members of His church should seek that in an *uninterrupted succession* which must be found in the *Head alone*. The papists or Roman Catholics, who boast an uninterrupted succession, which is a mere fable, that never was nor never can be proved, have raised up another head, the Pope. And I appeal to themselves, in the fear of God, whether they do not in *heart* and in *speech*, trace up all their authority to *him* : and only compliment Christ as having appointed Peter to be the first bishop of Rome : which is an utter falsity ; for he was never appointed to such an office there, nor ever held such an office in that city ; nor, in their sense, *any where else* ; and they hold also that the Popes of Rome are not so much *Peter's successors* as *God's vicars* ; and thus both God and Peter are nearly *lost sight of* in their *papal enu-*

*merations.* With them the *authority of the church* is all in all; the authority of Christ is seldom mentioned. And here is the proof also, that the church that pretends to it, and builds upon it, must be a *false church*; for it is founded on a falsity; an *uninterrupted succession* that does not exist either in *history* or in *fact*.—*Notes on the 34th chapter of Ezekiel.*

If then the claims of the papists to a regular apostolic succession from Peter, are null and void, certain it is, that no protestant sect can set up such a claim. It would be as possible for a man to find a needle in the bottom of the Mississippi river, or to climb to the moon without a ladder as for any sect to trace their call to preach up to St. Peter. If the claims of the mother to property are invalidated then the claims of the children who descend from her must fail. Besides, the papacy stands like an impassible and inaccessible mountain between the apostles and the modern sects, so that there is no approach to St. Peter, except through the Mother church, whom they all repudiate and denounce as the Mother of Harlots.—After such a denunciation it would be ungrateful and useless to claim a call to preach from her. As to any extraordinary call to preach, that is worse than useless,—as these men cannot cure the toothache, nor the chills miraculously.

There are only two ways that any man can be called to preach, the one is ordinary by succession from St. Peter, the other is extraordinary by miracles and prophesy: or else the sect that each preacher belongs to must call him to preach sectarianism. If the sect is unauthorized that called him,—so must his call be null and void. The modern sects have all originated within the last three hundred years—or since 1517 or 1529. This is the age of sects. We are commanded by high authority to try, or weigh, or measure the called and sent. “Many false prophets are gone out into the world,” says the Oracle. “By their fruits” or actions, “you shall know them.” The world is full of isms, sects, parties, corruptions, hypocrisies, idolatries and false religion, these are the fruits of false teachers, false prophets, antichrists.

Having examined the New Testament witnesses relative to St. Peter being the Head of the church instead of Christ, we shall hear one or more of the apostolic Fathers depose on this

subject. The most early Fathers, such as Clement, Ignatius, Polycarp, pass Matthew 16 : 17, 18, over in total silence. Justin the Martyr who flourished in the middle of the second century is the first who cites and explains the text ; he applies it to Christ, to Peter's confession : Because, by the revelation of his heavenly Father, he confessed him to be the Son of God. Firmilian sneers at Stephen of Rome for claiming to be the successor of Peter, calls him a second Judas, and an arrogant, presumptuous, manifest and notorious fool. Athanasius, Cyril of Jerusalem, Jerome, and Augustine prefer the interpretation of Justin the Martyr. Augustine says the Church is founded on a rock whence Peter derived his name. For the rock was not so called from Peter, but Peter from the rock : Just as Christ is not so called from christian, but christian from Christ, The reason why our Lord said I will build my congregation upon this rock was Peter had said, Thou art the Christ, the Son of the living God. Upon this rock which thou has confessed, he means to say, I will build my congregation. For the rock was Christ, upon which Peter himself was built ; in as much as it is said other foundation can no man lay. Psalm 118. Acts 4. The stone which the builders refused. Is. 28 : 10. 1 Peter 2 : 10. Ephs. 2. The Church is built upon Christ.

J. CREATH.

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### THE CHARACTER OF GOD.

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The system of Calvinism, which makes the character of God that of an Almighty Tyrant, foreordaining millions of his human creatures to eternal wrath, destruction, and punishment in hell, for no fault of their own, but merely by an arbitrary decree of His own will, is not only inconsistent with human reason and all sense of right and justice, but equally inconsistent with the representations of his character, which we have in the Bible. We are told there, that " God is love "—that amiable and Divine attribute is his very name—and it would be perfectly inconsistent with Divine love to consign any part of mankind to eternal punishment, unless guilty of sins and

crimes sufficient to incur it, and to render them unfit for heaven, and fit for deserving such destiny.

We have a most forcible illustration of this attribute of God's character, in the manner in which He granted a respite of an hundred and twenty years to the wicked antediluvians, when already ripe for destruction—waiting on them to reform at the preaching of Noah, “a preacher of righteousness,” if they would, and accept His proffers of mercy on the condition of forsaking their sins and turning to Him; for God not only requires reformation from sin, but submission to His ordinances and obedience to His commandments. And again we have examples of His love and forbearance, in His dealings with the Jews while sojourning in the wilderness of Arabia, when they “tempted Him, proved Him, and saw His works forty years.” Indeed, *we*, of this present time are no doubt living under His forbearance; as “He is long-suffering to us ward, not willing that any should perish, but that all should come to reformation.” In this very declaration we again have His character as a God of love; and in one of the Old Testament prophets we have the declaration from Him that He “wills not the death of the sinner, but rather he would turn and live.” Hence it is said by an inspired apostle, that “the goodness of God invites men to reformation.”—Such is the character of God as to love.

God is *light* as well as love. “God is *light*, and in Him is no darkness at all.” Hence the argument or exhortation, for us to “walk in the light” of His word “as He is in the light;” for, says the Psalmist, “The entrance of thy word *giveth light*, it giveth understanding to the simple;” and the apostle continues: “if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” What a glorious consolation is here to the poor Christian, when he has inadvertently, or otherwise fallen into sin! How should such an assurance as this banish all feeling of guilt from the mind of the distressed, erring Christian! God “knows our frailties, and remembers that we are dust

Another attribute of the character of God, is that of *holiness*; and hence the important admonition to Christians: "Be ye holy as I am holy;" and assured that, "without holiness no man shall see [enjoy] the Lord." Purity of life and character is the result of holiness; and hence John says: "Beloved now are we the sons of God, but it does not yet appear what we shall be; but we know that when he shall appear we shall be like him; for [as] we shall see him as he is; and every one that hath this hope in him, [of being made like Jesus when he shall appear,] *purifieth himself* as he is pure.—Thus is God *love*, He is *light*, He is *holiness*; and all who would reach heaven, who would become an inhabitant of its blissful mansions and enjoy its immortal happiness and glory, must become like Him here. these three things, and in every other Divine attribute and characteristic required in His word,

J. R. H.

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### VALUE AND IMPORTANCE OF THE TRUTH.

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It is always important to know and embrace *the truth*. In its absence all is darkness and death; but in the way, into which it leads, are the light and the smiles of heaven. Truth is of divine extraction—it descended from God. Its existence, from eternity, was in the uncreated Mind; and, like its Author, it is all beautiful and glorious. It is the reflective mirror, and the brightest image, of the Deity. Truth is the temple of the Living God—His dwelling place—where He delights to show forth His glory. Grand and majestic in its appearance, it stands a pillar of light on the desert plains of earth. Truth is mighty. Many are the battles it has to fight—as many are the victories it is destined to win. Falsehood and error, delusion and superstition, walk through the earth, intrepid and bold, scattering moral death and woe among the nations; but these are doomed to fall when the truth of God marches forth in battle-array. It is my utmost wish to fall and rise with the truth. "Oh! Thou, the High and Lofty One, the Infinite and unfailing Source of all true light and knowledge,—di-

rect my humble researches to know thy word, and aid my feeble efforts to follow according to its leadings; that I may be enabled to stand up boldly in thy cause, and contend earnestly for thy truth—that I may be willing to sacrifice now at the shrine of truth, and, ultimately, being divinely conducted, to join with all the faithful in solemnizing the triumphs of truth forever.”

#### RELATIVE IMPORTANCE OF TRUTHS.

But some truths are more important than others, physically, intellectually, morally, and theologically. There are facts which we place among the First Truths of Divine Revelation; while others again are considered as deductions from the primary ones; and still again from these may others be inferred, which are not entitled to our faith, but are ranked among the *opinions* of men.

#### THE MOST IMPORTANT TRUTHS.

But of all truths, the most important are those which respect the final destiny of man. To illustrate and confirm;—Suppose that we were a band of rebels, and as such, were about to be summoned to answer before the tribunal of justice, for the high offence of betraying our government, in such case, of what thrilling importance to us would be the questions, What will be our judicial sentence in general? and, what will be the doom of each of us—of me—in particular? And suppose, further, that a free pardon offered to every offender upon his complying with certain specific terms, while to those who rejected these gracious tenders should be administered strict justice without the least mixture of mercy; in this case, we should make diligent enquiry as to those conditions of mercy, and the manner in which we should accept; and all with an ultimate reference to the verdict of the judge, now, about to be pronounced.

The application is easy. Man is guilty of rebellion against the government of God. For this capital offense, he must answer at the bar of the Supreme Judge. We are all guilty—not one exception. In every age of the world, from the king to the peasant, from the sagest philosopher to the rudest barbarian,

alike urgent has been the enquiry, What will be the ultimate destiny of man? Wise men have anxiously inquired, "If a man die, will he live again?" With the deepest solicitude they have pressed home the momentous questions, Is the soul of man destined to live, and think, and reason, and feel forever? and, if so, will its existence be happy, or miserable.

It was not according to the order of Divine Providence that questions so grave and awful should be solved by the reason of man. In the light of Divine Truth we read their solution. The doctrine of life and immortality is elucidated in the gospel. God has condescended Himself to answer the question on the pages of Inspiration.—*Reune R. Coon—on*  
 FUTURE PUNISHMENT.

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### ROME—PAUL—AND CHRISTIANITY.

For the devout student of divine revelation, the metropolis of the ancient world must possess an extraordinary interest. There it was that a Christian Church arose, composed of those who were "beloved of God, called to be saints," and whose faith was "spoken of through out the whole world." It was the members of this Church that Paul longed to see, and for years cherished the desire to visit. It was to them too he addressed that important Epistle, which is placed first among his inspired writings. His prayer that he might see the Romans was granted, it will be remembered; but in a remarkable manner. Persecuted by the Jews, and arraigned before Agrippa, Paul appealed to the Emperor, and was taken in chains as a prisoner to Rome. Where occurred many of the most eventful circumstances of his life; and there, "moved by the Holy Ghost," he wrote his epistles to the Ephesians, Philippians, Collossians, the Second Epistle to Timothy, and that also to Philemon.—And as Christianity, in its simplicity and purity is associated with that city, so is also its grossest corruption. The Church of Rome has stood forth for ages in its most appalling apostasy, the prolific parent of superstition and infidelity, throughout the range of its influence.

—*D. P. Kidder.*

## SOME POPULAR RELIGIOUS FALLACIES.

## THE WORLD MADE OF NOTHING.

There are some popular religious fallacies, almost as much in vogue among our own brethren as among the sects, that we wish here to notice and explode : as all religious *error*, whatever its character, is injurious in some way and to some extent.

The first of these fallacies which we shall notice is, that God created the world out of *nothing*. Now the Bible nowhere teaches any such thing. Paul says: "Through faith we understand that the worlds were framed by the word of God ; so that things that are seen were not made of things which do appear." This is the only passage, we recollect of noticing in the Bible, that has any bearing on the subject ; and Paul does not say that God made the worlds—our own among the number—out of nothing, but merely that they were not made of things or matter which we see. This fully implies that the world, so far from being created out of nothing, was made from matter of some kind already in existence. What this matter was we are unable to tell, as we are not informed.

## RESURRECTION OF THE BODY.

Another popular religious fallacy is that of the resurrection of the body of man—that the same body which dies will be raised again at the resurrection. The Scriptures teach no such thing ; but that another and new body will be raised. Let us see what Paul says on the subject. He begins with the question : "But some man will say, How are the dead raised up ? and with what body do they come ?" Here is the very question, in reference to the resurrection of the body—with what kind of a body shall they be raised ? Now notice his reply: "Thou fool, [simpleton for asking such a question,] that which thou sowest is not quickened, [made alive,] except it die." Here is a most applicable, forcible, and beautiful illustration drawn from the germination of grain, the body of which, all except the germ, dies when the grain germinates. With this illustration before us, we may term the soul or mind of man the

germ. Now notice what he further says: "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain." Here Paul plainly intimates that the body to be raised will be—not the one which dies, but—an entirely new body. The body to be raised is "not that body that shall be," but another body altogether. We may form some idea of the new body to be raised from this illustration, and we learn here that it will be as far superior to the body which man now has as the stalk is to the grain that produces it. "But God giveth it a body as it hath pleased him, and to every seed his own body." That is, as God has given a certain kind of body or form to every kind of grain, as wheat, corn, rye, buckwheat, etc. as best suited his wise designs; the soil, climate, etc. of a country; and man for whom all things were made, so at the resurrection he will give to man such a body as pleases him—one adapted to the constitution of the "new earth" and "new heavens," and to the kind of existence on which man will then enter. The apostle then introduces another illustration: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, of fishes, and another of birds." That is, as God has given to each class of animals, fish and birds, such a constitution and organization as best suited them, their kind of life, and the purposes they were designed to subserve, so He will give to man such a form, constitution, etc. as shall best suit him, and the sphere of life upon which he will enter on the new earth, after the resurrection.—He then draws an illustration from the solar system and the universe: "There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star different from another star in glory." As God has given to each of these the form, constitution, etc. most suitable to them, and best adapted to the inhabitants of each planet and best suited to the whole, so in the resurrection He will give to man the best and most suitable body for him—We learn here too another very

important truth ; and that is, that there will be a great difference between persons in a future state of existence, as to happiness and glory. Some will be far happier and far outshine others in heaven. And it is not only reasonable to suppose that such will be the case, and that those who have been most faithful in this world, and suffered most for Christ and done most good, will be happier and more glorious than others who have not, but we learn it from the expression in Malachi, that "those who have turned many to righteousness shall shine as the stars of heaven forever and forever."

But we have positive testimony from the apostle, that man will be raised with another body than the one which died. After saying : "So also in the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power;" he continues : "It is sown a natural body ; it is raised a spiritual body." Here is mention of two entirely different and distinct bodies : one a mortal, corruptible, natural body, that dies ; and the other an immortal, incorruptible spiritual body, in which man will be raised, that shall never die. To say then that man will be raised in the same body in which he dies, or in a natural body of any kind, is a down right and positive contradiction of what the apostle here affirms, and consequently of the word of God. What Paul subsequently says, further illustrates and confirms this : "There is a natural body, and there is a spiritual body." Here two distinct bodies are again affirmed ; the one natural, and the other spiritual. And still further : "And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit." When God created man we are told that "He breathed into his nostrils the breath of life, and made him a living soul"—in other words, a living man as to his animal or physical existence ; and our Savior, by his own resurrection from the dead and by his power to raise all the dead, became a quickening spirit, or capable of making the dead alive again. Hence He said to John on the isle of Patmos : "I

am he that liveth, and was dead ; and behold I am alive forevermore, Amen ; and have the *keys* of hell [hades] and death." And hence He said while on earth : "Behold the hour is coming in which all that are in their graves shall hear the voice of the Son of man, and come forth ; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of damnation ;" and Paul says, (Rom. i. 4,) that he was "declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." The apostle in further illustration and confirmation of our position on this subject continues ; (1 Cor. xv. 45—49) : "Howbeit that was not first which is spiritual, but which is natural ; and afterward that which is spiritual : the first man is of the earth, earthy. The second man is the Lord from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Now let it be noticed that all this is on the resurrection, and in reference to the kind of body with which the dead shall be raised ; for that was the question before the apostle, and which he was engaged in discussing : "How are the dead raised up ? and with what body do they come ?" The apostle then, after saying "that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption," says ; "Behold, I show you a mystery ; we shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." Here Paul says, that the living shall be changed and the dead raised at the same instant of time, consequently *raised* with the same kind of body, and not with the material mortal, corruptible body which dies. This is fully confirmed by the last part of the quotation, "the dead shall be *raised incorruptible*, and we shall be changed." The apostle continues still further in confirmation of our position on this subject : "For this corruptible must put on incorruption, and

this mortal must put on immortality"—when man shall be raised from the dead.—But why argue the question any further, when the testimony is so plain and conclusive?

The resurrection of our Savior is adduced in proof that man shall be raised in the same body which died, as He was raised in the same body in which He was crucified. That is true, but there are two things to be considered here; and that is, first, a comparison must not be pressed too far, or in every particular, and, second, the body of our Savior was changed when or as He ascended to heaven; so that He presents in his case both the *resurrection* of the dead and the *change* which shall take place with the living at His second coming to raise the dead. Hence says Paul to the Thessalonians on this subject: "we which are alive and remain unto the coming of the Lord shall not prevent [anticipate] them which are asleep [dead.]—that is, they shall be changed at the same time the dead are raised. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first"—before the other dead—"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord."

These extracts accord with what we have previously quoted from 1st. Corinthians on the subject of this change of the bodies of the living and the resurrection of the dead at the same time with spiritual immortal bodies, at the personal coming of the Lord Jesus Christ. As both will be invested with the same kind of body, the dead must be raised with it, and not with the mortal, corruptible body which died and returned to the dust. The new, spiritual bodies, with which they will be clothed, will be homogeneous with the new earth, on which they will have to dwell, and adapted to the new existence, on which they will enter and the things, circumstances, etc. by which they will be surrounded. As a body of flesh and blood is adapted to the constitution and course of the present earth and heavens, so will a spiritual body be suited or

adapted to the new heavens and earth. Hence it will not be subject to the diseases, pains, sorrows, ills of life, and death of the former. Hence John, after saying: "And, I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, etc. says: "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away;" and Paul winds up his language on the resurrection, (1st Cor. xv,) with the exultant language: "death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory?" And we would conclude here with his language of encouragement to Christians: Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, as ye know that your labor is not in vain in the Lord."

J. H.

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SALVOES TO UNIVERSALISM.

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No unprejudiced reader of the Bible—no man whose mind has not become previously occupied by the Universalian sentiment, without due investigation of its teaching on the subject—would ever become a Universalist! No man would ever come to the conclusion, from a correct and fair interpretation of the word of God that the whole human family, from Adam down to the end of of time, will be saved eternally in heaven—irrespective of condition or character. Never was there a greater ecclesiastical *falsehood*, either preached or written, than that of the final salvation of all mankind. How such an idea or sentiment originated, is not difficult to be seen, by those who are well acquainted with the human mind, and who know its proness to to extremes. As "extremes beget extremes," and one "generally produces another, and an opposite one, Universalism no doubt grew out of the extreme of Calvinism. The doctrine of the eternal election of a certain part of the human family to everlasting life and salvation, without any foresight on the

part of God of their faith, repentance, good works, or any other condition on their part, moving Him thereto—irrespective of character or any condition whatever—and the reprobation of the rest of mankind, without any cause whatever on their part, but merely from the will and arbitrary power of God—such a doctrine would *naturally* lead to the opposite extreme of the eternal salvation of *all* mankind, equally irrespective of any condition on their part! Men in reasoning on the false and abhorrent doctrine of Calvinism, and its inconsistency with the character of God for love and mercy, would pass over the conditions required by Him in the Bible, in order to eternal life and salvation, and rush to the other extreme of Universalism!—like the French nation, at the old Revolution, who, in throwing off the shackles of political despotism, with which the people had been so long bound, and the thralldom of Roman Catholic superstition and ecclesiastical tyranny, which had so long been imposed on them—rushed to the opposite extreme of political and social libertinism; the entire rejection of the Bible; and into all the extremes of Infidelity and Atheism!—and then drained to the very dregs the poisoned cup they had mingled for themselves!

If the doctrine of Universalism was condemned no where else in the Bible, we have some complete *salvoes* to it in Paul's epistles. He says to the Galatians—and we would call the attention of Universalists, particularly to the first sentence: "*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.*" (Gal. vi. 7-9.) The apostle is here, as we see, speaking of "everlasting life;" and while he says, that those who "sow to the Spirit" shall "reap" or inherit it, he implies as positively that those who "sow to Spirit" shall not, by saying they "shall reap corruption." Indeed, in all such affirmations, the opposite is *implied* as strong-

ly as if it were expressed. The expressions he here uses, puts a *salvo* to the doctrine of Universalism; which cannot be true, if what Paul says is true, or will be so. They stand in direct *contradiction* to each other!—and the language of every honest minded man, should be: “Let God be true, but every man,” who opposes or contradicts him, “A LIAR.

Again Paul says: “The *works* of the *flesh* are manifest, which are these: Adultry, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things *shall not inherit* the kingdom of God,” (Gal. v. 19—27.) Now the apostle here puts another *salvo* on Universalism. He says, in terms the most positive that can be used, that those who are guilty (*habitually guilty*) of the above sins and crimes, “*shall not inherit* the kingdom of God;” in allusion to the everlasting kingdom of God, which we find elsewhere spoken of. God says they *shall not inherit* this kingdom; but Universalism says they *shall inherit* it! Which shall we believe: God who *never lies* or the system which *contradicts* Him, and consequently *LIES*?

Again, Paul, after saying to the Hebrews: For it is impossible for those who were once enlightend, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come: *if they shall fall away*, to renew them again unto repentance [reformation;] seeing they crucify the Son of God to themselves, and put him to an open shame;” continues: “For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed [or cultivated] receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose *end is to be burned.*” (Heb. vi. 4—8.) Here, according to Paul, we have another *salvo* to Universalism. Here are certain characters, willful apostates from the Christian religion, “*whose END is to be BURNED.*” God says

this, by the mouth of the inspired apostle ; but, no, says, Universalism, their end is not to be burned—they shall be saved eternally in heaven ! Which shall we believe : God, who never lies—with whom it is impossible to lie—or this lying system, which contradicts his word, and gives Him the lie ? No honest-minded, unprejudiced man can receive such a system ! A doctrine which thus positively contradicts the word of God or rather, which is so positively contradicted by that, cannot be from God, and can have no place in the Bible !

The apostle puts a salvo on it again, where, in this same epistle, he says, in speaking of the apostate : “ For if we sin willfully [become habitual sinners] after that we have received the knowledge of the truth, there remaineth no more [or other] sacrifice for sin, but a certain fearful looking-for of judgment and fiery indignation, which shall *devour the adversaries*. He that despised Moses' law died without mercy under two or three witnesses : of how much sorer punishment shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified [separated] an unholy thing, and hath done despite unto the spirit of grace ? ” But, according to Universalism, there will be nothing of this !—and these apostates, for whom, living and dying as such, there is no mercy or hope, as to eternal life and salvation, in the Bible, will all be saved, and made as holy and happy as any in heaven ! According to that, Judas Iscariot, who betrayed the Savior and hanged himself—and Herod—and Nero—and all the most wicked, abandoned, corrupt characters, including the wicked, corrupt Antediluvians, mentioned in the Bible or in History, will be equally saved in heaven, with the Apostles, Prophets, and the pious saints of God !!

According to Universalism, there is no use of a Bible, of fearing and obeying God, or any thing of this sort !—as all will be saved anyhow, do as they may, or live as they please !! “ Let us eat and drink, for to-morrow we die ! ”—Hence, it completely nullifies the Gospel plan of salvation ; prevents obedience to God ; and is a God-dishonoring, soul-destroying,

hell-begotten system ; that should be rejected by every person, who has a soul to be saved ! We have no use for it, but to condemn and reject it !

J, R. H.

SHAW'S POINT, *Macoupin co. ILL.* May 17th, 1862.

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For the Christian Pioneer.

FOUNTAIN IN THE DESERT.

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He opened the Rock, the waters gushed out ; they ran in dry place like a river.—DAVID.

He spoke, and from the barren rock  
A chrystal fountain burst :  
Streams through the arid desert ran  
To slake the traveler's thirst ;  
Oh ! joyous shouts were borne to heaven,  
For that new type of mercy given.

They drank—the way-worn host of God,  
And every languid eye  
Looked bright again, as stars gleam out,  
When shadows have passed by,  
How grateful to the burning brow,  
Was that cool fount's luxuriant flow !

Oh ! deemed they not its worth beyond  
The costliest diadem  
Could ought of finest gold compare,  
Or pearl or lustrous gem,  
With those pure bubbles as they broke  
All glistening from the desert rock ?

Love burned anew, and notes of praise  
Arose to Abraham's God,  
While yet again their pilgrimage  
With cheerful feet they trod  
Onward, a cheerful chosen band,  
They hastened to the promised land.

Behold a better fount appears  
Mid life's drear wilderness,  
Whence streams of living waters flow  
The thirsty soul to bless ;  
Forth from a rock issues free  
And boundless as eternity.

The fevered spirit sore oppressed  
 With earthly woe and care;  
 The weary and the guilty too,  
 May find refreshment there:  
 Hope springs and blossoms like the rose,  
 Where this celestial fountain flows.

And oh! can ought exceed its worth,  
 Bright gems and purest gold?  
 Seem not the choicest things on earth,  
 Its stores of wealth untold,  
 Less than the fading hues of even,  
 Compared with this best of Heaven?

Come nigh, you pilgrims, faint and worn,  
 For you a fount has burst;  
 A Rock is opened mid the waste!  
 Come, freely quench your thirst;  
 Then as on eagle's wings arise  
 Soar for your immortal prize.

J. C.—

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### TESTIMONY OF AN INFIDEL TO THE TRUTH OF THE BIBLE, AS DRAWN FROM PROPHECY.

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KEITH, in one of his convincing and valuable works on Prophecy, or the Evidence of Prophecy, gives the testimony of a celebrated French infidel to the truth of the Bible as a revelation from God. It is that of VOLNEY, in his celebrated work entitled "Volney's Ruins"—an infidel work which has the right name of "Ruins," as it not only left his great mind a heap of ruins, as regarded religion and his eternal destiny, but has shipwrecked the faith of many a professing Christian, and left the minds of hundreds, perhaps thousands, of others, a mass of blackened "ruins!"—in the language of Jude, in reference to certain characters described by him: "clouds they are without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever!" I will add here, that the influence which

such works as those of Volney, Voltaire, Tom Paine, Gibbon, Hume, Hobbs, Bolingbroke, Adam Smith, and others, have exerted on mankind, in favor of infidelity and against the Bible and the Christian religion, and are still exerting, shows the unbounded, the almost illimitable influence of books ; which continues to go on long after their authors have been dead ; and how careful an author should be as to what he writes and publishes. Well would it be, could every writer when he goes to die, be prepared to say as did Addison or Cowper one,—that he had not written.

“ One line which dying he would wish to blot.”

—But we are digressing, and must return.

Volney had visited the ruins of the great cities and countries of antiquity, as Babylon, Nineveh, Egypt, etc. and described them in his “ Ruins.” Keith, in discussing the fulfillment of prophecy, as the fate of these cities and countries had been predicted by the Jewish prophets, Isaiah, Jeremiah, Ezekiel, etc. could find no better comment, or more appropriate and truthful language, in which to describe their fulfillment, than that of Volney, which he placed in parallel columns with the predictions themselves; and it is remarkable, that, when compared with them, the language of Volney, in describing these ruins, is almost the same with that of the prophets themselves, in predicting the fate of these renowned places. Indeed such is the similarity, the close resemblance, between the very language, that it almost leads the reader of these prophets to suppose that Volney had seen and read them himself, and drawn his descriptions from them ; which was not the fact, as to the latter at least, as it would have been the furthest from the mind of such an infidel as he was, to have written any thing, which in his estimation, would favor the truth of the Bible, or of the Christian religion as a revelation from God. He merely aimed to give a truthful account of the ruins he described ; and, in doing this, he has unwittingly and unintentionally borne evidence to the truth of the Bible. Another thing, which confirms this, is, that his work, the “ Ruins,” containing these descriptions, was written in *opposition* to the Bible and the religion it

contains! In endeavoring, insidiously and artfully as he has done in this work, to undermine the Divine authority of the Bible and subvert the faith of the Christian, he has really only added to, confirmed, and strengthened both; as the storm, instead of uprooting the giant oak of the forest, only causes it to take deeper root, and become more firmly fixed in the earth. And like the skilful general, in an engagement with the enemy, Keith turns his own weapons against him, and defeats the infidel with them!

We have here another illustration of the inspired declaration that "the testimony of Jesus is the Spirit of prophecy.—These works of Keith, on the "Evidence of Prophecy,"—of which we believe there are two, one with this title, and another with a somewhat different one—we would earnestly recommend to all our brethren and sisters, and particularly to our *preachers*, every one of whom, that is able to procure them, should get and read them; as in this the day of infidelity and skepticism, they cannot be too well posted up, in the evidences of every kind upon which their holy religion is based

J. R. H.

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### SECTARIAN PRETENSIONS OF BEING GOVERNED BY THE SCRIPTURES.

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The different sects pretend to be governed by the Scriptures; even in some of their creed books they say, that "the Scriptures are the *only rule* of faith and practice for Christians," etc. Thus, they profess to take the Scriptures for their guide, but they make their own systems and opinions lead the way and compel the Scriptures to follow them. Again, we read in the "Confession of Faith," chapter 1, section 9, "The infallible rule of interpretation of scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, which is not *manifest* but *one*, it may be searched and known by other places that speak more clearly." This says just what we contend for, that there is but *one* meaning in every passage of

Scripture (the idea, doctrine, or truth, which the author wishes to convey,) and that one meaning must be always found from its context. Again, "All things in Scripture are not alike, plain in themselves, not alike, clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture, or other, that not only the learned but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them."

Hence if the sectarian teachers would cease *wresting* the proper meaning from the Scriptures, the people could learn to understand them, and practice aright.

#### HOW THEIR TEACHERS IMPOSE ON PEOPLE.

The means by which the sectarian teachers *wrest* the Scriptures from their true and natural signification and thereby deceive the unwary, and sustain themselves and the sects to which they belong, are various. "They persuade men to receive *first* a peculiar set of opinions, [and then examine the scriptures with regard to them: in this way men look at the scriptures through their systems, and *imagine* they see things in the Scriptures which really exist only in the medium through which they look. And they employ *obscure language* and introduce barbarous and *unscriptural words*, which (since words are the signs of ideas) necessarily introduce *unscriptural ideas into the minds of their followers*; or, they use *Scriptural words in a novel and peculiar sense*, at variance with that indicated by the context, and wholly foreign to the intention of the writers who employ them. Thus, they misuse most of the important words in the New Testament; so that Men do not receive even from Scriptural words the ideas which, in the Scriptures, they are plainly and evidently, and according to all the rules of grammar, intended to convey: and of a piece with their whole scheme, is their universal practice of taking *single texts and scraps* of Scripture out of their connection, and applying them to their own purposes and in support of their own dogmas—treating the Bible as if it were merely a book of

*proverbs* and *perverting* the words of the living God."

Analogous to this, too, is their plan of *leaving out* of the verses they quote, any clause which does not suit them : as when they quote, "He that *believeth* shall be saved," instead of, "He that *beliveth and is baptized* shall be saved ;" as I heard one once quote Acts ii. 38, *twice* in that same sermon, all but the last clause, "*and ye shall receive* the gift of the Holy Spirit," this did not suit his system, [which was to have the sinner or alien to receive the Spirit before he was baptized ! J. R. H.] and hence he did not quote it. Handling the Scriptures in such a deceitful manner, is very sinful ; and to what a great length does the influence of human opinions and false rules of interpretation often lead those who claim a "Divine right" to teach what they do not comprehend !"

But it is unnecessary to detail their devices which have been already so often exposed—their assumption of an exclusive right to interpret the Scriptures—their assertion that these are not intended for the comprehension of ordinary men—their pretension to "a Divine call"—their imposing ceremonies (impositions sure enough,) and their pomposity and show. Suffice it to say, that it is by such means and by such false rules of interpretation, that the sectarian clergy are enable to retain their influence and perpetuate their dominion over the minds and consciences of men. This is the net in which they entangle their victims !—*John Reis*, "CHRISTIAN UNION, pp. 261 to 265.

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## THE MIRACLES OF CHRIST.

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What did Christ's miracles imply ? That much in the moral and material world had gone wrong. What was the result of each ? The rectifying, so far, of what had gone wrong. Each miracle of Christ was not merely an act of power, it was also a redemptive and restorative act ; it was an instance, on a microscopic scale, of what he will one day create on a magnificent and universal one. Take any one miracle that

He performed ; the diseased came to Him, He rebuked the disease, the sufferer was instantly made well. The demon-possessed soul appealed to Him : He spoke the word, and the demon rushed from the man, and herded with the swine, and perished in the ocean. He spoke to the blind, and their eyes were opened ; to the deaf, and their ears were unstopped ; and standing on the margin of the grave, where sin had achieved its mightiest triumph on earth. He said, "Lazarus, come forth ;" the tide of life returned and rushed into every vein, and the heart beat again with the pulse of conscious happiness, and peace, and joy. In Adam the sight become blindness ; hearing, deafness ; life, death : in Christ the second Adam, the blind see, the deaf hear, and the dead are raised. By the sin of the first Adam all nature was disturbed ; the brutes rose in insurrection ; the winds burst forth in fury ; the waves rolled against the land : in Christ, the second Adam, the lion lies down with the lamb. "He was," says Mark, "with the wild beasts in the desert ;" famine disappears, and there is plenty ; the winds hear his voice, and like obedient children, lie down ; and He lays his majestic hand upon the ocean's waves and it forms itself into a promenade for his royal feet. You have, then, in the second Adam the reversal of all the calamities superinduced by the first Adam : and a type, an earnest, on a small scale, of what will be on a large and universal one when he returns again.—*Cummings.*

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IMPORTANT HINTS.

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As there is no telling what are the talents and capabilities of some men, until circumstances and opportunities call them out, and develop them ; so there is equally as little telling what is the amount of Christian spirit, love and loyalty to Christ, in some professing Christians, or indeed sometimes whether they have any, until they are properly tried—until circumstances and events develop their real character. The present trying and unhappy condition of our country, and the events and circumstances connected with it, are rapidly

doing this, and developing who are for the Lord and really on his side, and who are not. Many, who seemed to be making a fair show in religion, and to be good zealous Christians, when the test comes are found deserting the Church and cause of Christ, and arraying themselves on the side of the world and his enemies, giving them, by their conduct, all the "aid and comfort" they can; like the disciples of the Savior, who, when real danger came and he most needed friends, in the trying hour of his arrest, false trial and crucifixion, "forsook him and fled;" while of some others, who were more nominal, than real Christians, and never manifested much zeal or interest for the cause of Christ, we could not expect any thing else, than for them to do as they have done. We speak of matters and things in general, and do not wish to be considered *personal*. But "if the shoe fits," all we can say is, "*wear it,*" if it does *pinch* a little!

It is predicted in the book of Revelation, that the Church of Christ is to pass through an *ordeal*, that will try her "as with fire;" and really it does seem as if she is now entering upon that period, if the "signs of the times" are any evidence! How often is it the case, that the white woollen coat and mild, lamb-like countenance of the Christian character, all seem to drop off and vanish; and the coat and countenance of the snarling, snapping *wolf* appears!—and what we supposed to be the innocent, gentle *sheep*, we find developed as the savage wolf thirsting for the blood of the sheep! The *sheep* is not an animal to *fight*; No, it is not their nature or *character* to fight; but it is that of the *wolf*, who

" Comes with hellish malice full  
To scatter, tear and slay"—

to bite, to fight, to ravage and devour!—But all this by the way, in reference to what the times are developing, as to Christian character, and who are for the Lord and who are not.

The *hints* which we wish to give are plain, of great importance, and worthy the attention of all professing Christians. They are these: whenever they suffer difference of political opinion, or in reference to secular matters of any kind, it matters

not what, whether in civil or military matters—whenever they permit differences of such a character to become a *bar* of *fellowship* with them, so as to *keep them away* from the Lord's house and table—from meeting with those who meet there to attend to the ordinances of his house, whether belonging to Lord's day or any other time—they do absolutely and in fact, *exalt* their opinions *ABOVE* the religion of Christ! We wish to be distinctly understood; and we say, that whenever a professing Christian, refuses to meet with the disciples of Christ, because he supposes or knows that there are among them persons holding opposite political and secular sentiments to his, and because of the presence of such, he refuses to meet for the worship of God, he does actually and in fact place these opinions and sentiments, *ABOVE* the religion of our Lord Jesus Christ! These facts are so and cannot be got around. And we would ask, where is the difference between such as this and *idolatry*? When professing Christians thus exalt their political sentiments *above* their religion, do they not make *idols* of them? If “covetousness is idolatry,” as the apostle affirms, can this be less so? Any one who suffers any thing to influence him more than the principles of the religion of Jesus, makes an idol of that thing, whatever it may be!

We would here, as one on the verge of the grave, lift up a *voice of warning* to all such, and ask solemnly and earnestly, how can Christians who thus act, expect to get to heaven? Their political opinions, whatever they may be, will find no place there, and they will not be asked about them, or judged according to them; but there is one thing for which they will be judged, and that is, for a *willful neglect* of attendance on the Lord's house and table, and for making their differences of political sentiment a *bar* to the *fellowshipping* of their brethren; who differ with them; and not only judged, but *condemned* for these things! And we would also say to all such, in the language of Paul to the Jews: “Therefore thou art *inexcusable*, O man, whosoever thou art that judgest [thy brother in these things]: for *wherein* thou judgest another, thou con-

*demnest thyself.*" Never was any thing truer, or more applicable !

Our Savior, when on earth said : " Except ye eat the flesh and drink the blood of the Son of man, ye have *no life* in you," inreference to his sacrifice for sin ; and how is it, we ask, as to those who willfully neglect or refuse to partake of the *emblems* representing these?—particularly when he so *positively* enjoined the Supper on his disciples, saying to them : " *This* do in remembrance of me ? " Let them remember what the Savior says again : " If ye love me KEEP my *commandments*." John says : " he that keepeth his commandments dwelleth in him [God,] and he in him ;" and the converse is true, he that does not keep them, does not dwell in God, nor God in him ! The individual that hears or knows the commandments of Jesus, and " does them not," he compares to a foolish man, who builds his house upon the sand—his hopes of heaven are based on sand ?

There is a *connection* between the observance of the Lord's Supper and remission of sins, to the Christian, not generally observed or noticed as it should be ; and we ask how can those Christians who willfully neglect it, or refuse to meet with their brethren to attend to it, expect to receive and enjoy remission of sins ? How can they ask the Lord for pardon, when their *disobedience* to a plain and *positive* command, stares them in the face ? Their flimsy excuse for *non-fellowshipping* their brethren, because of difference of political setiment, will avail them nothing, in the great day of judgment. They may console their minds and save their conscience from pangs, by the the performance of their other duties ; but let them remember what James says, that " he who keeps the whole law, and yet offends in one point, is guilty of all ; and that the willful neglect of one plain and positive duty, however they may observe all the others, will condemn them as much as if guilty of the neglect of all !

What justifiable excuse can they have to offer to the Judge of all the earth, for their willful neglect, when they come to stand before his bar ? Ah, let them ask themselves that

question. How awful will it be, to be turned off to the left hand, and hear the sentence of everlasting banishment from "the presence of the Lord and from the glory of his power!" There is something about a *positive* command and a *positive* ordinance that admits of no quibbling and no excuse.

In conclusion, if the too often small number of those who meet at the Lord's house, on Lord's day, to attend to its ordinances, at too many places where we have even large congregations, is to be taken as an *index* of the number who will get to heaven, truly there will be comparatively but *few* of the great mass of professing Christians, who will reach the climes of eternal glory! It is saddening, it is awful, to think of! Our Savior, when on earth, said, in reference to the Jews, the once chosen people of God and the prototypes of Christians, as to their reception of him: "Many are called, and *but few are chosen*;" and that, at the day of judgment, many will make great professions to him, to whom he will say: "depart from me, ye that work iniquity;" and to knowingly and willfully neglect his ordinances, or refuse to attend to them, is no better; and the Lord will not hold such guiltless!

As the Lord can bring good out of evil, and cause even the wrath of man to praise him, we reiterate here what we have said before, that we believe this civil war, with all its evils and calamities will result to the good of the Church of Christ, in developing who are really his, and who are not, who can stand the test and who not; and in *purging* the Church of the unworthy; in separating the *dross* from the pure metal, and the *tares* from among the wheat!

J. R. H.

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For the Christian Pioneer.

"CHRIST SENT ME NOT TO BAPTIZE."

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BRO. WRIGHT: I have read with some interest your article in the last Pioneer under the above caption, and beg leave to submit a few thoughts, which, if they accomplish nothing more, will, I hope, prompt a further investigation, and elicit more light on the subject from yourself or some other broth-

er. With the assertion, that because of this passage, “baptism preceded by faith and repentance, is not a condition to the alien, in order to the remission of sins,” I have nothing to do. I am, however, aware that this passage is plead in bar to the reception of the truth, that baptism is for the remission of sins.

“And what if Paul was not specially sent to baptize.” “It matters not whether he was specially sent to baptize or not.” In these quotations you admit that Paul was not specially sent to baptize. There is some ambiguity in this word *specially*, and we must understand in what sense you employ the term, before we admit or deny your premise. If you mean that Paul was not sent to baptize “in a manner beyond what is common, or out of the ordinary course,” (See Webster) I agree with you; or, if you apply a secondary meaning to the word, and say that Paul was not sent “chiefly” to baptize, I agree with you. But if you mean, by the use of the word, that Paul, in the commission given him, was not *commanded* to baptize at all, I differ with you. This puts me in the affirmative of the proposition, and I will enter upon the proof after a while.

“Christ sent him *not* to baptize, but to preach; his great mission, his chief or principal work, was *rather* to preach than to baptize; as others of inferior rank could baptize as well as he, and who had *more time to attend to it than he had.*” This last thought, which I have italicised for you, is well calculated to provoke a smile.

Allow me to make one more quotation: “Nor need we be surprised at Paul’s doing that which he says he was not sent to do.” If, indeed, Paul was not sent to baptize. I, for one am surprised at his doing that which he was not sent to do. If it can be established that Paul was not sent to baptize; and if it be admitted that he baptized a single person, then he transcended his authority, and did that which he should not have done, because not authorized to do it. But to the proposition, that Paul was *commanded* to baptize with as much *specialty* as to preach. Your own language will help me to an argument in its proof. “And what if Paul was not specially

sent to baptize? we see that *the other apostles were.*" Query: Did the commission of Paul differ from that of "the other apostles?" Was Paul commissioned to do] a different work, or the same work in a different manner, from "the other apostles?" If not, "teaching and baptizing were joined together by the Lord himself, so, in the execution of that commission, they were never separated; *not even by Paul himself.*" So you say—so I say. If, in the commission of "the other apostles," baptizing believers into the name of Father, Son and Holy Spirit, was enjoined; and if no "preference" is expressed in this commission between preaching and baptizing, why, if Paul worked under this commission, should *he* say he was sent "*rather*" to preach than to baptize? I admit the correctness of your rule, but dissent to its application.

Let us look at the commission given "the other apostles:" "Go teach all nations, baptizing them (the taught) into the name of the Father, Son and Holy Spirit." Look at the commission given Paul. In his defence before Agrippa, he relates the circumstances attending his conversion. "And I said, who art thou Lord? And he said I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I *send* thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, *that they may receive remission of sins*, and inheritance among them which are sanctified, by faith that is in me." Is there any difference, in substance, between this commission and the one given to "the other apostles?" The grand object of both was, that the people might receive *remission of sins*. We agree as to the design of baptism—that it is for the remission of sins. Now, Paul was *sent to do something*, by which the people might receive remission of sins. Is baptism for the remission of sins? Then Paul was "not disobedient unto the heavenly vision," but did that which he was commanded to do.

Perhaps you are now ready to inquire, what disposition is to be made of the declaration, “Christ sent me not to baptize?” I reply that the sentence is *elliptical*, and we must supply the omission, if we would wrest the passage from a contradiction to other passages, and a conflict with *facts*. I reason on the assumption that the Bible is *true*, and that no one passage, by fair interpretation, contradicts another. I have deduced facts which show, not only that Paul *did* baptize, but that he was *sent* to baptize. How are we to reconcile these facts, with the assertion that he was *not* sent to baptize? Supply the ellipsis, and the matter is plain—the Bible vindicated: “For Christ sent me not *only* to baptize, but *also*, to preach the Gospel.”

In support of this rendering, I submit a few passages bearing directly upon the point: In John 7: 16, the Savior says, “My doctrine is not mine, but his that sent me.” But in 2 John, verse 9, we have, “whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son.” How are we to reconcile these apparently conflicting passages? Indeed, how are we to reconcile the passage first quoted? The pronoun “my,” unqualified, expresses absolute right of property in the “doctrine,” yet he says it “is *not* mine.” Supply the ellipsis, and there is no difficulty: “My doctrine is not mine *only*, but also, his that sent me.” Then is explained the passage of John: “He that abideth in the doctrine of Christ, hath both the Father and the Son.” Again: 2 Cor. 4: 5. “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants, for Jesus’ Sake.” Could words be thrown together, expressive of greater absurdity than this passage? A more palpable contradiction could not be expressed. Supply the ellipsis and we have what the apostle said: “For we preach not ourselves *only*, but Christ Jesus the Lord; and ourselves *also*, your servants, for Jesus’ sake.” I have before me other passages, of the same character, but deem these sufficient. I have already occupied a greater space than I intended at the beginning of this article. Your Bro.

B. H. S.

St. Louis, Nov. 17. 1862,

## REPLY.

Bro. S., you seem not to understand us. Perhaps the fault is with us, in the seemingly careless and unguarded manner in which we wrote the article, "Christ sent me not to baptize." The extracts you have given are calculated to make the impression upon the mind of the reader that we do not regard the apostle Paul as fully commissioned as the other apostles—that while they could baptize by virtue of their commission, he could not; which is not the case, as we consider him as fully commissioned in this respect, as any of them,—having as much authority to baptize by virtue of his commission as they. And our language cannot by fair interpretation be construed otherwise. Unfortunately you seem to have fallen into a very common error, in making these extracts, but, in doing so, you have shown us how an advantage may be taken to mislead the public mind as to our real position on other subjects, as well as on this, when we write unguardedly.

Every speaker and writer is supposed to have one main leading idea in his mind which he wishes to convey, and all he says should be interpreted with an eye to that single proposition, and when it is established, all his language employed in the argument, is exhausted. This is an important rule of interpretation, a universal one, and should never be lost sight of. Most of the errors among professing Christians have their origin in the violation of this rule. And without its observance few authors are free from criticism.

Now what was the point in discussion when we wrote the article, "Christ sent me not to baptize?" It matters not how carelessly we may have employed words in arguing it; the Question is, what was the point in dispute, and that which we were trying to prove? for that must determine the meaning of our language, however awkwardly used. This passage (1 Cor. 1: 17,) had been plead in bar to the reception of baptism, preceded by faith and repentance, as an institution for the remission of sins for the alien—one who has never made the profession of Christianity—and we undertook to answer this plea, by showing that the passage, allowing our oppo-

nents the full benefit of all they claimed as to Paul's not being sent to baptize, proved nothing whatever against baptism for the remission of sins. This was the main point in the article, and that which we set out to prove; yet, right in the out set of your criticism on us, you ignore this very point altogether, when you say: “With the assertion that because of this passage, ‘baptism preceded by faith and repentance, is not a condition to the alien for the remission of sins,’ I have nothing to do.” Our language thus divorced from the subject or point which it was employed to prove, may, indeed, as you aptly show by the above extracts, convict us of error which we never entertained. The concessions we seemed to make, were only for argument's sake, and not as the convictions of our own mind—our real sentiment—as the whole tone of the article shows.

The only question between us, is, as to what Paul really meant, when he said that Christ sent him not to baptize. That he was sent to baptize is proven by the fact that he did baptize, as also from the import of his commission. In this respect his commission differed nothing from that of the Twelve, nor theirs from his; but why should he say that he was not sent to baptize? There is a peculiar form in the scriptures of emphasizing, in which, that which stands first in importance, or is preferred, is affirmed; while that which is second in importance, or not preferred, is denied. This, we thought, we illustrated and made sufficiently plain in our former article. “Jacob have I loved but Esau have I hated,” simply means that God had chosen Jacob instead of Esau; and this choice or preference is expressed in this peculiar form. Again: “Except a man hate his father and mother, his wife and children; yea, and his own life, he cannot be my disciple.” In point of importance, Christ stands preeminently above all others, is first, and to be preferred in every consideration, hence our love for him, is here impliedly affirmed, while that for our parents, elsewhere so positively enjoined, is denied in the most negative manner: yet both are essential and important. And so with regard to preaching and baptizing, both

are important and necessary ; yet preaching the gospel stands first, is before—preceeds baptizing—not only in the commission, but also in the import and reason of things, and, as such, is here affirmed ; while baptizing, which stands second in order, always following the preaching—never preceeding it, or going before it, is here emphatically denied in Paul's declaration that Christ sent him not to baptize, but to preach the gospel. He simply meant, as we have before said, that his chief, or more important work or mission, was to preach the gospel, to make known the mystery which had been kept secret from the foundation of the world. This belonged to the apostles, they were chosen for this purpose, and while any disciple could baptize, he could not fill the mission, do the work of an apostle. Theirs was a peculiar work—a special work—and they alone had it to do ; they did it, and left no successors ;—but any disciple, as we have said, could baptize, while he could not fill the place and do the work of an apostle in preaching the gospel. Do you ask me, whether baptism is not a part of the gospel, and, as such, embraced in the preaching of the gospel ? I answer, it is ; it is in the commission, and forms an important part of the gospel plan of salvation ; but remember, Paul was speaking of the administration of baptism, and not the preaching of it. At the house of Cornelius, Peter preached the gospel, according to the Commission beyond doubt, but commanded the baptizing ; and such must have been the practice of Paul, as it fully accounts for his baptizing no more than he did. And such we believe, was the practice of all the Apostles, generally, as it would have been impossible for them to have baptized with their own hands, the many thousands that believed under their preaching, within the short time it was done in. Such is our understanding of Paul's declaration that Christ sent him not to baptize. But you dissent to this interpretation, and say " the sentence is elliptical," and means that Christ sent him " not *only* to baptize, but *also*, to preach the gospel." Query : How could his being sent also to preach, be a reason why he had baptized no more ?

We shall only add, that, if there be *no* preference between

preaching and baptizing, Paul could as well, when charged with having turned the world upside down with his doctrine, and when his life was jeopardized on account of his preaching, as also when some of the brethren were claiming to be of Paul, or Paulites, have thanked God that he had preached no more than he had, "lest any should say that he had preached himself, as to thank him as he did, that he had baptized no more! And if there be *no* preference, then, it matters not which we do first; so that, after all, our peodobaptist friends may not be so very far wrong, bro. S., when they baptize first and preach afterwards—baptize the infant and preach to the man!

D. T. W.

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LETTER FROM ELD. J. S. ALLEN.

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BETHANY, Mo. Nov. 20, 1862.

BRO. WRIGHT—*Dear Sir*: Inclosed please find a little mite of a present to aid you in your laudable enterprise to do good. The brethren should aid you in sustaining the *Pioneer*. Many of us can spare five dollars which in the aggregate would help you very much. The paper should be sustained at all hazzards. Its circulation should be increased. The times demand it. The cause is suffering, and all should take an interest in the promotion of peace and harmony among the disciples of our Lord. We want a better state of feeling among those claiming to be disciples of Christ. While wars and tumults, bloodshed and carnage, are going on, the disciples should not forget that the weapons of their warfare are not carnal. It is awful to contemplate the condition of things as they are. Those who have hertofore been brethren in the Lord, have become alienated and have sought each others blood. May the Good Lord hasten the time when peace shall be restored to our country, and that brethren may once more dwell together in unity. Keep on bro. Wright, your labor will not be in vain. The Lord will yet put it into the hearts of the friends of his cause to help hold up your hands.

We should have reported before this, that at our protracted

meeting in September last, we had 9 additions to the church at this place, by confession and baptism.

Bro. Stewart is getting along finely with our school. Can you not visit us sometime soon, and spend a few days ! it would be quite refreshing. Yours fraternally

J. S. ALLEN.

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REPLY TO BRO. ALLEN'S LETTER.

DEAR BRO. ALLEN : Your kind favor of the 20th inst. inclosing a remittance for me as a present to help me in publishing the Pioneer, came duly to hand. Please accept my sincere thanks for it. I appreciate it very much on account of the christian spirit that prompted you to give it to me. I am needy, bro. Allen, and such favors you may know, are well appreciated. There is no impropriety in my stating what is the fact, that I am not receiving a fair compensation for the labor and expense I am at in publishing the Pioneer. But these are gloomy days, and I trust a brighter one will dawn upon us soon, and I shall then be sustained.—If not, I have some consolation in the fact, that I am laboring to advance the best of all causes on earth, the cause of the Savior; “ Our highest interests, the interests of humanity, are bound up in the progress and success of the cause of Christ ; ” and if I suffer, it is better to suffer for well doing than for evil. None of us belong to ourselves ; we are the Lord's, and all we have belongs to him ; he has graciously intrusted us with it for a short time. And soon that time will expire, and we shall lie down in the grave on a level ! the rich and the poor, the master and the servant, the king and his subjects, the noble and the ignoble, their dusts will mix and mingle together, and and there will be no distinction there ! They that possess now, will be as though they possessed not : and they that buy as though they bought not : the Lord will take what we have now, and entrust it to others, who may make a better use of it. How serious and solemn do all earthly things appear, in view of the shortness of the time we are allowed to use them ! And how awfully responsible an weighty the trust, in view of the

end for which it is given us ! and how great the inducement, if we suffer at all, for us to suffer in well doing. I am conscious that I am not alone in my labors : many are the co-laborers with me ; the good and the great of all time are with me, in interest, aim and purpose, the Savior and the heavenly Father are with me ; and not with me only, but with all who love the cause of the Savior, and are living to honor and advance it. Then " let us not be weary in well-doing, for in due season we shall reap if we faint not." The Lord is not slack to forget our labors of love and works of faith. But we must work ; " he that knoweth his master's will and doeth it not, shall be beaten with many stripes." And " he that knoweth to do good and doeth it not, to him it is sin." May the Lord grant us mercy, that we may act discretely and do our part, faithfully using the trust committed to our charge, and be enabled to stand before him at last, and receive the welcome plaudit, " Well done good and faithful servant, enter thou into the joy of thy Lord," and it will be enough !

My opportunity to visit Bethany is very poor at this time, It would afford me much pleasure to spend a few days with the brethren there, if I could leave the office.

I am pleased to hear that Bro. Stewart is progressing finely with your school, the Bethany Collegiate Institute. I saw in the *Bethany Union*, a short time since, that an application would be made at the coming Session of the Legislature, for a Charter. To build up an institution of learning, in the midst of the excitement and agitation now distracting the country, speaks well for the community about Bethany, and very much for Bro. ELD. W. D. STEWART, Principal of the School ; its success thus far, amidst the commotions of the country, is a good guarantee for the future.

D. T. W.

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CLERGYMEN AS MILITARY OFFICERS—Rev. B. J. Wallace, D. D., of Philadelphia, a graduate of West Point, has recently been invited to become Colonel of a regiment to be raised, consisting of pious and moral men. He declines, giving the following reasons :

“The Bible, throughout, forbids ministers to take the sword, while it urges Christian people to fight on numerous occasions. The tribe of Levi never fought, though the Jews were among the most warlike of nations. Aaron never fought nor Samuel nor Elijah, nor Isaiah. Saul was severely punished for offering sacrifice, and Hophni and Phinehas, when they carried the ark unnecessarily to battle, perished.—David was not allowed to build the temple, because he was a man of blood. Yet military leaders, both under the old and new dispensations, were highly honored. Church history confirms my view. It has been deemed unseemly in every age for ministers to take military command. The exceptions are so rare as to confirm the rule. If I were a layman, I think that nothing but absolute inability could hold me back.”—MILLENNIAL HARBINGER.

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LETTER FROM THOMAS THOMPSON.

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We take the liberty of publishing the following from a private letter written us by Eld. Thomas Thompson of California. As bro. Thompson lived in Mo. for a number of years before his removal to California, and was favorably and extensively known, as among our safest best preachers, it will no doubt be interesting and quite gratifying to his numerous friends and old brethren to hear from him. We shall occasionally give our readers an extract from the sketches of his religious life in Mo. as we may find them published in the Western Evangelist.

D. T. W.

SANTA CLARA, Cal., Oct. 18, 1862.

BRO. WRIGHT: I received your very welcome favor of the 23rd of Sept. a few days ago,—was much pleased to hear from you, and that you were joined with bro. J. R. Howard in editing the *Pioneer*. It has not yet come to hand. I shall be very thankful for it. I was truly sorry to hear of the languor of the cause in Mo., and the doleful condition of the whole country. I was not prepared to expect that any disciple of the King of peace, would either take gun or sword to take the blood of his brother, but alas it is so!

I should be pleased to comply with your request to contribute to your paper. I am retrospectively some of the most important items of my religious life which will be published monthly; it may be, you may see some things that you may think worthy the eye of your readers; if so you, can make such extracts as you may deem proper. I am now sketching occurrences that took place in Missouri, and shall come on to California after awhile.

But I will here say, that I have just returned home from our state meeting, where we had fifty additions, mostly by confession and immersion. At this meeting we sat together in heavenly places in Christ Jesus; all was peace and harmony. We agreed to sustain one State evangelist, and elected bro. J. P. Mcorkle to that important trust. You will see a full account of our proceedings in the November no. of our paper; [The *Western Evangelist* published at San Francisco, Cal., by W. W. Stevenson.—D. T. W.] you will also see more information in reference to the cause in Cal. than I could give you in one short letter. To this I refer you for the present. It gives me pleasure to hear from my old brethren, in Mo. especially; and, that they are true to the King of peace.

I remain your brother in Christ.

THOMAS THOMPSON.

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For the *Christian Pioneer*.

THE ROMAN SOLDIER.

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BY EDWIN. R. MARTIN.

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In excavating the Italian city of Pompeii, buried beneath burning lava by an eruption of Mt. Vesuvius, a Roman soldier was found guarding one of the gates of the city, armed with his weapons of warfare. A more sublime example of fidelity than this was perhaps never known.

Fair Pompeii's towers and minarets,  
 Each column, arch and massive wall  
 By flame and fire, and lava's weight,  
 Were doomed to swift destruction all,  
 Yet faithful and fearless to the last  
 The Roman soldier stood his ground,

## OBITUARY.

Though the red mountain's mouth of fire  
Hurled desolation thick around.

Armed with the breastplate and the shield,  
The hemlet, and the sword of might,  
He guarded well the city's gate  
From foes who lurked around by night :  
Courageous and heroic still,  
He died the martyr's glorious death,  
Nor would he leave the post of trust  
Till yielding up his latest breath.

Oh, soldier, of the lowly cross,  
Oh, watchman, on Mount Zion's wall,  
Oh, pilgrim, down life's weary way,  
Where Satan's poisoned arrows fall,  
Have you the Christian armor on ?  
Are you resolved unmoved to die,—  
To " watch and wait " beside the gate,  
Though storm and tempest fill the sky ?

Let not the fleeting things of time  
Beguile you from the sacred post,  
Lest worldly care shall lure you on,  
Till heaven and all its joys are lost ;  
Be faithful and unyielding still,  
Till life's brief day of care is o'er,  
And Jesus bids you welcome home,  
To watch and wait on earth no more.

BETHANY, Mo.

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For the Christian Pioneer.

## OBITUARY.

BRO. WRIGHT: Although a stranger to you, I wish to announce through the *Pioneer*, the death of our beloved sister Sallie White, wife of David White, of Harrison county, Mo. She fell asleep in Christ, October the 11th, 1862, and in the 27th year of her age. Her disease was billious intermitent fever. Her death was truly a triumphant one: she wished to depart and be with the Lord. She exhorted her friends to meet her in heaven. She obeyed the gospel about three years since, and from that time to her death, she lived a christian life. She was a good wife a tender mother, and a kind neighbor. She leaves a kind husband, and three children, and many friends and relatives to mourn their loss. Oh that we may all remember her dying words, and prepare to meet her, where parting will be no more ! is the prayer of you unworthy sister in the Lord.

N. J. HOPKINS.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., JANUARY, 1863. [NO. 8.

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## SEVEN GOOD RULES OF SCRIPTURE INTERPRETATION.

ILLUSTRATED BY EXAMPLES.

**RULE I.**—Scripture is the best interpreter of Scripture ; or, The Scriptures are their own best interpreters.

*Remarks.*—This is acknowledged by all, of every party or denomination, to be one of the best rules for the interpretation of the Scriptures ; and is therefore valuable from having the consent of all ; and all should be ready to abide by its decisions. *Application.*—If it admits of application to the writings of one part of the Bible, it will to all the others—if to those of the Apostles, it will admit of equal application to those of the Prophets—if to the New Testament, it will to the Old : always taking into consideration the writer of any part ; the people or persons addressed ; the dispensation of religion under which they were ; any changes of circumstances by which they were surrounded ; and everything of this character.

*Examples.*—James addresses his epistle “to the twelve tribes which are scattered abroad.” Now were we to look no further, or nowhere else, we might infer that he meant all the scattered Jews among the nations, both believing and unbe-

lieving, irrespective of condition or character ; but the address that follows, "My brethren," shows that it was only the *disciples* of Christ among them that are meant.

Again, our Savior said on one occasion : (Matt. xvi. 28,) "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Now in the first part of the next chapter we learn that Peter, James and John were the "some standing there," and his *transfiguration* what it was meant they should see.

In Matt. iii. 11, we hear John the baptizer (not the "Baptist") saying to the multitude : "I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost and with fire."—Now, by turning to the original, (the Greek Testament,) we will find that it reads when correctly translated : "I indeed baptize you *in* water *into* reformation. \*

\* \* \* He shall baptize you *in* the Holy Spirit and *in* fire." But as there is a difference of sentiment about the meaning of the word *baptize*—some contending that it means to immerse, and others to *sprinkle* or *pour*, let us turn to verse 6. of the same chapter, where we are told, that the people were baptized by John "*in* Jordan," and to verse 16, where we are told, that Jesus, when he was baptized, "went up straightway *out of* the water," (Greek, "as he *arose from* the water,") both passages implying *immersion*, and rendering *pouring* and *sprinkling* improbable. But to decide positively, let us turn to Rom. vi. 4, 5 : "Therefore we are buried with him [Christ] by *baptism* into death : that *like* as Christ was *raised up* from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the *likeness* of his *death*, we shall be also in the *likeness* of his *resurrection*." This completely decides the question, and makes the action of baptism an *immersion*, representing the burial and resurrection of Christ, and nothing else.

But to escape the force of this reasoning, the advocate of

*sprinkling* contends that it is the baptism of the Holy Spirit that is meant ; and is a moral or spiritual, and not a *literal* baptism in water. This can also be easily decided, according to our Rule, by the Scriptures themselves. Let us turn to the 2nd and 10th chapters of Acts, and we will find that there were never but *two cases* of this baptism of the Spirit, as recorded there, what they were, and that they were entirely *miraculous*—so that this baptism in the 6th chapter of Romans is that of *water*.

RULE 11.—When the meaning of a term is in dispute, the correct meaning can be ascertained, by substituting the different meanings contended for, in the place of the word itself ; when the one which will *make good sense* is the correct definition.

*Remarks.*—This is as good a rule as the preceding one, and one of as general applicability ; though not so generally admitted, in consequence of its being so much in the way of religious error.

*Examples.*—It is contended by Paidobaptists, that *sprinkling* and *pouring* are, each one of them, valid baptism ; but by Immersionists that *immersion* alone is. Now let us try Matt. iii. 6, by this Rule : “ And were *sprinkled* of him in Jordan ”—“ were *poured* of him in Jordan ! ” the idea of John’s *sprinkling* or *pouring* the Jews in Jordan, would be supremely ridiculous !—but, “ were *immersed* of him in Jordan. would make good sense, and be in harmony with the context, and connection. Rom. vi : 3, 4, and Col. ii : 12, would be still worse : “ so many of us as were *sprinkled—poured—*into Jesus Christ were *sprinkled—poured—*into his death. Therefore we are *buried* with him by *sprinkling—pouring—*into death,” etc. What absurdity, what nonsense, and how ridiculous, the idea of being *sprinkled* or *poured* into Christ !—and of being *buried* by sprinkling or pouring !! But : “ so many of us as were *immersed* into his death ; ” and : “ we are *buried* with him by *immersion*,” make good sense, and make immersion the only proper and correct action of baptism. But says the Paidobaptists, do we not read of persons being

“baptized *with water*”—“*with* the Holy Ghost and *with* fire;” and will not that destroy your rule? By no means. The Greek word rendered “with” is *en*, and equivalent to our *in*, as we have already shown, which probably came from it; and our Rule not only holds good there, but makes worse havoc, if any thing, of sprinkling and pouring! “I indeed *sprinkle* you in water!” “He shall *sprinkle* you *in* the Holy Spirit and *in* fire!!” Even letting it stand as it is, in the Common Version, to apply it in all three cases, is just as bad; for if we can say with good sense, “I indeed *sprinkle* you *with water*,” we cannot say, “He shall *sprinkle* you *with* the Holy Spirit and *with* fire,” without its being equally as absurd and nonsensical! Nothing but *immerse* and *immersion* will make sense.

RULE III.—“Where salvation is promised to a person, or affirmed of him, on certain named conditions, though it may depend on *more* conditions than those named, it never can depend on *less*. REMARKS.—I am indebted for this rule to bro. M. E. LARD, of St. Joseph, Mo. in his work on Jeter. It is a most excellent one, and as just as it is good. It is one which will hold every where throughout the Bible, as it is based upon facts and truth. ILLUSTRATION—Jesus said, in the commission in Mark, “He that believeth and is baptized, shall be saved.” Here are two conditions of salvation from sin, *faith* and *baptism*; but we know from other places in the New Testament, that *repentance* (or reformation,) and *confession* are both required, that though not named here, and that it therefore depends on *more*. But as it cannot depend on *less*, we cannot affirm salvation of faith alone, but we find that baptism is equally necessary. This illustration is pertinent and sufficient.

RULE IV.—When but one, or two, conditions of justification or salvation are expressed, all the others are implied and understood.

REMARKS.—This rule is of our own construction, and was suggested by the forgoing rule from bro. Lard. It is one of extensive application, as on the converse of it the sectarian doctrine of justification by faith alone, as avowed in the Methodist Discipline, is based.

ILLUSTRATION.—When the Jailor at Philippi asked Paul and Silas what he should do to be saved, they replied to him: “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” Now when we see the connection of *repentance, confession* and *baptism* elsewhere with salvation, as conditions, it would be most absurd and inconsistent with the Bible to predicate it of *faith alone*, because no other condition is mentioned here; as they are all *implied*. The same can be said of the passage: “Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ,” where nothing but *faith* is mentioned; and also of many other passages we could name; but these are sufficient.

RULE V.—“Like things always typify their like.”

*Remarks.*—This is a short but good rule, which we find in Baldwin’s “Armageddon;” and one that will hold true every where in reference to the *types* of the Bible.

ILLUSTRATION.—We will let him illustrate it: “thus, a person used as a type, typifies a person; an event typifies an event; a thing typifies a thing; a country typifies a country; a period typifies a period; a church typifies a church; a state typifies a state; a bondage; typifies a bondage; a deliverance typifies a deliverance; a probation typifies a probation; a war typifies a war; a priest typifies a priest; and a king typifies a king.”

RULE VI.—Whatever is spoken in the Bible, in reference to one Dispensation of religion, cannot be applied to another, and a different one.

REMARKS.—This is a rule of great importance; and if it were generally observed, would save an abundance of misapplication and misinterpretation of Scripture.

ILLUSTRATIONS.—Thus what is spoken in reference to the Mosaic Dispensation is not applicable to the Christian, and *vice versa*. For example, the commandment in the Decalogue to observe the Sabbath, is not applicable, as such, to the observance of Lord’s day, which is a different day, and intended to commemorate the resurrection of Christ; while the Sabbath was to commemorate God’s rest from creation. To apply the

*sprinklings* under the law to Christian baptism, would be just as unwarrantable. And so of any thing else.

RULE VII.—A special case of any kind, does not admit of a general application ; nor a general case, of a special application.

REMARKS.—This is a rule of as great importance as the preceding one ; and its observance would save as much misinterpretation and misapplication of Scripture.

ILLUSTRATIONS.—The case of the thief on the cross is often brought forward by sectarians, to show that men have their sins pardoned, and are saved from them, without baptism ; from their not considering that this is a peculiar case, one that occurred under the Jewish Dispensation, and before the law of pardon under the Christian had been announced, as it was by the apostle Peter on pentecost ; and therefore have no bearing in the case, and cannot legitimately be adduced as a proof-text for remission of sins without baptism. Besides, our Savior never told the thief that his sins were forgiven him, but “to-day shalt thou be with me in paradise ;” and the presumption of pardon is based upon that—so it is not a case in point.

Another similar case, and more in point, is where Jesus said to the man sick of the palsy, when he healed him, “thy sins be forgiven thee.” This was also under the Jewish Dispensation, a special case, occurred before the law of pardon was proclaimed ; was spoken by Jesus in person ; and is no precedent and has no application in the case—contains not a particle of authority for the doctrine ! So with all other instances and precedents of this kind.

J. R. H.

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### UNION OF THE “CHURCH OF GOD.”

In my peregrinations over the country, I sometimes stumble on rare books, or such as I had never seen any where before. Being at the hospitable mansion of our beloved, zealous and devoted brother, Eld. J. F. HEDGES, near Scottsville, Macoupin Co. Ill. I had my attention attracted to a little work in his library entitled “Christian Union,” on the back, with the following title page:—

“The Union, of the Church of God,” or the Necessity of the Oneness of professors of christianity, and Evils of Sects among them. BY JOHN REIS.

“There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in you all.”—Eph. iv. 4—6  
 “He that hath my commandments and keepeth them, he it is that loveth me.”—JOHN xiv. 21.

“Thus saying, thou reproachest us also.”—LUKE xii. 4, 5.

Hygeia Printing Office : near Cincinnati, Ohio. 1850.”

AS TO JOHN REIS, the author, I had never heard of him before, as I can recollect; never having seen any notice of him, or his book, in any of our papers, as I am aware; but I knew the “Church of God” to be the name of a new sect, that sprung up in Pennsylvania several years ago, called “Winebrennarians,” from Rev. Mr. WINEBRENNER, who started it. But guess my surprise, on examining the book to find the author advocating *immersion* as Christian baptism, for *remission of sins*, etc. in short, all that we contend for: and contending for Christian Union on the true basis: the Bible and the Bible alone, as our only creed book, and the abolition of sects and sectarians! From the examination I have given the work, I can heartily recommend it to any and every body to read. It is really full of good things.—I give an extract below, which will be a fair specimen of it, *italicising* pretty much as the author does:—

#### RESISTANCE OF THE TRUTH.

“Men can, will, and do *resist* the most plain and pungent arguments and convictions, yea, *their own senses*, if they are *traditionized* to some dogma, and influenced by some sectarian interest: see case of the raising of Lazarus from the grave: here was proof to the very senses of the Jews; but, because they had their *traditions to uphold*, they would sooner have killed both Christ and Lazarus (John xi. 4. 7. xii. 10) than give up their traditions and sectarian interest, (see also the case of the lame healed, Acts iv. 14—17, etc.) So now thousands are convinced, that to uphold sects, etc. is wrong; but, both clergy

and people are swayed by the interest they feel in upholding their creeds, notions and usages. Like many of the learned men in the last few centuries, they *seen* [saw] and *knew*, yea, and CONFESSED that *baptizo* in Greek means *dip* (*immerse*) in English; yet they continued to uphold *sprinkling* (the Greek word being *rantizo*,) because they wished to sustain their party and party usages: here these scores of the most learned men *resisted* their very senses and acted contrary to their better understanding; scores of such witnesses, such cases, can be produced. But, at present, they will NOT CONFESS this, for this subject has been *controverted*; they NOW, against their better knowledge and their senses, plead the other way—they have *now* their *practice*, and their sprinkled sects to uphold and defend (they do not now act the honest *commentator*, as they of the last century did, but the *controversialist*), yea, worse; some of late have actually undertaken, through fallacious reasoning, to show that *immersion is not baptism, but sprinkling only?*—*John Reise.*

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### SECTARIANISM VS. CHRISTIAN UNION.

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Now, to those who see the evil of parties in religion, but conclude it is a “necessary evil,” and that “nothing can be done to remedy it,” I would say, all that is necessary can be done, if Christians (those who *possess* the Spirit of Christ—who love him supremely) are willing (and naturally they are) to do it. The people of God have it in their power to remove this “cause of offence” from among themselves. And as soon as they shall be willing to *renounce* their peculiarities and selfish interests—sectarian names, creeds and confessions, etc., the work will be effected. “But how is this to be accomplished?” Not by looking on, and bearing the evil as a necessary one (this is a practical work); nor yet by those who see the evil withdrawing from their respective sects and forming a new one. This would be placing but another dagger in the hand of the enemy. How then do you suppose it might be done? I answer, first, by *convincing all Christians of the evil*, and of the glorious advantages that would result to the church of God

from its removal. Now as soon as Christians see the evils of sects, let them *unite on gospel order*, and the work will be done. Well, but can this be done? Or do you expect to accomplish this? No, "I do not expect to do it alone. However I expect to do so much, that if every Christian would do as much as I, according to his ability, it would be effected immediately. Neither do I feel justifiable in doing *nothing* towards it because I cannot accomplish the work myself."

We sometimes bear a sectarian contend and *pray* for the *unity* of the Church; but he can mean nothing more than the unity of *the sect* he is attached to. For he cannot, he will not, pray for unity in *name* or Church title, and the Apostolic plan of founding, governing and disciplining the Church of God. From this he is debarred whilst he belongs to a sect. But the man who loves Apostolic order, can thus contend and pray without acting the hypocrite.

For sectarians\* to say that all who are born of God, or love Christ (they who *do* his commands love him) are ONE and compose the "Church of God" on earth, is only said to *evade* and *hide* the truth; for no one denies that all those born of God (Spiritually) and do his commandments, are his people. But according to the commands of Christ (John xvii) there dare be but ONE Church in a city, town, or place, no matter in how many different places, or houses they worship, they must all bear the *same* Scriptural name, in their Church capacity—they are the Church of God in such a city, town or place; like it was in the Apostolic age, the "Church of God" at Corinth, etc.

The unity of God's Church is clearly *maintained* in the Scriptures, while every thing calculated to create schisms and divisions in it is clearly and straightly *forbidden*. Division among Christians is declared to be an evidence of a departure from the spirituality of the Gospel, and a proof of carnal mindedness (See 1 Cor. iii. 1—5.) The doctrine of Christ, *as given by the Apostles*, contains the mind or will of God concerning his people or Church. But we discover that every passage that will answer the purpose, is sought out to support and give

authority to the peculiarities of the different sects ; those which *forbid* the existence of sects and divisions in the church are seldom or never named by sectarians ; or, if they are, they are so perverted as to strip them of their original and intended meaning, and applied to the selfish purpose of a *party*, instead of the general body.—*John Reise*, “CHRISTIAN UNION,” pp. 215—217.

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### PURITY FIRST—PEACE AFTERWARDS.

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There are a good many people in the world, professors of the Christian religion, who seem opposed to every thing like *controversy* in religion, because, say they, the spirit of our religion is one of peace, and controversy is inimical to *peace*. But when properly sounded, the ground of their opposition to controversy will too often really be found in the fact, that they hold *errors*, which will not bear the *test* of the TRUTH, which they have long cherished, and are unwilling to give them up ; and they are aware that they will be *exposed* by controversy. Hence their opposition to it. They seem not to know that *error* is always hurtful in some way, but truth, however disagreeable it may be at first to them, is beneficial ; like the medicine which though bitter to the taste is yet tonic and healing to the system. They forget what James says of heavenly wisdom : “The wisdom that is from above is *first pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”

According to this we must have *purity first*, and then peace afterwards, and those other things the apostle enumerates as connected with it and belonging to the Christian character. We are to have *purity* first, let it cost what it may. Such is the order in every thing—in religion, political matters, and every thing else. When the atmosphere becomes impure, and filled with noxious vapors and poisonous exhalations, that endanger the health and life of man, we have storms and the terrific lightning and thunder, to cleanse and purify it. We

have the storm first to purify, and the calm and peace of the elements afterwards. When a nation becomes sinful and corrupt, peace forsakes it, and chastisement comes upon it, to cleanse and purify it. Such was the history of the world in ancient—such is its history in modern times. Whenever the Jews, the chosen people of God for so many ages, became idolatrous and corrupt, God permitted them to be chastised by the heathen nations around them, until purified; and these nations, for their sins and corruptions, in turn were often sorely chastised, by one another, and sometimes by the Jews. But when a people became so completely corrupt, that reformation was impossible, they were *destroyed*—as man when he becomes incurably diseased, dies—as the antediluvians, Sodom and Gomorrha, most the of nations of antiquity, and even the Jews themselves, after they rejected their Messiah, had their city and temple destroyed, and were carried captive among all nations, where they still remain, a distinct people, and will remain until the measure of their punishment is fulfilled, and they receive that Messiah whom they rejected; “and so all Israel shall be saved.”

So when the Christian religion becomes corrupted, *controversy* becomes necessary, in order that it may be purified of these corruptions, that would otherwise destroy it.

At the coming of the Savior, the Jewish law had become corrupted and perverted; and we find his whole life on earth, and that of his apostles then and afterwards, a continual scene of *controversy*, in opposing and exposing the traditions of the elders, and the errors and sins of the times. So now the pure gospel of Christ has become equally perverted by the traditions of sectarianism; and we see the necessity of controversy again, to purify it of these, and to restore it back to its primitive purity. As long as there is *error* in the world, so long will there be necessity for *controversy*. Peace, without purity first, is false and delusive; and may quiet the soul to its own destruction, like the lethargy that precedes death. “Why cry out peace, peace, when there is no peace?” Purity first—peace afterwards.

J. R. H.

## CHINESE TRADITIONS OF THE DELUGE.

It is nothing more than we might expect, that such an event as the Deluge, by which the surface of the earth—or rather “the *crust* of the earth”—was broken up, and the whole globe submerged in water and destroyed, would not only leave *traces* of itself, in every land and country, but also *traditions* among all people and nations. Such we find to be the case, among all the nations of antiquity, whose records have come down to us. And we might also expect to find them among a people claiming such high antiquity as the Chinese, and whose origin we find to date so far back, in the annals of the world ; and accordingly we are not disappointed.

When travelers in Asia published to the world, that the Chinese records made the world many thousands of years older than the Mosaic history, it afforded great gratification to the infidel world in their opposition to the Bible. They were gladly willing to accept the uncertain and fabulous *traditions* of a people, notorious for their consummate national vanity and disregard of truth, when connected with their antiquity of origin and character ; and who styled themselves “the Celestial Empire,” a good illustration of that absurd vanity, and regarded all the rest of the world as “outside barbarians !” Infidels were willing to credit these absurd and uncertain traditions because they supposed them to *contradict* the Bible and *subvert* its authority ; and were willing, on that score, to reject this divine volume with all its mighty train of evidences, corroborated at every step and in every age by the most authentic cotemporaneous history ! While boasting themselves in the title and character of *infidels*, disbelievers in divine revelation, they showed themselves, in this instance, to be the most *blindly credulous* of all men, in believing these traditions to the rejection of the Bible !

But let us examine into this matter, and we will find that what Infidels regarded as *subversive* of divine revelation, of the Mosaic history, turned out to be traditions of the Deluge and the antediluvian age of the world *corroborative* of that history ;

and what they so eagerly swallowed as subverting the Bible, turned out to be merely corroborative ! Like the little book which John ate, in his Apocalyptic vision on the isle of Patmos, while sweet to the palate it was bitter to the stomach ! It turned out that, after a while, some additional items of Chinese history were published, as follows, which we extract from Nelson's work on Infidelity :

“ They tell the name of their first king, which would sound in the ear of some as a corruption of the word Noah, The time they assign for his reign corresponds with the age of Noah. They speak of this king as being without father : of his mother being encircled with the rainbow of his preserving seven clean animals to sacrifice to the great Spirit ; that in his day the sky fell on the earth and *destroyed* the race of men, etc. When we remember that the waters of the sky did this in the days of Noah ; that Noah was the first of the post-diluvian race, and thus without father ; that the rainbow is interestingly connected with his history ; that he did take into the ark clean animals by seven, part of which were offered in sacrifice—we begin to discover that the Chinese account is nothing more nor less than a blotted copy of the truth. “ Truly “ men love darkness rather than light ; ” and these Infidels of whom we are speaking, preferred drinking out of the turbid stream of heathen tradition, than imbibing the clear and life giving truths of the Bible.

As to the fabulous age which the Chinese give to the world, Nelson says :

“ We gather from Moses, that between the creation and the Deluge there were *ten generations* of men, surpassing us greatly in longevity. It would be no tortured inference to suppose them vastly our superiors, both in strength and stature. This kind of men, the heathen in ages past were in the habit of calling *gods*, after their death. Chinese account speaks of *ten dynasties* of superior beings, who ruled in their country a *thousand years* each, before the sky fell on the earth. It is not hard to see that this is only a different and a singular manner of relating the same facts. But why did—and do now—

many of the seemingly learned choose to suppose that each father ended his race before the son began to live? It was for the purpose of stretching out the time between the deluge and the creation. Moses informs us that each of these ten generations did extend near a thousand years; but he lets us know that a son and his father walked much of their earthly race together. The journey of each was a simultaneous travel. For the purpose, if possible, of extending the earth's chronology beyond the dates of revelation, multitudes have taken partial extracts from hearsay records; and then, to prevent these fragments from agreeing with, or upholding the history they hate, have twisted them with labor and ingenuity—failing even then to construct a passable cavil against the truth! What is the reason of this strange hungering and thirsting after mean falsehood, rather than the wonders of glorious truth? It is because men love darkness rather than light. Those who had cast away all reverence for holy writ, as soon as some one said in their hearing that the Chinese record contradicted Moses, never seemed to enquire further. They asked not after additional account; or if they were shown that all these heathen traditions were simply the truth, preserved in a dress more or less awkward, they were silent; but they did not return to the place where they once stood. They continued scoffers at Christianity." Truly, "men love darkness rather than light, because their deeds are evil;" and will not come to the light, for fear of being reproved!

J. R. H.

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(Selected for the Christian Pioneer.)

### EFFECTS OF POLITICS IN THE PULPIT.

"The *Western Christian Advocate*, of Wednesday last, November 26, under the head of "New York Correspondence," gives circulation to the following startling facts as to the decline of the Methodist Episcopal Church during the last year. It might be remarked, also, that the losses of the year before were nearly half as great as those of the present year.

The facts given need no other comment, than that a change may be soon demanded in the question put by the Bishops who preside at the Annual Conferences. Heretofore one question always put was: "What shall be done for the extermination of the evil of slavery?" Hereafter it may be necessary to change it thus: "What shall be done for the extermination of the evil of political preaching?"

We can extract only the following:

A kind of Dead Sea atmosphere seems to cover and enervate the religious spirit of the people and churches, making the coming of the breath of the Divine Spirit a necessity, in order to their quickening. Oh, when will that come and blow up this valley of death!

#### DECREASE OF MEMBERS OF THE METHODIST EPISCOPAL CHURCH.

The annual returns from all the Conferences have just come to hand, and while in some minor points they are encouraging, in the chief feature—the number of church members—they are quite otherwise. In contributions to the missionary cause, the West has done herself honor, by an increase of some \$15,000, while the East has done scarcely less well by about holding her own. This branch of the "service" is doing hopefully. But a decrease of 45,000 in the membership of the church—about five per cent of the aggregate of last year—is startling. An analysis of this decrease by conferences does not on the whole relieve the aspects of the case. Of the forty-eight annual Conferences, all but six report losses ranging from 5,172 to 51. Five of the six New England Conferences show an aggregate loss of 3,046; while the East Maine gives a gain of 64. Ratio of loss in the six New England Conferences about three and a half per cent. The two New York Conferences lose about 1,900, equal to a little less three per cent. The two New Jersey Conferences lose a little over three per cent. Troy Conference almost holds its own, and Erie and Wyoming each loses a very little, while East [Genesee, after continuous losses heretofore, shows a gain of 401. The other two Central New York Conferences—Oneida and

Black River—as in former years, lose largely; and Genesee, in the west end of the State, in a less degree. Philadelphia and Pittsburg, hitherto among the gaining Conferences, fall off largely, about six per cent. of their large aggregates. The two Baltimore Conferences report a less falling off than might have been apprehended—less than three per cent; there is reason to fear that their next report will be much more unfavorable; the same may be apprehended of most of the Eastern Conferences. Western Virginia loses at the rate of twenty per cent, and Kentucky only a little less, while Missouri and Arkansas falls off about two thirds; and even Kansas shows a slight decline. The four Conferences lying wholly in Ohio all lose, and all but one—the Central—largely; an aggregate of over 5,000, or about five per cent. The four Indiana Conferences make a loss of about five per cent. North Indiana gains slightly, and Indiana loses largely, over ten per cent. Of the Illinois Conferences all are losers, Rock River, in the far north, only by a very little, the other three at about five per cent. The two Michigan Conferences lose between three and four per cent. The three in Wisconsin lose by only a fraction, while Minnesota gains nearly 1,000, or five per cent. Iowa Conference loses largely; Upper Iowa and Western Iowa slightly. Nebraska gains largely in per centage, but only slightly in numbers, and both California and Oregon report losses equal to nearly six per cent. Of the Mission Conferences Liberia loses by about three per cent, and the German is not reported; I think it gains a very little. The six gaining Conferences are widely scattered—East Maine, East Genesee, North Indiana, Wisconsin, Minnesota and Nebraska—the latter three have probably gained chiefly by immigration. More than twenty per cent. of the whole loss occurred in the Western Virginia and Missouri Conferences, and may be charged directly to the disturbed state of the parts of the country in which they lie. The same cause will explain the very large losses in some of the Conferences along the Ohio River, though others similarly located have lost but little. Of the aggregate loss a little more than half is in the list of probation-

ers, which has fallen off nearly twenty per cent. since the report of a year ago, while the number of members in full connection has declined less than three per cent. An equal aggregate annual loss for twenty years would exhaust the entire Church, and the same rate of loss, if continued for fifteen years would reduce the numbers one half. But no doubt there are much better things in store for us. Still these facts are startling, and ought to excite a lively and solemn interest throughout the Church. If continued only a few years it will essentially detract from the Church's influence and efficiency for good."

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For the Christian Pioneer.

### THE MILLENNIUM.

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Amidst the commotion of the world, and the corruption in the social circle—the blightings of religious parryism, and covetousness—the heirs of salvation begin to ponder, with anxious hearts, upon the great position they occupy, as a people constituting the kingdom of Christ Jesus. Many turning to the prophetic word for a solution of their present surroundings, begin to rejoice in hope that their redemption draws nigh; for the events that have transpired during past years and are now transpiring indicate the near approach of the glorious millennium and the universal reign of Christ. While the old world is slumbering on the eve of stupendous revolutions, oblivious to the silent yet irresistible forces gathering strength, to wreck the kingdoms of the world, our western world is in commotion, and trouble and sorrow prevail; and what events may follow we know not. Although gloomy clouds rise up in our western horizon, with the telescope of prophecy we look beyond the present, and behold the approach of wondrous events, of glorious import, which shall synchronize with the downfall of all earthly kingdoms and elements at war with the gospel of Christ, preparatory for the grandest developments of the gospel of Christ and the universal reign of the King of kings and Lord of lords. Many are rejoicing in hope that the promised time is drawing nigh, when they shall rest, and possess the earth—

and when the glory of the Lord shall fill the earth, and the gospel illuminate its remotest bounds.—A glorious consummation that shall make glad the children of God.

Preceding the universal dominion of Jesus, wars and desolations, grief and mourning shall prevail, yet amidst the wild commotion, falling thrones and the din of war, the true christian race shall stand firm, though for a time the powers of evil may seem to prevail, yet when the powers of evil have exhausted their strength, and Jesus has punished the inhabitants of the world, the wild commotion will cease and the banner of peace will wave over every land. And man will look with wonder upon the wrecks and ruins of what was once so great and beautiful, and weep over the evils of unrestrained ambition, and the opposition of man to the King of kings who hath ruled the nations with a rod of iron and brought the mighty low. But those who have escaped death—the fate of millions—will turn their thoughts to peace, and the Angel of peace shall take up his abode with man, and a calm will ensue, no more to be broken for a thousand years. O! blessed day, of indescribable glory, peace and unstained delight, when we shall rest in peace undisturbed amidst the splendors of the brilliant Millennial sun. Bright era of the Lord's glory and the triumphs of every faithful soul, when every heart shall rejoice with gladness, and peace shall weave her chain around the brows of all, and sorrow flee away. O joyful hope, exulting prospect.—The Lord shall reign and be confessed by all, as the one universal Ruler, over all the earth, amidst all the gloom, troubles and sorrow, and the dark clouds that obscure the heavens, we know the Redeemer liveth; and beholding the faint rays of the dawn of a brighter period, let the christian rejoice in hope, and cling closer unto Jesus and never forsake 'midst the wreck of nations and the wreck of worlds. Who would not love to be under the protection of Jesus in these troublesome times, when men's hearts are failing and sorrow broods, and when the whole world shall be desolated by war, and the powers that be, are shaken and kingdoms shall pass away and millions shall be slain. Who would not love to be on the side of the Savior, when He

rules in power and scatters His enemies ? He alone can save, the saints will cling unto him in the dark period, when the infuriated hosts rush on in deadly conflict, and the earth shall quake and thunders roar, and the vivid lightning play on every cloud. In Christ the saints will confide, and fear no evil.

After the period of terror is passed, there will be no more powers at war with the King of kings, and Satan will be bound, and a happy people shall give all honor, praise and glory unto Jesus the Conqueror. These are exciting times, and great events are transpiring, but greater events will soon take place and the world shall be convinced that the Lord doth reign. All should prepare for the coming of Christ, for He may come sooner than many suppose. Let all the saints rejoice, for the promised time draws near, when Jesus shall reward his people and exalt them to glorious positions in the heavenly kingdom.

W. W. STACY.

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### PURITY OF THE CHARACTER OF CHRIST.

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He passed through a scene in which, at every step he took, a thousand malignant influences were waiting to dart on him, "Yet he did no sin, neither was guile found in his mouth." He uttered not a single sentence capable of being construed into a confession of guilt, or a consciousness of difilement. He often alluded to his poverty, and oftener still to the subject of sin, in a variety of forms ; but he breathed not a word which could be construed into an intimation that he considered himself less than a being of unsullied purity. On the contrary he challenged his enemies (and he had but few friends) to convict him of a single sin. The prince of this world came, and found nothing in him ; no single thought or feeling which responded to temptation, or disposed him for a moment to yield to it. He lived for years, and was actively employed in a world in which every condition has its peculiar temptations, so that of all the myriads who have ever inhabited it, not one has escaped the pollution of sin. But, like the sunbeam, which remains uncontaminated whatever the object on which it may shine, the

Savior emerged from this region of guilt, and re-entered the portals of heaven, as pure and unspotted as when he left the bosom of the Father. It was strictly true of him to the latest moment of his continuance on earth; with perfect sincerity it might have been inscribed on his tomb; it might have been shouted with triumph as he ascended to the throne of heaven, "he was in all points tempted like as we are, yet without sin.—*Harris.*

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### IMPORTANCE AND OFFICE OF THE CHURCH OF CHRIST.

As it is a good poetic injunction to

"Seize upon good where'er 'tis found,  
On Christian, or on heathen ground,"

the following, headed in a paper from which we clip it, "The Church the True Reformer," and from "one of a series of Discourses on Moral Reform (in a volume of sermons just published,) by the late Rev. Oliver Bronson, of Janesville," is well deserving the attention, the serious reading, of every disciple of Christ; and should stimulate him to renewed exertions in living the Christian life, and in the performance of all his Christian duties. With some little exception, we can heartily endorse the whole of the article. It shows that the Church of Christ holds a position, and occupies an office, of which perhaps but few Christian are aware as they ought to be; and feel as they should the responsibility they are under.

J. R. H

"The Church has wrought a great work upon the general life of the world. It has stimulated thrift, awakened a feeling of personal independence, suggested to the general mind the possibility of great things, and fired it with admiration for lofty ideas; and even in quarters where it has done the least, it has acted as a stimulous to the general morality. these facts will account for no small portion of the reformatory energy of the times. But the great work of the Church is to bring men into that personal union of feeling and purpose with the Creator in which alone human nature finds its proper life, and in

which alone all deep and lasting social good must take its beginning. It is the peculiar business of the Church to persuade men that their souls can thrive only by the indwelling of the Holy Ghost, just as their bodies live by the inspiration of all the natural influences. The thought not often enough considered in reference to individual experience, and never even dreamed of by the crowd of the world's reformers, that the believer is a "temple of the Holy Ghost," is yet to be inaugurated by the Church, at the great maxim of social polity, because it has been ordained by God, as the comprehensive law of religious life.

Now, by our reasoning thus far, "the Church holds this great idea of reform. And the method of reform is always first to correct the inward idea by the true standard, and then to adjust the forms without, to the idea within. In other words, the Church must correct its own character and position by the Bible, and then engage in those forms of outward activity, which afford the fullest expression to this improved inward character. There must be a return to the plain and grand simplicity of the Scriptures. There must be a coming back to the old faith in prayer, and the old love for a devout and earnest walk with God. There must be a still and deep religious joy, a high and abiding enthusiasm, in the strength of which the men of the Church shall labor, whether in the low, or the conspicuous places of society, not for the praise of men, but for the love they have toward men, not for the sake of pushing their denomination, or their party, but for the truth's sake. The Christian must never stand aloof from any form of benevolent activity, fitted to do good, merely because he did not invent it, or because it was not recommended by his own newspaper. He must accept all the useful instrumentalities of the age he lives in. He must come in practical contact with the world of letters, of trade, of politics, and and never come without bringing his religion with him. The Church must be more than upright,—many are all of that, who yet are not Christians,—they must be spiritual, and spiritual in the very midst of this bustling and noisy world.

Christians must be cheerful, diligent, humble, manly, just and pure, in a sense above that in which the world understands these virtues. They must mix with the world, in all its right and useful enterprises, and yet maintain the character of a peculiar people. Now openly, and now silently, they must rebuke its evil: always they must love it,—always pray for it,—wherever they go making the place radiant, and the hour glad and yet holy, with the light of a godly manliness. They must show the world that this same Gospel which they either deride, or distrust, is just the most real thing upon which the sun shines. They are to show men how pure, and wise, and dignified, and lovely, human nature may become, under the operation of celestial influences. I speak not without consideration when I say, that they are to sieze with strong hands upon the thoughts and enterprises of this busy world, and turn them to pure and lofty ends: they are to be the men of nerve and labor,—the men who are courageous when others are cast down,—the men to whom there is never “a lion in the way,”—the men who are not afraid to speak, lest some one should be offended, and not afraid to be silent, lest fanaticism should charge them with cowardice,—men “full of faith and the Holy Ghost,” whom a deep vital belief in God, and in Jesus Christ the son of God, has made brave, determined, gentle, pure and true, and who in the high, or the lowly places of life, shall be the prophets and apostles of this latter age.

And now, do you tell me, my christian brethren, the old, melancholy tale of a holiness and nobleness that were proper to an age gone by, and may be expected again in some distant millennium, but from which we, in this particular time, have a merciful dispensation? I tell you that whether long ago, or now, “Without holiness, no man shall see the Lord.” From the patriarchs to the prophets, and from the prophets to the apostles, the men whom God owned as His, were for their time, and their knowledge, good men. And I do not read anywhere that the commandments of God have been repealed, or that truth and holiness were buried in the graves of Palestine. I think rather, they will live on, through all the histo-

ry of the world, until the world's uncounted sepulchres shall deliver up their dead to God. Oh! my brethren! remember that no generation can ever do the unfinished work of another, and that no generation can return from the fields of death, to live again its wasted days. The men of other years are done with life on earth, and their bodies sleep until the resurrection, by the Jordan, the Tigris, the Tiber and the Nile. We also shall soon go down to those still and unlighted chambers. Let us therefore do with our might what our hands find to do, for the night is coming on, and the morning after is the morning of the judgment.

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### PERVERSIONS OF SCRIPTURE.

#### No. 1.

There are so many perversions of Scripture, in the way of misapplication, misquotation, etc. and they are such a fruitful source of error, that we have concluded we cannot do a better thing perhaps than to devote a series of numbers to them, of which this shall be the introduction. In fact there are so many of them, that "their name is legion," like the demons of the New Testament, and it is often as difficult to dispossess the minds of the people of them, as they have "sucked them in with their mother's milk," and they have "grown with their growth and strengthened with their strength," in too many cases. Most of the sectarian systems of the day, are built upon them; and to expose them is to strike down the props by which they are supported. Hence the pertinacity with which the advocates of these systems cling to these perversions, after they have been exposed and refuted again and again, and persist in repeating them!—They can be reduced to general heads as follows:

1. The application of the Scriptures and things belonging to one dispensation of religion to another and a different one; and of what is said to persons under one, to those under another; as, circumcision coming in the room of baptism; making the Lord's day the Sabbath, etc. This is a most fruitful source of error.

2. Making a *general* application of *special* and particular cases, and a special application of general cases ; as that of the thief on the cross to the conversion of all persons, etc.

3. Quoting Scriptures to prove a point that have no bearing on that point ; as the Lord's opening Lydia's heart, to prove the manner in which he opened it—" You hath he quickened," to prove the manner of quickening—" The Spirit beareth witness," to prove how he does it,—“ Suffer little children to come to me,” to prove that they must come by baptism etc. The *fact* is here asserted, but the *manner* has to be learned from other Scriptures on the subject.

4. Applying what is said of the miraculous work of the Spirit, in the prophetic and apostolic age, to his present work or ordinary operations ; as, the “ baptism of the Spirit ; ” “ demonstration of the Spirit ; ” “ manifestation of the Spirit,” etc. “ to prove that a dumb spirit is now knocking at the hearts of sinners.”

5. Applying what is said to one class of religious officers to another and different class, or to a self-constituted, human-devised class ; as, “ ye are ambassadors ; ” “ ministers of the new testament ; ” “ called of God as was Aaron ; ” “ I will give you the keys,” etc.

6. Misquotation of Scripture, in quoting it differently from what it reads to suit a sectarian system, or leaving out an important part of it ; as quoting, “ He that believes shall be saved,” for “ He that believes *and is baptized* shall be saved ; ” the Devil's quotation to our Savior an example ; “ faith that works by love and purifies the heart,” etc.

7. Applying instructions given to one character to another and different character ; as telling unbelievers to pray in unbelief in order to get faith ; to “ ask and ye will receive ; ” telling penitent believers to repent and believe,” etc.—the misapplication of all that class of Scriptures which show a want of knowledge of the plan of salvation and the right order of things in conversion.

8. Applying what is intended for those in the Church to those without—applying what is said in the epistles and else-

where to Christians, to sinners; and sometimes what is intended for sinners to Christians; as telling sinners to pray for pardon before being baptized; inviting them to partake of the Lord's Supper, etc.

9. Misuse and misapplication of Scriptural words and phrases; as "Christian," "Church," "Gospel," "Religion," "Regeneration," etc. "come to the Lord;" "seek the Lord;" "sanctification of the Spirit;" "election of grace," etc.

10. Unscriptural phrases as substitutes for Bible phrases, which change the meaning and make another gospel; as, "get religion," for "obey the gospel; obedient to the faith," etc.

11. There is a large class of Scriptures, indeed too numerous to specify, not applied or used at all, simply because they stand in the way of religious error, and if used would refute or nullify it. Hence they are kept back; where as we are told that "*all scripture* given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

12. And there is another class, perhaps as large, rarely, sometimes never, used, because sectarians do not know what to do with them. When, however, they are compelled to go over them, or bring them in, they are submitted to the torture of the *creed*, whatever that happens to be; and hence they make Paul or Peter, a Calvinist or Arminian, a Trinitarian or a Unitarian, or a Universalist, as the case may be!

13. The last perversion of Scripture we shall notice here, is a very common or general one. It is that of quoting, often in a perverted manner, what the apostles have said, in one place and on one occasion, against what they have said in another place and on another occasion. For example, when we quote what Peter said about baptism for remission of sins on Pentecost, they quote against it what he said at the Beautiful Gate of the Temple!—and when we quote what Annanias said to Paul, when he commanded him to be baptized and wash away his sins, they quote what Paul says of justification by faith, to show that it is by faith alone without baptism! Now

this is really the worst perversion of all, as it makes the Scriptures contradict themselves, invalidates the Bible, and is calculated to destroy confidence in its truth and divine authenticity!

We may add to these, what are termed "home-made," or "fireside Scripture," and mistranslations from the original with which the common Version abounds—all of which perversions, under these different heads, we intend to notice and expose from time to time, as we have room, and the giving of a sufficient variety may require: as we are confident we cannot give our readers any thing more beneficial and interesting. It will be of importance too, as is every thing calculated to clear the word of God of all obscurities, errors, apparent contradictions and inconsistencies; and present us with the pure, unadulterated truth.

J. R. H.

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### A NUT FOR THE INFIDEL GEOLOGISTS TO CRACK.

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It is well known, among learned and intelligent readers of the Bible, that a favorite argument of the infidel geologists, in order to invalidate the Mosaic account of the creation, and thereby undermine the divine authenticity of the whole Bible and overthrow it, is, that no remains of man have ever been discovered in the primitive stratas and formations of the earth, nor until we come to such as will cause the Mosaic account of the creation to be upset and destroyed! But a recent discovery made in Macoupin Co. Ill., in a coal mine there, completely upsets their theory, and gives them "a nut to crack," which, we guess, they will never be able to break! They can never "untie" this "Gordian knot" in their infidel theory; but will have it to "cut"—if they can. The discovery is narrated by the *Lx Salle Press*, and is as follows:

"In Macoupin county, Illinois, recently, the bones of a man were found in a coal bed, capped with two feet of slate rock, ninety feet below the surface of the earth, before the run cut any part away. The bones, when found, were covered with

a crust or coating of hard, glossy matter, as black as coal itself, but when scraped away, left the bones white and natural."

These bones were those of a man evidently drifted or deposited there, when the coal bed was formed. Our theory, in reference to the formation of coal and limestone, as well as the sandstone in which tracks of men and animals have been discovered, is, that at the Deluge, the crust of the earth, which (the earth) seems before to have been comparatively a mere shell, and the interior of it filled with water, was completely broken up every where, with the "breaking up of the foundations of the [this] great deep"—land afterwards taking the place of seas and oceans and these taking the place of land—the crust of the earth collapsing and sinking down to the center, so that the tops of the highest mountains were covered with upwards of fifteen fathoms of water. As the earth is now comparatively a mere shell, the interior being filled with fire, or *lava* in a melted state, as can be, and has been demonstrated by several conclusive arguments; this fire, or great internal ocean of burning *lava*, must have taken the place of the great antediluvian internal ocean of *water*, and expanded the earth out again; when the *coal beds* were formed of the superabundant vegetation of the antediluvian world, generally mixed with bituminous matter, and with the aid of the great heat evolved in the change, when the *lava* was forming, compressed into stone coal. Thus we account for the origin of stone coal, which has been clearly proven to be of vegetable origin. And in the formation of it, we have an illustration of the wisdom and goodness of our great, all-wise, all-powerful, and beneficent Creator, in thus forming, from the ruins of the ancient, or antediluvian world, *fuel* for the new, or postdiluvian world. So was also the *limestone* formed at the same time, from the immense quantity of *mollusca* and sea-shells, with the *animal matter* in them, which then seem to have existed; as limestone is said, when examined by a microscope, to be found to be composed entirely of these, and we can often see more or less of the shells with the naked eye; and indeed can sometimes ob-

tain them whole from the rock, in a perfect, but petrified, state of preservation, as I have several specimens of these shells, as the sea-muscle, etc. at home. And I have been credibly informed, that in the State of Texas, the limestone is found, in the earth, of all degrees of hardness, from the softness of mud, to that of a consistency easily dressed with the carpenter's plane, hardening, on exposure to the atmosphere, by the absorption of carbonic acid gas from it, as we find lime now, when made into the state of mortar, and exposed to the air—and also found as hard as it is usually found. It must have been in the limestone, when in this soft, mud-like state, that the turkey tracks and tracks of bare human feet, remarkable for having *six toes* on each foot! were made, as seen at the "Enchanted Rocks," on the upper part of the Tennessee river. We account for these in this way. A heavy rain and a "land slide" took place in the warm season, washing the earth from off the soft rock. These human beings were in pursuit of some wild turkies, which being too wet to fly ran from them, when the turkies ran across this soft rock, and they after them, all leaving the impressions of their feet on the soft rock, which afterwards, on exposure to the sun and air, hardened, and the tracks have remained there to the present day. In some places the prints of of large drops of rain are to be seen, made no doubt, directly after the washing away of the earth by a hard rain, at the breaking up of it—as we now often see the case—perhaps not long after the Deluge took place.

The remains of the human skeleton, found imbedded on the stone-coal, under the slate-rock, was evidently one of the wicked antediluvians, destroyed at the Deluge that drifted here, with the vegetation, the ferns, etc. and the bitumen, and was here imbedded. Why there have been no human remains found imbedded, where, according to the theory of these infidel geologists, we ought to expect to find them, according to the Mosaic account of the creation and Deluge, is easy to account for. It is well known that human bodies, when persons have been drowned, after being sunk for awhile will rise to the surface and float. Here decomposition would take place.

and all the bodies of the drowned antediluvians thus entirely disappear. This is the whole secret. This skeleton, found in the stone-coal in Macoupin Co. Ill. becoming entangled in the vegetation and bituminous matter, would be carried down with them and imbedded where it was here found.

It will be a *hard* nut for such infidel geologists as Sir Charles Lyell, and others of that school, to crack ! They will have to "set their wits to work" to account for it in some way, so as to reconcile it with their theory—if they can ! These infidel geologists were predicted by Peter, in his second epistle, as to make their appearance in our times : "Knowing this first, that there shall come in the last days [of the Christian dispensation] scoffers, walking after their own lusts, and saying, Where is the promise of his [Christ's second] coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Mark it, they do not say, that all things continue as they were from the Deluge, or even from the Creation itself ; but "from the *beginning* of the creation." Now if this is so, consequently there was, not only no Deluge, as Moses narrates in Genesis, but no order of creation, as he here describes, but all was a series of deposition of successive strata, thousands of years in going on according to their theory ! "For this," continues the apostles, "they are willingly ignorant of, that by the word of God the heavens were of gold and the earth standing out of the water and in the water : whereby the world that then was, being overflowed with water, perished : " that is they do not want to believe, that the world and all it contained as well as the heavens, were created by the *word* of God, as narrated by Moses, and that it was destroyed by a Deluge of water ; as this would conflict with, and destroy their speculative theory, to which they are more attached than to the Bible, with its mighty array of stupendous, supernatural facts and evidences, and its great life-giving truths of the most sublime and momentous character ! "But," continues the apostle, and which was still more disrelishing to their minds, "But the heavens and the earth which *are now*, by the same word

[by which they were created] are kept in store, [upheld and sustained by that word,] reserved unto [destruction by] fire against the day of judgment and perdition of ungodly men." As there was a Deluge of water, by which the world was destroyed : so there will be a Deluge of FIRE, by which it will be destroyed a second time ; and with it, these infidel geologists, and all the ungodly and wicked ; as the corrupt, wicked, ungodly antediluvians were destroyed by water—of which destruction (by fire) we have an example in that of Sodom, Gomorrha, and "the cities of the plain" of the Jordan where now is the Dead Sea ; and which we find, in the Old Testament, compared to the Garden of Eden, such was its richness, fertility and beauty : "the land was as the Garden of Eden behind them"—Abraham and his brother Lot, as they went over it.—The apostle then, after saying, that "one day is with the Lord as a thousand years and a thousand years as one day," tells these Christians for whom he wrote, that, "The Lord is not slack concerning his promise, as some men [these infidel geologists] count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance [reformation.]" What an exhibition of his love, forbearance, and longsuffering mercy, have we, in the *respite of one hundred and twenty years*, which he gave to the antediluvians, in which to reform and turn to him when "all flesh had corrupted his way upon the earth," it "was filled with violence," they were ripe for destruction," and there was but *one* righteous man and his family left on earth!—"not willing that any of them should perish, but that all of them should come to reformation." And we of this day, when the world is again filled with wickedness, and violence, and crime and murder, and war, and corruption, and infidelity, and idolatry, no doubt, are living in a period of respite, mercy, and long-suffering of God, that we should rightfully appreciate and use. "But," continues the apostle, "the day of the Lord *will come*"—yes, it *WILL COME*—nothing in the future, not even the rising and setting of the sun, or the seasons, is more certain ! The mouth of the Lord hath spoken it, and

his power will preform it. And it will come "as a thief in the night"—it will come unexpectedly to the world, and take it by surprise!—"in the which [day] the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up." Hence said our Savior, when on earth: "As the days of Noe were, so shall also the [second] coming of the Son of man be: for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the son of man be." And here let us notice well and heed the admonition of the apostle: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* [behavior] and *godliness*, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his *promise*, [in Daniel,] look for *new heavens* and a *new earth*, wherein dwelleth righteousness. Wherefore, beloved seeing that ye *look for such things*, be *diligent*, that ye may be *found* of him *in peace, without spot, and blameless*." While we are ever to be diligent, we have here the three great, comprehensive qualifications of Christian character—*peace, purity* and *blamelessness*—essential in order to enter heaven, and become a participant of its happiness and glories with the holy, righteous, and blood-washed throng of the redeemed and saved in heaven.

J. R. H.

Near DU QUOIN, Perry Co. Ill. July 7th. 1862.

NOTE.—In one of the coal mines, in or near Du Quoin, Perry Co. Ill. a *shark* was found lying on the bed of stone coal, some 10 or 15 feet below the surface of the earth, 15 feet long, imbedded in the *slate* above the coal, a perfect state of petrification. He must certainly have belonged to the antediluvian world; and was, somehow or other—perhaps after being killed

or dying—entangled in the fern vegetation and bituminous substances, and deposited on the coal. As a *shark* is not a *man*, whether the remains of *fish* belong to the state and coal strata of the infidel geologists, I can not say.

J. .R H.

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### MELCHISEDEK A TYPE OF CHRIST : HIS ROYALTY AND KINGDOM.

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“For this Melchisedek, king of Salem, priest of the Most High God, first, being by interpretation, *king of righteousness*; and after that, also king of Salem, which is, king of peace”

We have here a Greek translation of the name Melchisedek, and of the city where he reigned: both, therefore, are brought into typical group—In the Hebrew tongue Melch [Hebrew word] signifies *King*, and Zedek, *righteousness*: and the name Melchisedek, [when put together] signifies *King of righteousness*, or righteous King. In the character of this prince corresponded with his name, (which is to be supposed,) his government must have been distinguished by righteousness. And thus he is, both in *name* and *conduct*, a noble similitude of that King, whom God ordained to reign in righteousness over Zion. Whether his name was *theopneuson*, [Greek,] or immediately imposed by God; or whether, under the direction of Providence, it was given him by parents in hope that his conduct would realize the title; or by his subjects, or the neighboring nations, as an honorary reward for his political justice, we know not. Be these things as they may, the apostle, by interpreting the name, has taught us that it is typical. And yet we do not assert that the royalty and righteousness of this man, separately viewed, constituted him a type of Messiah; but viewed in connection with his priesthood they did. *A righteous king-priest* was an illustrious type of Messiah.

This man was also Melch-Salem, *King of peace*. It may, be questioned whether this was not, like the former, a name of the man: in which view he would be called Melchsalem, from his pacific policy; as he was called Melchisedek for his

righteous administration. The general opinion however is that *Salem* was the name of the city : and the opinion has this much in its favor, that David uses Melchisedek as the name of the man, and not Melechsalem. Be it then the name of his city : for nothing can be gained by farther criticism, This name in the Hebrew language signifies *peace* and the apostle's translating it, proves it typical. We venture to presume that Melchisedek's *conduct* corresponded with *his name* : may we not also risk a conjecture that the *condition* of Salem corresponded with *its name*. The *language* would then correspond with the facts, and both would be typical. Melchisedek a *righteous king*, reigning over Salem, a *peaceful city*, and being at the same time *Priest of the Most High God*, was an excellent type of that HIGH PRIEST, who reigns in righteousness over the *peaceful city* of our God.

But whatever may have been the *conduct* of Melchisedek, or *condition* of his city ; the association of the *two titles* belongs to the essence of the type. They are the two eyes of the picture, concentrating their vision on the same object. A *righteous king* and a *peaceful city* ! in the type and the antitype. This is that natural connection between cause and effect, which the Creator has established in the constitution of human things : the natural connection between virtue and happiness, which it is the business of his moral government to maintain. Truth, however, extorts the reluctant concession, and it issues from the lips in a sigh drawn deep from the bottom of the heart, that the most righteous governor, and peaceably inclined community, may, through foreign aggression, be compelled to unsheath the defensive sword. Still political justice extinguishes half the causes of war, by forbearing those injuries which provoke retaliation. Whether it be considered as the natural tendency of things or rather viewed as the earthly retribution which God, for the encouragement of virtue, grants to righteousness in the present world, the fact is certain, and the decree is divine, " That the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever." It is a truth which no squeamish delicacy may

modify, no sinister motive repress, that the permanency of war-like character in a nation, rarely, if ever, results from the infelicity of its situation; but from its injustice and they have their reward. Let them drink down their cups of blood and tears, poisoned with deadly guilt: this is but the beginning of their sorrow.—*James Gray, D. D.*

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For the Christian Pioneer.

“SENT ME NOT TO BAPTIZE.”

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BRO. WRIGHT: My former article accomplished, measurably, the object I proposed to attain. If it did not “*elicit more light*” on the subject, it afforded you an occasion to be more *explicit*. I do not think I misunderstood your first article, and your “reply” confirms me in this opinion. You seem to think that there is but *one* “question between us,” that is, “as to what Paul really meant, when he said that Christ sent him not to baptize.” There is another issue of equal importance, which I tried to show in my last article, and to which I will again refer.

You say, “unfortunately you (I) seem to have fallen into a very common error in making these extracts.” I know that great injustice is sometimes done writers and speakers by garbled quotations; but I have carefully examined the extracts, and find that I did you no injustice, but that each extract is complete within itself, and is not modified by the context,

When I said, “with the assertion, that because of this passage, baptism, preceded by faith and repentance, is not a condition to the alien, in order to the remission of sins, I have nothing to do,” I did not intend to “ignore” the “very point,” or, the “main leading idea in your mind.” I alluded to our “opponents;” my work was with your “concessions,” and your explanation of the passage, which I believe to be fatal to one of the fundamental principles of Christianity.

I will let you state the “one main, leading idea in your mind”—the “very point” you “set out to prove:” “This passage, (1. Cor. 1: 17,) has been plead in bar to the

reception of baptism, preceded by faith and repentance, as an institution for the remission of sins for the alien—one who has never made the profession of christianity—and we undertook to answer this plea, by showing that the passage, *allowing our opponents the full benefit of all they claimed as to Paul's not being sent to baptize*, proved nothing whatever against baptism for the remission of sins. This was the *main point* in the article, and that which we set out to prove." In the above statement, or proposition, you had a difficult task before you—a *negative* to prove. To get the matter in shape, I will affirm, that, allowing our opponents all they claim, as to Paul not being sent to baptize, proves "something" against the plea, that baptism is for the remission of sins. Here is the issue. It was to this point "the whole tenor of my article pointed"—this fatal "concession." Hence, I tried to show that Paul *was* sent to baptize. Whatever may be the convictions of your mind, or whatever you may admit for the sake of argument, you stand committed to the view our opponents entertain concerning this passage. A "concession" or admission of the truth of a proposition, debars argument, by the same person, in proof of the falsity of that proposition, unless you concede or admit, for the purpose of making an argument *reductio ad absurdum*. But this is not the argument you make. If you allow our opponents, all they claim, it is illegitimate for you to try to prove, or say, that the proposition is untrue. You have recorded that you admit that Paul was *not* sent to baptize, and you use no argument in connection with this admission to show its absurdity. You let it slumber, peacefully and quietly—you allow our opponents *all* they claim—they claim that it is true, as expressed—you "allow" that it is true. To this I most decidedly object. My argument will be short, to which I invite your criticism.

*Baptism is for the remission of sins.* This is a proposition, either *general* or *universal*. Our opponents say it is a true proposition, but not universal. Mr. Rice says so—Mr. Caples says so. We contend that it is *universal*. Let me illustrate. If I were to say that *no* Christian congregation is scripturally or-

ganized without *three* Elders, I would assert a universal proposition. Suppose, upon an examination of the New Testament, I find mention made of one hundred congregations of Christ, *one* of which had but *two*, and ninety-nine had *three*, Elders. The proposition would not be universal—an exception is found—it is only general. Paul was sent to *do* something by which the Gentiles might receive remission of sins; Paul was *not* sent to baptize; therefore, sins are remitted without baptism.—Admit that baptism for remission of sins is in the Commission, and that “the other apostles” preached and practiced it, it is not universal—an exception is found—it is only general.

Let us now look at what you conceive to be the “only question between us.” What did Paul *say*?—not what he *meant*. I have given, what I conceive to be the correct rendering, and shall briefly notice *your* explanation. I will quote from you: “There is a peculiar form in the scriptures of emphasizing, in which, that which stands *first in importance*, or is preferred, is affirmed, while that which is *second in importance* or not preferred, is denied.” There is no mistaking this language. You do not employ the terms “first” and “second” to express the *order*, but “first” and “second.” *in importance*; “So that, after all, our pedobaptist friends may not be so very far wrong,” bro. Wright, “when they—” say *baptism* is not as *important* as we have tried to make them believe; at least, they will not have to search about Lindley any length of time, to find one of our brethren, who has published to the world that baptism is of minor, or secondary importance in the great plan of salvation. Admitting what you say to be true about the “peculiar form in the scriptures of emphasizing.” I cannot admit that peculiarity in the passage, “Christ sent me not to baptize, but to preach the gospel.” The passages to which you refer are by no means analogous to this. “Jacob have I loved, but Esau have I hated.” “Except a man hate his father and mother.” etc. By consulting your Greek Lexicon, you will learn that the word here rendered *hate*, and *hated* (*miseo*) has, among other definitions, the following: “To regard with less affection, love less, *esteem*

*less.* And it is in this sense used in the above passages, and many more. Do you, bro. Wright, esteem baptism less than faith—the result of preaching?—To sum up, I gather from you this interpretation of the passage: Christ sent me not to baptize but rather to preach the gospel. This puts the seal of disapprobation upon Paul baptizing at all. A parallel passage is to the point: Matt. 10: 5, 6. “These twelve Jesus sent forth, and commanded them, saying, Go *not* into the way of the Gentiles and into any city of the Samaritans enter ye not, but go *rather* to the lost sheep of the house of Israel.” Were they allowed to go to the Gentiles and Samaritans?

All you say about *any* disciple being qualified to baptize, and the apostles having somebody else to baptize for them, needs proof; but as it is all foreign to the the issue, I dismiss it. I will only add, that you are helping “our opponents,” when you say “it would have been impossible for them (the apostles) to have baptized with their own hands, the many thousands that believed under their preaching within the short time it was done in.”

One more point, and I am through. You say if there be *no* preference between baptism and preaching, Paul could as well have thanked God that he had preached no more, lest any should say that he had preached himself, etc. A careful reading of the language of Paul, and a little reflection, would have saved you that writing and type-setting. Baptism is the transition act from one state to another. The baptism of John, made disciples of John. To be baptized in the name of Paul would have made them Paulites: to be baptized in the name of Cephas, would have made them Cephasites; to be baptized in the name of Christ, would make them Christians. Hence the importance of baptism—being the act which constituted them—disciples of the person in whose name they were baptized. In this language, Paul does not make baptism of *secondary* importance; but, by implication, says it is the act by which they are constituted disciples of the person in whose *name* they are baptized. For this reason, he thanked God that he had baptized none of *them*, who claimed to be “of Paul,” lest they should say he baptized in his own name.

B. H. S.

ST LOUIS, Dec. 10, 1862.

## REPLY

Bro. S: The earnestness with which you press your understanding of this passage, and the erroneous and dangerous tendency of mine, according to your view, make it necessary that I should investigate this subject further.

But in the first place, I must notice the concessions of which you speak. What are they? Simply that Paul was not specially sent to baptize. This is the amount of every concession I have made, if indeed it be proper to call them concessions. In my former reply, I did not think you understood me, and I said the concessions I seemed to make, were for argument's sake only, and not as the conviction of my own mind. You will notice that I was not satisfied that I had made improper concessions—that Paul was sent not to baptize at all,—but as you seemed to have understood me so, I qualified my assent to your understanding by the word “*seemed*,” showing by it that I was not prepared to agree with you, but in this way chose to waive the matter. I also said, “allowing our opponents the full benefit of all they claim, as to Paul's not being sent to baptize,” etc. They claim that Paul was rather sent to preach than to baptize. But they do not deny his authority to baptize. All this I admitted. I know that I cannot legitimately offer an argument against a proposition the truth of which I have admitted—I know the admission debars me of any further argument. But I offer no argument. This admission is only an acknowledgment of what I conceived to be the truth. But enough of this. There are some other things in your article that seem to demand my attention, but as truth is my object rather than controversy, I must pass them by; for the present at least, and enter at once upon the consideration of 1 Cor. 1: 17.

What did the apostle mean when he said that Christ sent him not to baptize, but to preach the gospel? How shall we understand him? He has direct reference to his commission as given him by Christ. This he acknowledges in that part of the passage where he says that “Christ sent me.” By reference to the commission as given him in charge by the

Savior, Acts 26 : 17—18, we find it only in general terms. The particulars are not given. We must look elsewhere for the minutia. Where shall we find it more fully developed and explained ? Nowhere, but in the execution of it. The practice of the apostles in carrying out and executing the great commission given them by the Savior, is an infallible exposition of that commission. What we do not understand from the commission, we learn from its execution. Hence after reading the commission, we naturally turn to the Acts of the Apostles, to learn the will of the Lord as embraced in that commission.

We now have a key for the solution of this passage. What was the practice of Paul in filling the mission on which, as he says, " Christ sent " him ? The historian Luke tells us that Paul continued a year and six months at Corinth, teaching the word of God among them, executing his commission. The Lord was with him, encouraging him, and telling him, to " be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee, to hurt thee : for I have much people in this city." Paul was bold in the work, and the result was, many of the Corinthians hearing, believed, and were baptized. But Paul says that he baptized none of them, except a few, whom he particularly mentions by name. There were many baptized, but Paul baptized none of them, but a few. Yet he continued to preach—to teach the people the word of God ; and as he preached, they continued to hear ; and as they heard, they continued to believe ; and as they believed, they continued to be baptized, and so the work continued for one year and a half, and the result was, that many were baptized ; every one that believed, but Paul declares that he baptized none of them, but a few. Who baptized them ? They were baptized—some one did it. Paul protests that he did not do it. Is it not evident that some one, inferior in rank to Paul, did it ? Then, Paul's practice at Corinth, was rather to preach than to baptize. This is a fixed fact, and cannot be successfully controverted. His mission at Corinth, as explained by his practice, was, as you are bound

to admit, rather to preach than to baptize. Can you give an instance of his practice to the reverse anywhere else? If not, may I not, then, set it down as "a universal proposition," that Paul was sent, rather to preach, than to baptize? This is established by his practice, and how strong and impregnable does it become, when the weight and force of his own testimony are added, "Christ sent me not to baptize, but to preach the Gospel."

But just now, I believe, I comprehend the apostle, and the whole apostolic arrangement more clearly and fully than I ever have before. And without any scruples as to consistency with what I have written up to this time, I shall proceed to elucidate and unfold the whole subject, as I now understand it; and I invite your attention to the following argument as containing an answer to all you have written. It is lengthy, but I cannot well make it shorter. Its length will only make it plainer to the mass of our readers, and not injure it in the least with you. But allow me first, to make one quotation from you.

"All you say about any disciple being qualified to baptize, and the apostles having some one to baptize for them, needs proof." That proof I shall now adduce. Hear me patiently, and then say, whether my position "is fatal to one of the fundamental principles of Christianity."

The Savior chose twelve apostles. These he designed for a special purpose in his kingdom, which he came to set up. He often intimated beforehand to them the great work they had to do. "In the regeneration, when the Son of man shall be seated on his glorious throne, you my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." "Fear not little flock, it is your father's good pleasure to give to you the kingdom." "I give unto you the keys of the kingdom, whatsoever you shall bind on earth, shall be bound in heaven." These intimations all given before his suffering, indicate that some distinguished honors and important trusts were in reserve for the twelve apostles. He assures them that whatsoever they may do here on earth, he will recognize in heaven, and on no consideration shall it be set aside or its validity impaired,—**"but it shall be bound in**

heaven." Such promises were full of interest not only to the apostles, but to the world at large.

After the Savior had risen from the dead, he delivered unto them his final charge and commission, saying unto them, "All authority in heaven and in earth is given unto me, Go ye therefore, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "As my father hath sent me, even so send I you. Whosoever sins you remit they are remitted unto them; and whosoever sins you retain, they are retained." "But tarry you at Jerusalem, until you be endued, with power from on high." "You shall receive power after that the Holy Ghost is come upon you; and you shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Upon this he left them, and ascended to heaven.

To understand the meaning and import of these promises, we must now watch the movements of the apostles,—we must follow them in the execution of their great commission. They returned to Jerusalem, chose Matthias to fill the place of Judas, and continued there awaiting the promise. When the day of pentecost was fully come, the promise was fulfilled, they received the power from on high; the Son of man, the Messiah, had then ascended his glorious throne. Peter with the eleven immediately stood before the people, bold and intrepid. They took their positions, as on twelve thrones, and under the authority of the Lord Messiah, they proceeded to the great work whereunto they were chosen. They began to teach the people, to tell them of Jesus of Nazareth; conviction seized the multitude, the cry was made to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" The answer was given: "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; for the promise is unto you, and to your children, and to all that are afar

off, even as many as the Lord our God shall call." Here is the first work of the apostles under their commission; they first presented Jesus of Nazareth in his undisputed claims as the promised Messiah, then his death, burial and resurrection, his ascension and inauguration at the right hand of the Father as both Lord and Christ, when this was believed, they commanded repentance and baptism in his name for the remission of sins. According to the promise of the Savior, this was then so declared in heaven, to be forever the law of the church here on earth, and it will stand as long as the Messiah reigns, as the immutable law of his kingdom for all who would legally enter it. He promised the apostles to respect what they did, and to bind it in heaven; even the remitting and retaining of sins, was to be sacredly respected there; as they remitted and retained men's sins here on earth, they were to be remitted and retained in heaven: Three thousand accepted the terms of remission as set forth by the apostles, and were baptized and added unto them the same day. Within a short time, the number increased to an innumerable multitude. The kingdom of Jesus which is to stand forever, and subdue all other kingdoms, was then and there set up by the twelve apostles; they, as legislators or congressmen with us, took their seats upon twelve thrones in this kingdom. It was the Father's good pleasure to give to them the kingdom: theirs it was to set it up, and with the keys to open its doors, and to establish its laws, usages and customs, and whatsoever they did, in this respect, was never to be set aside nor invalidated by any authority in heaven, but as they did it, so it was to be in heaven.

Upon the death of Stephen, a persecution arose against the church at Jerusalem, and the disciples excepting the apostles, were all scattered abroad. Now let us follow them in their dispersion, and we will learn what was taught them by the apostles on their becoming disciples; learn something of the rights and privileges secured by virtue of a discipleship in the kingdom or church of Christ, and what is the duty of all who become disciples upon the apostolic terms. "*They went*

*every where preaching the word,"* This is made a matter of special record by the divine historian, and from it we learn the teaching of the apostles: that any disciple has the right to preach the word "by virtue of his discipleship, and is not depending on some special call and commission before he can "preach the word." The apostles in their authoritative capacity under Christ, have ordained, as we see from the practice of those they taught, that discipleship gives a license to "preach the word." Hence the idea of a divine and special call, in addition to discipleship, being necessary, to preach the word, falls to the ground. Having learned this much of the apostolic teaching, and what is the established order in the kingdom or church of Christ, we will now advance a step further, and learn something else of equal importance.

The historian Luke, under the guidance of the Holy Spirit, after telling us of the dispersion of the disciples from Jerusalem, and how they went every where preaching the word, takes up the history of one of these disciples, whose name was Philip, and gives us the particulars of his preaching and the result that followed; how that he went down to Samaria, and when they believed his preaching, they were baptized, both men and women, and when he left Samaria, he joined himself to the chariot of the Ethiopian nobleman, the Eunuch, and preached Jesus unto him, and when they came to water, the Eunuch confessed his faith, and Philip baptized him. From this we learn that discipleship gives not only the right to "preach the word," but also to baptize those that believe it. Such was incontrovertibly the order of the apostles, for so their converts, those they disciplined to Christ, practiced; and this practice is recorded with approbation on the part of heaven. Hence the idea that a disciple cannot baptize, until he is specially appointed and set apart for that purpose, falls to the ground. This being the established order of the apostles, as incontrovertibly proven by the practice of those they taught, we find every thing connected with their history, harmonizing with this universal law. When Peter went to the house of Cornelius, for the purpose of opening the kingdom to him,

and to the Gentile world, he took six of the brethren—disciples—and after he had preached the gospel to Cornelius and those of his friends who were present on the occasion, and after the Holy Spirit had fallen upon them in his visible and miraculous form, as he did on the apostles in Jerusalem at the beginning, on the day of pentecost; God thereby testifying to those six Jewish brethren, as well as to Peter, and to all others whom it might thereafter concern, his willingness to receive the Gentiles, and that he had accepted them already as entitled to all the blessings and privileges of the gospel equally with the Jews, and that there was no difference between the two—no respecter of persons any longer with God, but in every nation, whether Jew or Gentile, he that feared God and worked righteousness, should be received; we say after all this was done, Peter, instead of baptizing them himself, commanded it to be done.

When Paul inquired of the Lord what he should do, instead of telling him directly what to do, the Lord told him to go into Damascus and it should there be told him what he must do; and we find an humble disciple telling him what he must do, and assisting him to do it. We have here two instances of baptizing simply by disciples, and of characters too, of great prominence. The first Gentiles that were ever baptized, were baptized by disciples only; the great apostle to the Gentiles, was baptized by a disciple only, and that too, by one, of whom neither he nor any other person ever makes mention afterwards. And, as we have seen in the practice of Paul at Corinth, that he seldom ever baptized any himself, yet there were many baptized under his ministry, how plain and incontrovertible the evidence, that the apostles taught that baptism should be administered by virtue of discipleship, and not by any special call, commission or license, either from God or man. If the apostles authorized disciples to baptize, and this they did, as has been shown beyond successful contradiction, then, it is recorded, ratified and confirmed in heaven, for so the Savior said: "Whatsoever you bind on earth, shall be bound in heaven," and it stands there, sacredly respected and

maintained as the law of Christ's church on earth, and will continue to be the law, as long as the church itself shall maintain its apostolic organization.

We now understand the apostle, when he says that Christ sent him not to baptize, but to preach the gospel. He had the right to baptize by virtue of his discipleship, there was no need of a special commission for that, (as it would have ignored what the apostles had already established.) but there was, to preach the gospel at first, "as it is written: how can they preach except they be sent?" It was the prerogative of the twelve to make all the laws and regulations pertaining to the church and its ordinances, and to provide for the permanent propagation of the gospel; and in these respects, Paul was subject to their decision and advice, just as any other disciple.

Prove that baptism is not administered by virtue of discipleship, and no man living can tell whether he is baptized or not,—Prove that the ordinances of the church are not administered by virtue of discipleship, and Christianity falls to the ground and infidelity triumphs; unless indeed, apostolic succession can be established!

We sum up in conclusion, that the twelve apostles were specially sent to baptize, that is, it was a part of their special mission to baptize, and that all others, not excepting the apostle Paul, baptize by virtue of discipleship only.

You say that I am helping our opponents when I say "it would have been impossible for the apostles to have baptized with their own hands, the many thousands that believed under their preaching within the short time it was done in." This objection must have been made without mature reflection; you surely do not hold that the apostles with their own hands, baptized all the disciples—the "multitudes of both men and women"—at Jerusalem before the dispersion! If so, may I not then say, as Nathan did to David, "Thou art the man!" It is yourself a helping the Sprinklers!

But I have already far transcended the space I was entitled to from the length of your article. But to make amends for this, I will allow you all the space you may desire, and patiently and willingly hear any thing you may have to offer.

D. T. W.

## WEEP NOT CHRISTIAN.

For the Christian Pioneer.

## WEEP NOT CHRISTIAN.

TO MRS. M. F. PRITCHARD, OF CARROLL CO., MO.

*Weep not, Christian!* though transgressions,  
 O'er these wretched lands abound ;  
 Sins, with uncontrolled aggression,  
 Spread their baneful influence round.  
 Still forbear impassioned feeling,  
 Wipe the trembling tear away ;  
 God for thee is now revealing,  
 Worlds of infinite array.

*Sigh not, Christian!* though thy crosses  
 Far exceed what others bear ;  
 Heaven will reimburse thy losses—  
 All thy injuries repair.  
 Beauteous robes will soon be tendered,  
 For the anguish here sustained—  
 More than double will be rendered—  
 More than Paradise regained,

*Fear not, Christian!* wars fierce minions,  
 Never will with sword and shield,  
 Sound to *him* their hostile clarions,  
 Calling to the battle-field.  
 Led by virtue's noblest interest,  
 Fearless, honest, did he stand—  
 God has marked his way to conquest,  
 With his strong and mighty hand.

*Fear not, Christian!* life's rough ocean,  
 Though its waves infuriate be ;  
 Raging seas in wild commotion,  
 Will not, cannot, injure thee.  
 Thou shalt brave the howling tempest,  
 Fearless ride the foaming main ;  
 By omnipotence encompassed,  
 Heaven's peaceful harbor gain.

*There's perpetual calm and glory,*  
 Past the surging billows roar ;  
 Bliss unfading lies before thee,  
 Where the winter's storms are o'er.

Far surpassing expectation,  
 Bloom the regions of the blest ;  
*There the grieved find consolation,*  
 And the wearied soul at rest. .

*Sigh not, Christian !* thou hast treasure,  
 Richly stored in realms sublime ;  
 Pure, serene, elysian pleasure ;  
 In a more exuberant clime. .  
 Happier scenes than these will greet thee,  
 Where thy weeping shall be o'er ;  
 Kindred spirits there shall meet thee,  
 Where our pleasures *fade no more.*

*Sigh not, Christian !* full enjoyment,  
 Shall thy endless portion be ;  
 Sweetest praise, thy loved employment,  
 Chanted through eternity.  
*There, where rests his gentle spirit,*  
*Peace extends a boundless sway ;*  
*There, inseparate, both inherit*  
 Mansions of eternal day.

*Here, we know not what we shall be ;*  
 But when Jesus shall appear,  
 Clothed with all his dazzling glory.  
 Then we shall *his likeness* bear.  
 Hallelujah to our Savior,  
 He hath brought our souls to God ;  
 Glory be to him for ever,  
 Who hath washed us in his blood.

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PIONEER PREACHERS OF INDIANA.

Our readers have noticed the prospectus of this work by Madison Evans, A. M., of Bedford, Lawrence county, Indiana, published on the cover of our paper, for some time. The work is now ready for delivery and orders are being filled for it as they are received. We have received a copy, and so far as we have examined it, we are much pleased with it indeed, and we recommend it to the brethren and the public generally as a good book, calculated to do good wherever it is read. Breth-

ren don't be satisfied with our word alone for it, but send for a copy, and if you do not find it as we say, then attribute it to our lack of taste and want of judgment. Every member of your family will love to read in the book, at least we find it so in our own, and we believe it will be the case generally. And to brethren in the ministry, we would say send for a copy, you will find in it much that will interest you, and that will comfort and encourage you.

Owing to the advance in the price of all kinds of printing and book-making materials, the proprietor has been compelled to advance the price of the book. Brethren we have seen the cost of the work, and this advance is actually necessary to save the proprietor from sinking money by the publication, and he will have to make quick sales now even at the advanced price, we think, to save himself. The price at which it is now offered is as follows: Muslin, \$2.00; and Morocco, \$3.00.

Address *Madison Evans, Bedford, Lawrence Co., Indiana.*

D. T. W.

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### OBITUARY.

Departed, this life, in the hospital at Henderson, Ky., Nov. 14th, 1862 my eldest brother, Joshua Thomas Hasting, aged 35 years.

Brother Thomas became obedient to the faith of the Gospel when he was about 20 years of age, and ever lived a true believer in that faith. A soldier told me that a few days before he died he spoke of his death with calmness, and said he did not fear to die. His last words were, "Mother! Paul!" His wife and I saw him breath his last.

Prior to the war, Brother Thomas was engaged in teaching in the Academy at Bolivar, Mo., where he then lived. But when this unhappy war broke out, he was chosen Captain of a company of Missouri Home Guards, where he served until the battle of Springfield, when his company was dispersed, and he returned with his family to Ind. After some time he again entered in the service of his country, when he died as above stated. His disease was billious fever. His body was conveyed to Clarksburg, Ind., where many friends and acquaintances followed him to "the silent house prepared for all living." May God protect and comfort his wife and two children, who are left to mourn their irreparable loss. And may the Heavenly Father strengthen and comfort our dear and aged mother, who is in a distant land, that she may be able to stand up under this painful news, when it reaches her.

Z. S. HARTINGS.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.\*—*Bible*

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VOL. II.] LINDLEY, MO., FEBRUARY, 1863. [NO. 9.

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FOR ALL CHRISTIANS TO READ.

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SOME USEFUL AND TIMELY HINTS TO THE DISCIPLES OF CHRIST.

*A Plea for the Government of the Tongue.*

BRETHREN AND SISTERS IN THE LORD :—We wish you to suff-  
a few words of exhortation from one who loves you all dearly—  
every one in whom he sees the image of Christ. We are liv-  
ing at a period of time unexampled in the history of our people  
as a nation, and in a state of society which, in many places,  
it is almost fearful to contemplate ! One year ago,\* we could  
hardly have been made to believe that, in the sort period of  
twelve months, we would be called upon to witness such a  
state of feeling and of society, as we now see and hear of !  
We see now, more than ever, that every thing worldly and  
secular is uncertain, transitory and fleeting ! We see, more  
than ever, that change and “ passing away,” are written on  
all things earthly !—that we have here, in this world, no abid-  
ing place, no stay, no refuge from the storms of adversity !

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\* This article was written sometime ago, and placed with other matter prepared by Bro. Howard for the Pioneer, and has been overlooked till now.

D. T. W.

Heaven alone is all that is worth contending for. The Lord Jesus Christ, the great Captain of our salvation, is our only sure stay and certain refuge ! Well may we say in the language of the poet :

“ Other Refuge have I none ; ”

and again as to the security to be found in him

“ Our shelter from the stormy blast,

Our hope for years to come ; ”

and finally with as much propriety ;

“ This world is all a fleeting show—

—There’s nothing sure but heaven ! ”

Brethren and sisters, we wish, in all love, to give you a few words of exhortation on the *government of the tongue*. Oh, what an important matter this is—far more perhaps than many of you have any idea of. How often do we talk in a loose, random, censorious manner about our fellow beings, without thinking that for all these things, for *all our words*, we will be brought to judgment—will have to render an account to God ! But it is so. Hear what Jesus says about it : “ But I say unto you, That for *every idle word* that men shall speak, they shall give account thereof in the day of judgment.” Yes, for every *injurious* word, will you, will we, will *all*, have to render an account, on that “ great day for which all other days were made.” Christian, let these words of the Savior sink deeply into your mind—let them be indelibly impressed upon your memory and learn to be cautious, circumspect, particular, in all that you say ! Better never open the mouth, than to say anything that may be injurious to a brother or sister—that may wound their feelings unnecessarily, or be calculated to alienate them from us, and interrupt, mar or destroy that Christian love and union that should ever exist among the disciples of Christ ! Hear what Jesus further says here : “ For *by thy* words thou shalt be justified, and *by thy* words thou shalt be *condemned*.” And hear too what he says elsewhere, that, “ whoso shall *offend* one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were

drowned in the depth of the sea!" Brethren, are these saying of our Savior *true*? Do you *believe* them? Are we all to be judged by our *words*?—and stand justified or *condemned* by them, before the great white throne of the Eternal I am, and the bar of God, at the judgment day? Then how careful should we be, in every thing we say, not to speak evil or injurious words, and give *offence* to our brethren and sisters! Sisters, I speak to you too, as the volubility of woman is almost proverbial. Ah, how careful should we be—how particular to measure well and weigh well the effect of all we utter, before we speak; and never, if possibly to be avoided, speak a single word that may be injurious, or which we may afterwards regret that it was spoken by us!

Notice what the apostle James says of the tongue: "If any man [and woman is included] offend not in word, the same is a *perfect* man, and able also to bridle the whole body"—if you can control your *words*, you can control your whole body, all your passions, appetites and feelings. The apostle compares this controlling of the whole person, "spirit, soul and body," by governing the tongue, to that of controlling the horse by the bit of the bridle, a large ship by the small helm, or, as we might say, a large steamboat with the small rudder—a most apt and fitting comparison. "Even so," he continues, "the tongue is a little member, and boasteth great things." To see the influence of this little member, we have only to notice how an eloquent and forcible public speaker can sway the minds of a large audience of people!—like a strong wind swaying and bending the trees of the forest! Hence the apostle continues: "Behold, how great a matter a little fire kindleth?" See how he portrays the evil tongue, and its influence over the whole person: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell!" Ah, see here what the evil, perverted tongue of man can do! Shall this—can it—ever be said of the professed Christian's tongue? Alas, it sometimes can—it too often can be said of it! When we look at this in-

fluence of this little unruly member, this helm or rudder of the human body and soul, we can see the *reason* of the Savior's language in reference to the speaking of injurious words, and that we are to be judged by our words. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison! Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be so"—it is a great, a palpable, an inexcusable and unpardonable inconsistency! And it does not require the use of profane language always to constitute *cursing*. To utter imprecations of evil, to wish evil, affliction of any kind, death, and all this, is *cursing* men! And how often is it done, in society and even in the pulpit itself, from what we can see and hear, in "sermons" and "prayers!" God alone can tame this unruly member, by the influence of his word and Spirit upon the minds and hearts of men, where they will yield themselves to that influence. The Christian should always, at all times, all places, on all occasions, under all circumstances, *bridle his tongue*, and keep it bridled. He should be always ready to exclaim in the language of the Psalmist: "Let the words of *my mouth*, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer!" If the *heart* be "right in the sight of God," the words of the mouth will generally be in accordance with the words of God's mouth, and just what they ought to be. The *heart* is the seat of the affections and desires, the great *fountain* from which our words flow; and these will generally indicate the state of that, as the face is the index to the mind. "Cleanse the fountain, and the stream will be pure," is an adage peculiarly applicable here. Jesus, in the same connection of the language we have quoted from him was speaking of the heart, and the words flowing from it: "Out of the abundance of *of the heart the mouth speaketh*. A good man

out of the good treasure of the heart bringeth forth good things [or words : ] and an evil man out of the evil treasure [ of the heart ] bringeth forth evil things." And then he immediately says, that by our words we shall be judged.

The importance of the words of men can be appreciated, when we consider the condemnation of *slanderers* and *backbiters*, and all such characters; and of the awful sentence of the *liar* : "all liars shall have their part in the lake that burns with fire and brimstone !"

Christian brethren and sisters, guard well your *words*, as well as your actions. Let us be careful never to offend each other, if it can be avoided, and it can generally, either in speaking to, or of each other—never to judge each other, or speak in a rough, rash, censorious, unkind or evil manner to or of each other, "Judge not," says Jesus, "lest you be judge : and with what judgment you judge, you shall be judged again ; and with what measure you mete, it shall be measured to you again." Again, says Jesus on this subject : "Wo unto them by whom offences come !" Let us take Him for our great Exemplar, who was both the pattern and the example himself of what He taught—"who when he was reviled' reviled not again."

" Never offend nor grieve  
Your brethren by the way ;  
But shun the dark abodes of strife,  
Like children of the day !"

J. R. H.

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## THE POPE AND THE POKERY IN A NUTSHELL. NO. II.

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BRO WRIGHT :—*Dear Sir* : I will send you a few thoughts which I penned some eighteen or twenty years ago, and if you judge them worthy of being read, you may publish them.

"I will first define the word Pope. We public speakers take too much for granted, we presume too much upon the intelligence of our hearers. How many of our hears could define

the word Pope, if asked to do so? The chief supreme Roman Catholic Bishop is called in our language Pope. In the French language he is called pape. In the Latin or Roman language, he is called papa, which is a union and abreviation of two Latin words, pater patrium, which means father of fathers, pater means father in the Latin language. Pope then means father or father of fathers by way of eminence. Hence comes the appellation of papa, which children of christian nations give to their fathers, an appellation of respect and esteem. It is the first word which children are taught to articulate. I believe in Dutch, Spanish, and Greek languages, it is papa. The word papa is not in the word of God, this creature is unknown to God's word, the office is unknown to the Bible. In the early ages this title was given to all christian bishops out of esteem and affection as it is still given to all priests in the Greek or Russian churches, and in the Roman Catholic hierarchy, and in some protestant churches. It is sometimes given even to me, and I have objected to it on a number of occasions, because of its abuse, and because of our Savior's word, Matthew 23: 9. "And call not any your father on earth; for one is your Father, he who is in heaven. Neither be you called Leaders for one is your leader, the Christ. But be not you called Rabbi (or Doctor) for one is your Teacher, and all you are brethren."—Bible Union Translation. These are my reasons for not being called father Creath. It would seem that our Savior foresaw that men would call men papa religiously, and therefore forbade it. In the end of the eleventh century, Gregory the eighth, ordained that that title should be given *exclusively* to the Bishops of Rome. What was thus originally claimed, has long been conceded, and it is now enjoyed, without dispute, and without envy. The pope is commonly addressed as most Holy Father. Father and children are relative terms. There cannot be a father without a child or children, nor can there be children without a father. This father then has children religiously,—if not naturally. And who are they and what are their names? Children bear the names of their fathers. The father in this case, being called papa, what would be the name of

his children literally derived from their father's name? It would be papists, not Christians, nor Catholics, but papists from papa their father, not God, but the Pope. Papists then are the children, or creatures of the Pope of Rome. Who is this illustrious personage called religiously father, Pope, contrary to Christ's command, Matthew 23 : 9? The appellation is not given to one single person alone, it is given to a succession of persons filling the office and dignity of the popedom. Just as the title of Pharaoh designates a succession of kings of Egypt, Nebuchadnezzar among the Babylonians; and Cæsars among the Romans. The name papa, then rather designates an office than a person. In the beginning of the fifteenth century there had been 260 fathers of the papist, following each other in regular succession. Popery is the religion of this father and his children, not christianity, not the religion of Jesus Christ in the New Testament, but the popery—Popery.

But I ask again who is the Pope? I answer, a monstrous personage, neither God nor the devil, neither saint nor angel, neither Jew, Turk, nor heathen, of a devilish and brutish nature, wholly compounded of sin and impiety, the son of perdition, himself appointed to destruction, and thirsting after the destruction and ruin of others, whom he desires to lead to destruction, being the head of that universal apostasy or falling away of the religion of Christ which he impugns and resists, under the title of Vicar of Christ and pretending to defend the Holy Catholic Church; yet he himself being the grand adversary of Christ, sitting in the temple of God, as God, exercising tyranny over the consciences of men, usurping authority over the Scriptures, and Lord of the princes of the earth to depose them at his will, 2 Thess. 2. Revelation 17th and 18th chapters. Is such a creature as the Pope or anti-christ authorized by the scriptures? It is pretended that he is, and they quote Matthew 16th to prove it: "Thou art Peter." Matthew 23 : 9 is much stronger against his claims than this is in favor of it. The papists say that Peter was the first pope of Rome, that he died about the year 60, that some other pope was put in his place, and so there has been a reg-

ular succession of popes down to the present time. This is all assertion, it is all gammon. Peter never claimed the office of pope, he never was acknowledged as pope by the other apostles, he nor they never heard of such a fable as this dream. The protestants place his birth, the pope's, in the year 606. This father has a sect, he is the head of this sect, it is built upon him, and not on Jesus Christ. It is often said that his sect is the oldest Church in the world. This is a *monstrous lie*. The Jewish and Samaritan Churches were both older than the Christian church. The Jerusalem congregation, and all those planted by the apostles in the book of Acts 2nd and 28th chapters. The Asiatic, African and Grecian churches were all older than the Roman or papistical church by hundreds of years. The Armenian and Syrian churches were older than the Western or Latin church. It is positively certain that there was no such a being nor name as pope for the first three centuries of Christianity, no place to hitch the first apostolic link in this imaginary chain to, no pope, no one set up a claim during the first and pure ages of christianity. If the claims of the Mother are null and void, how can the claims of the children, the sects be valid? But now as to the church of England, it is known that Gregory the first, sent Austin the Monk, into England in the year 596, near the close of the 6th century of the christian era. This is the origin of popery in England, and it continued there until Henry the eighth came to the throne in 1509, that is the popery was the religion of England 923 years, from the coming of Austin in 596, to 1509. Did any one every bear of a protistant Episcopal church in England till 1509? who every read of such before that time? Where was protestant apostolic succession all this time which is the all absorbing idea of Episcopalianism. When Henry knocked the pope out of the chair of St. Peter and got in it himself, the Episcopal church was the new church, the new fangled church, in 1509. There were no such beings as protestants before the 19th day of April 1529, when the States of Germany protested a gainst the decree of the Diet of Spires. The Methodist episcopal church, with all her rights and or-

dinances came out of the church of England, as the church of England did out of the Romish church. Who can bring a clean thing out of an unclean thing? Who can hang a link of a chain to nothing? Who can succeed to nothing? There is only *one* church, and *one* faith, no more, all the rest are *false*.

J. CREATH.

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For the Christian Pioneer.

THE POPERY. NO. III.

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BRO. D. T. WRIGHT:—*Dear Sir*: The most intangible and therefore the worst kind of a *lie* is a half truth. This is a peculiar device of conscientious Liars and detractors. The hardest lie to meet and detect is a lie mixed up with truth, or a number of truths told to establish *one falsehood*. This I know by experience. If A tells eleven truths to prove that B murdered C, and it turns out that B did not murder C, all those eleven truths, in that connection and told for that purpose, become falsehoods. No tale of falsehood can be so artfully framed as not to contain within itself its own confutation. The papists are consistent in saying there is but one christian church; the rest are no churches, they are false churches. whether they are two or five hundred. If popery is that one church, then all the rest are no churches, or false churches. So of the episcopal church, which is as *exclusive* as the popery, if that is *the church*, then popery and protestantism are false,—and so of all other churches. If any *one* church has a right faith, and it is necessary to believe that right faith in order to be saved, then all who do not believe as that church believes, or believe the right faith will be damned. This is true of all the churches. The teachers of all the sects declare that all the rest are wrong and *false*, and that they are no better than no religion at all. If for instance I ask the teachers of each sect in christendom, why do you preach, why do you not leave that to others? Oh no says he, they do not preach the truth; he says that his preaching is necessary to the salvation of souls, and theirs is not. But says I to him, if their preaching saves

those who believe it, what does it signify whether it is true or false. Here I have him pened in a corner. He is compelled to confess that he is a fellow wanting to lead an easy life by pandering to the passions or whims of conceited people, or to insist that his sort of preaching is necessary to salvation : as he will not confess the former he is obliged to insist on the latter, and here after all, is the doctrine of exclusive sectarians : I frankly confess that all that do not believe in Jesus Christ, and obey Him, will be lost, which is the doctrine we preach. Two true religions, two true creeds differing from and contradicting each other, is an impossibility. What then are we to think of twenty creeds all differing from each other ? Every creed must be false, *save one*. Which is the worst, infidelity, deism or a false religion—a false creed ? Which is the worst, to believe in no religion, or to believe in a false religion ? What is the effect of forty or fifty sects calling themselves christians, and declaring all the rest false ? The natural effect will be, that many men will believe that none of them have the truth on their side, that the thing is false altogether, and invented solely for the benefit of those who teach it. And here is the worst of it, they all agree that *faith alone* in all these false and contradictory creeds is sufficient for salvation without works, they all agree that good works are not necessary to salvation. Then the most profligate man, the gambler, the drunkard the swearer, the brutal bloody tyrant and murderer may be a *staunch* believer and be saved as certainly as the most pious and devout ! Our creed is the *New Testament alone*, if a man does not believe and obey that, he will be lost. That is infalible, all the rest are wrong. That is inspired, and all the rest are uninspired and wicked. Ours was made in heaven, theirs in Philadelphia, Westminster, etc. etc. I can believe every human creed in christendom and be damned. I can disbelieve every one and be saved, and that is saying they are nothing. But that cannot be said of the New Testament, which is our creed. The New Testament is the only book in the universe—that tells a man how to obtain the pardon of his sins, the only book that promises and can give to man eternal life,

and that is what we need. These blessings of pardon of all past sins and eternal life are promised to all who believe in Jesus Christ and obey him. Glory to God for these exceeding great and precious promises. The New Testament is the only book in the universe that can give eternal Life

All great errors have ever been intermingled with some truth. And indeed if error should appear alone to man in her own true shape and native deformity, she would be so black and horrid, that no man would look upon her, and therefore error has always had the art to wrap herself up in a garment of truth, or light by which means she passed freely disguised and undiscovered. This was elegantly signified by the fable thus: Truth at first, presented herself to the world, and went about to seek entertainment: but when she found none, being of a generous nature, that loves not to intrude herself upon unworthy spirits, she resolved to leave the world, and take her flight for heaven. But, as she was going up, she chanced, Elijah like, to let her mantle fall; and falsehood waiting for such an opportunity, snatched it up and ever since goes about disguised in truth's attire wearing her mantle as Elisha did Elijah's. Pure falsehood is pure nonentity and could not subsist alone by itself, wherefore it always twines up together about some truths, like the Ivy that grows upon some wall, twining herself into it with wanton and flattering embraces, till at length it destroys and pulls down that which held it up. There is always some truth which gives being to every error. There is ever some soul of truth which doth secretly entwine and spirit the dead and unwieldy lump of errors: without which it could not move nor stir. Though it would sometimes require a curious artist in the midst of all error's deformities to descry the defaced tenements of that truth which at first it did resemble. Error has a weak appearance and glimmerings of truth, but they need some notable divine to discover them. And this I think is the case of that grand error of the papists concerning the Roman hierarchy being the christian church, and concerning their apostolical succession and their whole system of the popery. When I wish to kill a snake I always strike his head, instead

of his tail. When I wish to kill a tree, I begin at the roots instead of lopping off the boughs; I dig it up. When we wish to stop intemperance, we must not begin with temperance societies, we must stop the manufacture and importation of liquors and teach our children not to drink them. There is some truth in popery and protestantism, and in all sects, and creeds, but the truth, the whole truth without any mixture of error, can alone be found in the New Testament. How simple and how majestic is the truth. If we wish darkness to disappear, we must disseminate light.

I hope you may be able to persevere under all discouragements. I pray for all who love our Lord Jesus Christ in sincerity and truth, Yours truly,

JACOB CREATH.

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PAUL NOT SENT TO BAPTIZE.

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DEAR BRO. WRIGHT:—I have read with attention and interest, your article in the Novr. No. of the *Pioneer*, on I Cor. i 17.—on the expression of Paul: “For Christ sent me not to baptize, but to preach the gospel” —and also your reply to our able, worthy and highly estimable bro. B. H. S. now of St. Louis, on the same subject. I must here say, that while I agree with you in most of your remarks on the subject, I have never found any difficulty in understanding the passage—at least in my own mind—and in meeting the sectarian argument, based upon it to depreciate the importance of Christian baptism. As to the latter, they only make Paul inconsistent with himself elsewhere in his epistles, and with the other New Testament writers; since he represents the Roman Christians, (Rom. vi. 3—7, and 17, 18,) as having, been made free from sin, when they were baptized; and Christ (Eph. v. 25—27) as having, not only given himself for the Church, but as having “sanctified and *cleansed* it with the washing [bath] of water, [baptism] by the word;” as well as the Galatian Christians, (Gal. iii, 26, 27,) as having become the children of God, on the principle of faith in Christ, when they put Christ on in baptism.

Now, in order to fully understand what Paul here means, and to show that it was furthest from his design to detach any, the least particle, from the import and design of Christian baptism, we must notice who it is that is writing; to whom the writing is addressed, or who are the subjects of it; the subject matter of the writing; and the circumstances by which each party is surrounded. We find that the writer, in this case is no less a personage than the apostle Paul himself, the great apostle to the Gentiles; and who, as he informs us himself, was "made an apostle neither by man nor by the will of man, but by God," consequently his apostleship is of the very highest order. The persons addressed we find to have been the Christians of the congregation of Christ at Corinth; and that, not only had there gotten great corruptions into the Church there, but that it had become divided into religious sects and parties, each party calling itself by the name of the person who had *baptized* them. As Cephias, or Peter baptized some, they called themselves after him; as Apollos had baptized some, they called themselves for him; and so on; while a portion of the Church, not thus carried away, adhered to Christ, and called themselves for Him—called themselves Christians, no doubt as the only divinely recognized *denominational* name for the disciples of Christ—as all ought to have done. Now one of the principal designs of the apostle in this epistle, was to expose the *sectarian* character of such a state of things, and its *carnality* and inconsistency with the letter and spirit of the Christian system of religion; which recognizes no sectarianism, and has no affinity with carnality. But let us see the *context* and the *connection*, in which this passage stands; as this is all important to the understanding of any part of the divine volume; and it is owing to the want of attention paid to this rule—for we may call it a *rule* of interpretation, and a most important one too—to the tearing of isolated passages out of their connection, and wresting and misapplying them, that such a vast quantity of religious error has become diffused over the world.

Notice the great solicitude of the apostle, in reference to the

affairs of this congregation, and how he beseeches them to avoid division and cherish unity among themselves, letting them know what he had heard about them: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you my brethren by them which are of the house of Chloe, that there are contentions among you." He then proceeds to show the character of these contentions and divisions; "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Paul then asks the question: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Christ was crucified for the sins of the world; and all those who become his disciples, must first have faith in the sacrifice of Christ, represented by the brazen altar before the door of the Tabernacle, and then be baptized in the name (by the authority of the Lord Jesus, typified by the laver between the brazen altar and the door of the Tabernacle; and thus becoming "kings and priest to God," "a royal priesthood, a chosen generation, a peculiar people," enter into the "Church of the Living God, the pillar and the ground of the truth," represented by the Tabernacle, there to officiate and "offer up spiritual sacrifices acceptable to God, through the Lord Jesus Christ." Now had Paul been crucified for the sins of the world, and had these sectarian Corinthians been baptized in his name, there would have been some plausibility in their calling themselves after or for Paul.

The apostle then says: "I thank God that I baptized none of you but Crispus and Gaius;" and he gives the reason: "Lest any should say that I baptized in my own name;" and thus get an excuse to call themselves by Paul's name—Paulites, we suppose. All this is obvious enough; and should be plain to the comprehension of every one. The apostle, in order to wilfully omit none he had baptized, then adds: And I baptized also the household of Stephanas; besides, I know not whether

I baptized any other." There were so few, whom the apostle had baptized with his own hands that there were not enough to form even the nucleus of a religious party. Then comes the expression in question: "For Christ sent me not to baptize, but to preach the gospel," Taken in this context, and in connection with other portions of Paul's writings, it is as easy of solution as any passage in all his writings. I make no interpretations in this passage, as none are necessary; but I take it just as it stands. Paul was not sent to baptize—that was not his mission—but, as he says, "to preach the gospel." John was sent to baptize. He says: "And I knew him [Christ] not: but he that sent me to baptize with [en, in] water, the same said unto me," etc. Hence John's clothing was peculiarly suited to his business; as it was of Camel's hair, which would not hold water, the retention of which in it would have rendered it extremely inconvenient, as well as have subjected him to exposure to cold and disease; the leathern girdle around him, not only bound his clothing to his body, but greatly strengthened and supported his back and loins, exposed to a constant strain in laying down the subjects of his baptism, and raising them out of the water; while his food, "locust and wild honey," was not only simple and nutritious, but also possessed medical properties, in keeping his system fortified against disease from the constant exposure of his body to the water.

But how was it with Paul? He was not sent to baptize, as he says, and as was John. The Lord himself told him what he was sent for: "I have appeared unto thee for this purpose"—what?—"to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee"—for what purpose?—"to open their eyes, and turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." This is as explicit as it can be. Again, Annanias said to Paul: "The

God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth : for thou shalt be his witness unto all men of what thou hast seen and heard." The great business of Paul, then, was, as he says, "not to baptize, but to preach the gospel." It was through him, as one of the inspired apostles of the Lord Jesus Christ, one of his ambassadors and ministers plenipotentiary to the world, that the Christian plan of salvation, and the great mystery, so long hidden from the sons of men, of the union of Jew and Gentile in one body under Christ, had to be revealed and made known unto the world. As to baptizing, he did not mean, by saying that Christ sent him not to baptize, that he was prohibited from it, or he never would have baptized those he did ; but "only that" it did not form his mission, and was not the great business on which he was sent. No doubt Paul, when persons believed on Christ and confessed him, under his ministry, ordered them to be baptized by others ; as did Peter at the house Cornelius : "And he *commanded* them to be baptized in the name of the Lord : " which is here implied. But when it became necessary—when no other administrator was present, or it was the choice of the subject, as we see sometimes in our own time—Paul, as well as Peter, would perform the office, which had been the case here at Corinth, as we infer from there being a party who called themselves from Cephas, (Peter.) Thus the passage in question, as well as the whole context, is as easy of explanation, when all the circumstances are considered, as any in the whole New Testament—just as it stands, and without any additions or interpretations.

A few words on the conclusion of the passage, which is necessary to its completeness. The philosophers of Greece and Rome, had, for ages before the coming of Christ, been endeavoring to find out the existence, attributes, character, designs and government of God, by their schemes and systems of philosophy ; but in vain. That there was a great, Supreme Spiritual Being, or existence, was about all they knew ; and this was not original with them, but borrowed from tradition.

Rhetoric and Logic, according to the rules of the schools, supplied the place of knowledge and argument, and the more ingenious, fine-spun and eloquent these were, the greater and more powerful was considered the argument. To make fallacies plausible, and "the worse appear the better cause," was considered the *chef-d'œuvre*, the very *acme* of argument! It is at these philosophers, and philosophy, that Paul here strikes and administers a fatal blow: "For Christ sent me not to baptize, but to preach the gospel: *not with wisdom of words*, lest the cross of Christ should be made of none effect." We have a class of such preachers now as these philosophers, principally *sectarians*, who harp more perhaps than any others on the cross of Christ; but who have so diluted and corrupted the pure gospel, with heathen philosophy and Judaizing teaching, as to almost completely nullify it, or render it "of none effect." The apostle continues: "For the preaching of the cross is to them that perish foolishness," it was regarded by the holders of this philosophy, as the height of foolishness, to preach the *salvation* of a lost and ruined world and *eternal life* beyond the grave, through the *death* and the shedding of the blood of Christ! "But," continues Paul, "unto us which are saved, it is the *power* of God." He then expresses the whole thing in a few words: "For after that in the wisdom of God the world by wisdom knew not God, pleased God by the foolishness of preaching [as so called by the world] to save them that believe. For the Jews require a sign, and the Greeks [Gentiles] seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block,—and unto the Greeks foolishness." The Jews were looking for a secular or political Messiah, who should never die, (See John xii. 34,) and for the sacrifices of the Mosaic law to continue; and hence "Christ crucified," or his sacrifice for the sins of the world, was a "stumbling block" to them; while to the Gentiles, who expected the world to be reformed and saved by their philosophy, to preach reformation and salvation from sin, and eternal life in heaven, through the death of a man, who had been crucified upon the Roman cross, a death

to which only the lowest and meanest criminals were put, was to them the height of foolishness. "But" again continues the apostle, "unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." In the next chapter, Paul says to the Corinthians, on this subject: "And my speech and my preaching was not with *enticing words of man's wisdom*, but in demonstration of the Spirit and of power;" that is, he was inspired by the Spirit, and *confirmed* his preaching with the miraculous gifts of the Spirit, which was demonstrated in power; such as opening the eyes of the blind and the ears of the deaf, making whole the lame, healing the sick, raising the dead, etc. which no earthly effort or power was able to effect. And for what purpose? "That your faith should not stand in the wisdom of men, but in the power of God."

That Paul did not mean to discard true wisdom, that from heaven and divine, such as Solomon so often speaks of, he informs us in the next passage: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that comes to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Paul explains this elsewhere, (Eph. iii. 5, 6,) "Which in other ages was not made known unto the sons of men, as it [the mystery] is now *revealed* unto us, his holy apostles and prophets, by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

One more quotation; and we are done; as we have already protracted this article, far beyond what we intended, when we began it. It is the description given by James of heavenly wisdom: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," We commend it to the attention of every brother and sister; and

enjoin upon them the study and the practice of it. Remember that it is first pure. Purity first, and peace afterwards, is the order of heaven here ; not peace first, and then purity. The concluding passage, that follows this, is equally deserving their attention ; “ And the fruit of righteousness is sown in peace of them that make peace.” In conclusion, may the favor, mercy and peace of God our Heavenly Father ; the love of the Lord Jesus Christ ; and the communion of the Holy Spirit ; be with all them that love the Lord Jesus Christ in sincerity and truth, and who love one another with pure hearts fervently, and who are endeavoring to walk in his commandments and ordinances blamelessly, so that they may stand perfect and complete in all the will of God. J. R. H.

Dec. 28th, 1862.

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### OBJECTIONS TO ARTICLES IN THE PIONEER.

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GREENFIELD, Ill. Dec. 14, 1862.

MSSRS. HOWARD & WRIGHT : I picked up to-day the Nov. No. of your “ Pioneer, and saw some things which rather astonished me ; and I have concluded to give you my views of them in a friendly way, and as briefly as possible for the purpose of correcting some mistakes into which you have fallen.

And first, I will refer to your remarks on the subject of “ Methodistic Sanctification.” You make a deplorable mistake in the third line from the commencement, in stating that the Methodists believe in a state of perfection which renders them “ incapable of sinning.” The Methodists hold no such doctrine. They never did ; and you should have investigated this subject *fully* before writing about it. I will refer you to any intelligent writer, or preacher, or member in the M. E. Church, to prove that you do not correctly state their doctrine upon this subject : Richard Watson is a standard writer in the M. E. Church, and if you will refer to his Institutes, old vol., 2nd part, chapter 29th. 547th page, and about the middle of the page, “ It has been urged,” etc.

2. You oppose the doctrine of sanctification in the sense of freedom from sin; while the apostle Paul argues, Rom. 6 : 22, "Now, being made free from sin," "you have your fruit unto holiness." This will do! I have no more time *now* to devote to this subject.

I wish to refer to another, viz: the one headed "Christ sent me not to baptize, but to preach the gospel." I think this was in another no., perhaps, Dec. The writer seems to think that the words "not only" to baptize, but also to "preach the gospel," is an ellipsis that explains the matter in favor of baptism for the remission of sins, etc. I do not controvert this view now, but follow copy to explain another text, viz: Acts. 2: 38, in answer to the question, What shall we do? "Repent and be baptized every one of you (*believing*) in the name of Jesus Christ for the remission of sins and you shall receive," etc. Now who will deny that faith or believing is here implied? or that faith is implied wherever the name of Jesus Christ is mentioned in the new Testament in connection with man's salvation? If this view of the subject is correct, then we have the doctrine of justification by *faith only*, established; agreeing with the case of Cornelius' conversion, and the doctrine of the *whole New Testament* on this point.

3. The third subject to which I wish to call attention, is, that headed "The Christian's only Creed-Book." The writer insists upon this for a number of reasons given, but the crowning one is, that "It is an infallible Creed—without fault or defect—and that cannot be added to or taken from." How does this agree with the statements of your agents frequently made during the last few years, and published in your books and pamphlets, that the Common Version has 24,000 (*twenty-four thousand*) errors in the translation? as stated by Jacob Creath and published in the "Christain Evangelist," some three years ago, at Fort Madison. I should like to have you show me if you *can*, any creed of any of the "Sects" 1000th part as erroneous as this one you *now* claim to be *so perfect*. But as the *hope deferred so long* of the Immersionist Version by the "Bible Union," has given place to despair, as

seen by reference to page 288, I suppose that the policy seems safe to get back to the old ground as to the character of the of the good old book, according to the opinion of Cummings as quoted in *Biblical Criticism* No. 8." But your troubles may already be enough without these crooked questions.

Upon the subject of sanctification, you certainly know nothing of the Methodist view of it, or you willfully misrepresent it! You beat a man of straw throughout the whole piece.

If you notice this in your pamphlet, or publish it in full, you can send me such nos. and I will pay you 10 cents per no. for as many as I receive.—I have no time to review.—You can send to me at Rushville, Illinois. Yours,

JAMES TAYLOR.

### REPLY TO REV. JAMES TAYLOR,

of *Rushville, Illinois.*

DEAR SIR:—Bro. Wright, the publisher and junior editor of the *Christian Pioneer*, has sent me a proof slip of an article from yourself, headed, "Objections to Articles in the *Pioneer*," and dated Greenfield Ill. Dec. 14, 1862; which I conceive demands a reply from myself; as your "Objections" are principally directed against articles from my pen. As to the one by bro. Wright,\* on which you comment, he will answer for himself, or has done so.

I am gratified that bro. Wright has given you a hearing in the *Pioneer*; as that is not only in accordance with a rule we published in our Prospectus, at the commencement of our periodical and one we have adhered to since, in conducting it: but it is the only way in which to elicit the truth in religion, and expose and eradicate religious error.

In the outset of your remarks, in commenting on my article on "Methodistic Sanctification," you say:

"You [myself] make a deplorable mistake in the third line from the commencement, in stating that the Methodists believe in a state of perfection, which renders them "incapable of sinning." The Methodists hold no such doctrine. They never did, and you should have investigated this subject *fully* before writing about it."

Now my dear sir, permit me to say to you, that I seldom ever write on any subject, and particularly on that of *religion* without first *fully* investigating it. I have been acquainted with the tenents of your church, almost from my infancy, have often heard your preachers preach, and read "line upon line" of the works of your writers; and that has always been my understanding of the doctrine of *sanctification*, as held and taught by Methodists. Nor has it been mine only, but that of people generally, including your members who are striving to become *sanctified*. Mr. Wesley, the acknowledged "father and founder" of the Methodist Church, in his little work on "Christian Perfection," says on the subject: "In conformity, therefore, both with the doctrine of St. John, and the whole tenor of the New Testament, we fix this conclusion: a Christian is so far perfect *as not to commit sin*." Now I think you will be forced to admit, that before a Christian can do this, he must become "incapable of sinning." You must take away his capability of sinning, before he can become "so far perfect as not to commit sin:" for as long as the *capability* of sinning exists, the *liability* must too. Again, he says it is "one in whom is 'no occasion of stumbling,' and who, accordingly, 'does not commit sin.'" I think that Mr. Wesley did not understand John, who was speaking of the unconverted *sinner*, or the man who habitually commits sin: and that the Christian did not thus commit sin. In proof of this, John says, that the Christian "does not commit sin, because his seed [the word of God] remaineth in him;" that is, while he is under the influence of God's word he does not sin. Had I the "standards" of your Church at hand, I could no doubt give you much more of such testimony; but this will suffice for the present.

Your preachers and writers make what I conceive to be a most unscriptural and unwarrantable distinction between *justification* and *sanctification*; one utterly at variance with the meaning of these words in the original (Greek) of the New Testament. While they make *justification* the pardon of sins, at least as connected with conversion and regeneration, they make *sanctification* a higher degree of perfection; and one,

according to the common teaching of Methodist doctrine, and the general understanding of it among the people and the members of that Church, that is free from sin. Now we have dissented from such a doctrine, not only on account of its inconsistency with Divine truth, but as calculated to give false views and lead to erroneous and injurious conclusions on the subject. The meaning of the term *justification* in the original (Greek), as used in reference to the state of the Christian, is that of release from sin, of standing acquitted of sin in the sight of God, in consequence of the favor of God and the faith and obedience of the subject. Paul uses the term in Rom. v. 18, in reference to the resurrection, the *release* of the body from the grave in consequence of the rising of Christ from the tomb!

“Therefore as by the offence of one [one offence of Adam] judgment came upon all men to condemnation [to temporal death]; even so by the righteousness of one [one righteous act of Christ] the free gift came upon all men unto justification of life.” Paul says the same in substance in 1 Cor. xv. 22: “For as in [by] Adam all die, even so in (by) Christ shall all be made alive.”

The term *sanctification* in the original merely means *separation*; and cannot be made to mean a higher state or degree of Christian perfection, without a *perversion* of the meaning of God's word. All who are *justified* from their sins are *separated* from them and the world. Hence all the justified are sanctified, and all the sanctified are justified; and they are so spoken of and addressed by the apostles. The only difference is, that, while *justification* or remission of sins is ascribed to the blood of Christ as the only procuring cause, the application or benefits of which the subject receives when he is baptized; *sanctification* or separation is ascribed to the influence of the Holy Spirit, in connection with this. Hence Paul says:

“But ye are washed [in baptism,] but ye are justified, but ye are sanctified, in the name of the Lord Jesus, [when baptized in his name] and by the Spirit of our God.”

After referring me to the writers and preachers of the M. E. Church, you refer me to Watson's Institutes; and instead of giving your proof from his language, you merely quote:

“It has been urged,” etc. going off into an *et cetera* ! These *et ceteras*, of which you seem quite fond, are a very convenient way of getting rid of proof and argument !

You say that I “oppose the doctrine of sanctification in the sense of freedom from sin ; while the apostle Paul argues, Rom. 6 : 22 : Now being made free from sin,” “you have your fruit unto holiness.” This will do ! I have no more time now to devote to the subject.”

I have no doubt it will do for *you* ; and that time became scarce with you when you got in that chapter ! That *sixth* chapter of Romans is one fatal to Pedobaptists ; and when they happen to get into it, time becomes precious with them, and they escape from it as soon as possible ! Paul does not say one word there about sanctification, in any sense. — But I will tell you what he does say :

“Know ye not, that so many of us as were baptized, into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life : for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Here we have the crucifying of the old man, a figurative illustration of the death of the sinner to sin, or of the love of sin being destroyed in him ; then the burial by *immersion* in baptism, and the destruction of the body of sin, or remission of sins ; and then the rising to walk in newness of life : illustrated also by the figure of *planting*, which implies a *burial* of the grain, and a springing up of the plant from it. Here we have the form or mould of doctrine ; and notice what Paul says in verses 17 and 18 of the same chapter, in reference to this :

“But God be thanked, that [though] you were the servants of sin, yet you have obeyed from the heart the form of doctrine delivered you : being then made free from sin, ye become the servants of righteousness.”

So you can now see how these Roman Christians received the pardon of their sins, were made free from sin, and stood justified before God ; and how to understand the expressions you quoted : “Now being made free from sin,” “you have your fruit unto holiness.”

You then, in the third place, call my attention to my article : "The Christian's only Creed-Book"; and because I said : "It is an infallible creed—without fault or defect—and cannot be added to or taken from;" you ask :

"How does that agree with the statements of your [our] agents, frequently made during the last few years and published in your (our) books and pamphlets; that the Common Version has 24,000 (twenty four thousand) errors in the translation," and then you say : "I should like to have you show me, if you can, any creed of any of the "Sects," 1000th part as erroneous as this one you now claim to be so perfect."

No doubt you thought, when you wrote this, that it was a triumphant refutation of my position. But, my dear sir, your potent argument can quickly be made to vanish into thin air ! You ought to consider that it is not the common Version of the Bible, with its multitudinous errors, that I was arguing as the Christian's only creed-book, but the *inspired original* from which that translation was made, or rather a *fair, faultless translation* from that, which is the same thing. So your objection falls to the ground. And has it come to this, that human-made creeds are thus to be exalted by you above the Bible ? I can assure you that these "crooked questions," as you call them, give me no trouble whatever. It is you, my dear sir, who seem to be in trouble about crooked questions, and who are beating the man of straw !

J. R. H.

Near PADUCAH, Ky. Jany. 6th, 1863.

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### REFLECTIONS ON THE TIMES.

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DEAR BRO. WRIGHT : After a long silence on my part I have again concluded to pen a few lines to you ; and if the present communication should prove to be somewhat of a melancholy tone in some portions, it may be attributed, in the main, to the circumstances by which we are surrounded, and not to my being discouraged in the prosecution of the great work that lies before us.

War, with all its concomitant evils, has swept, like a besom of destruction, over some of the fairest portions of our once happy

and prosperous State. Ruin and devastation, political and religious, have been left in the wake of this great monster ; revolution and commotion the most dire and awful, have usurped the place of that quietude which once reigned here supreme. Old associations have been broken up ; the ties of kindred have been rudely snapped asunder ; the bones of hundreds of our fellow citizens lie bleaching upon the battle field ; millions upon millions of property have been wasted : man has lost confidence in his fellow ; purity and truth, in a great measure, have either become mute spectators of the awful tragedy enacting around us, or have departed to some more genial clime. But in addition to all this havoc, the church of our adorable Redeemer has suffered, yes, sadly and lamentably. In many places whole congregations have either been entirely swept away, or their influence so paralyzed by internal broils that no good is being accomplished. Many of those whose voices were once heard, eloquently pleading in defense of heaven's sublime truths, are now silent, the deep distress of fallen man seems no longer to awaken them. Many of our preaching brethren have been compelled to seek some other means of gaining a subsistence for their families ; some have, no doubt, been terrified by the threatening aspect of affairs, while some (few I hope) have been carried away by the spirit of the world.

But may we not confidently expect that the bright and glorious day will soon dawn upon us, when the church, Phœnix like, will arise from the dust and ashes by which she is now enveloped, and once more march on with gigantic strides to the accomplishment of her mighty mission, the subjugation of vice and infamy, and the enthronement of our Savior in the hearts of the people. We conceive that there has not before been a time since the birth of our nation which called more loudly upon the people of God for vigorous and energetic action than the present.

The great work of preaching the gospel to and enlightning the minds of our fellow-beings must be pushed forward with accelerating velocity.

“ Shall we, to man benighted  
The lamp of life deny ? ”

Shall those whose hearts have felt the glow of gospel fire, whose souls have been enlivened and vivified by the sublime theme of love and salvation, avariciously hoard up the great truths of God's word? One of the most indubitable evidences of a person being a christian is a longing and thirsting desire to do good to others, to express the same idea in different phraseology, the absence of a missionary spirit, is very clear testimony in favor of the absence of christianity itself. We hold that the above sentiment will find an answering echo in the records of the church in all past time. It is a principle, if you please, kneaded into the very stamina of human existence, that he whose soul has been stirred to its profoundest depths by the reception of some joyous and thrilling news, immediately seeks an opportunity of communicating the facts to others. When the apostle Paul had learned of the thrilling importance of the gospel, he, at once, turned himself about from the love and practice of evil, and commenced in a most powerful manner to promulgate and defend that which he once despised and attempted to destroy.

The condition of the human family at the present time, presents to the eye of the christian philanthropist, a most deplorable and heart rending spectacle. Sin and infamy is insinuating itself into the hearts of the youths in our land, and one great question which may, with all propriety, be propounded is, *how* shall the influence of this mighty tide of evil be counteracted? In looking at this great question from every possible angle of vision, we invariably arrive at the same conclusion, viz. the union of a judicious intellectual and proper spiritual education.

Christianity is intended to be not a mere passive *principle*, but an active *agent* for the accomplishment of good, not only defensive but also offensive; its friends are not only expected to stand out boldly in its defense but to make frequent inroads upon the territory of the enemy. Educated infidels of the present day can only, in many instances, be successfully

met and triumphantly refuted by those who are well acquainted with the sciences. This being the case, we have placed before us the strongest motives possible, for interesting ourselves in the education of the youth in our midst. But we should be very careful, that while we are attempting to avoid one danger we do not come upon another equally to be dreaded, that of rearing up a generation of metaphysicians, mere quibblers who despising the simplicity of the gospel, shall turn their attention to the discussion of *small* things, and thereby injure the cause they were expected to defend. We need young men who are willing to accommodate themselves to the different pecuniary conditions of the masses, to lay aside all considerations of ease, wealth, *position* or popularity, and, armed with the sword of the spirit and might feeling in their hearts the great burthen which sin has imposed upon the human family, to go forth with the full determination to accomplish all the good they possibly can.

Bro. Wright, the deep interest I feel upon the points mentioned in this communication, has caused me to write at some length, and still I feel that I have said but little, but enough until another month. Yours in bonds of love.

W. D. STEWART.

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#### REPLY TO BRO. SAMUEL PORTER'S QUESTIONS.

DEAR BRO. PORTER:—I have had my attention drawn to some three “questions for bro. Howard,” from yourself, in the October No. of the *Pioneer*, at page 252, which I will with pleasure endeavor to answer.—You say :

“1. Where do you [I] learn that the Antediluvians were required to keep the Sabbath? or, indeed any body else, before the days of Moses, a period of more than twenty five hundred years after the world was created?”

ANSWER.—You will notice, that in my article on the “Desecration of the Lord’s Day,” in the Sept. no. of the *Pioneer*, to which you refer, I adduce no *positive* statute, or command, of the Lord for keeping the Sabbath, as we have none recorded.

We have indeed but one positive command, or statute, on record before the time of Moses; and that was the one given to Adam, in the Garden of Eden, in reference to eating the fruit of the "tree of knowledge of good and evil;" and as the penalty of violating that one was physical death, Paul says, (Rom. v. 13, 14.): "For until [the giving of] the law sin was in the world: but sin is not imputed [unto temporal death] when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression; who is the figure of him that was to come:" that is, Adam sinned against a law the penalty of which was temporal death; and as there was no such law afterwards, until the law of Moses, under which, for certain offences, "they died without mercy under two or three witnesses," no one could sin "after the similitude," or likeness, "of Adam's transgression," until the law of Moses. Yet death continued in the world; and so the observance of the Sabbath by the Antediluvians might have been the result of a command, unrecorded, or a custom instituted by the Lord himself, as was the offering of *sacrifice*, for which we find no positive command, but an account of it as approbated and accepted by the Lord.—But all this by the way.

Let us now notice the institution of the Sabbath, as recorded by Moses, in Gen: ii. 2, 3: "And on the seventh day God ended his work which he had made: and he *rested* on the seventh day from all his work which he had made. And God blessed the seventh day, and *sanctified* [separated] it; because that in it he had rested from all his work which God created and made." Here we are informed, that God, from the very creation, from the beginning of time itself, "sanctified," or *separated*, the Sabbath—separated it from the other days of the week, as a day of *rest* from secular or physical labor: as the reason given is, "because he had rested from all his work." For whom was it thus separated? Not for God himself, for He had finished his work; but for *man*, for whom it was thus instituted at

the very beginning of time. Here we have more authority for the Antediluvians to observe the Sabbath, than for the offering of sacrifice, which we find was offered. If we can require any more authority for its observance by them, I know not where or what it is. The remark of the sacred writer, that the Lord "sanctified [separated] the Sabbath," should be enough for us; and the character of that separation—as a day of *rest* from secular labor, and of course devotion to the worship and service of the Lord. Of course it had to be re-enacted, in the Jewish law, and put into a positive statute, as well as sacrifice, along with all the other things instituted under that law, to suit its observance to that politico-religious economy—and besides, had its re-enactment been omitted under the law, the Jews might have thought themselves under no obligation to observe it.—I trust that these arguments will be sufficient, without adducing any others, to convince any one, that "The Antediluvians were required to keep the Sabbath," and all others until the time of Moses.

"2. Where do you learn that Christians now are to keep the First day of the week as strictly as the Jewish Sabbath was to be kept?"

I gave my reasons at length, in the article to which you allude in the Septer. no. of the *Pioneer*. I there argued that the very expression the "*Lord's day*," showed that the day was to be devoted to the worship and service of the Lord, as the mark of possession showed that it was *His* in a peculiar and appropriated sense; and I also argued from the *transfer* of the word *Sabbatos* from the Hebrew language to the Greek, by the inspired writers of the New Testament—to the term *Sabbaton*—sufficiently shows the mind of the Holy Spirit on the design and character of the day. As to the *strictness* with which it is to be observed, I did not mean that it was to be observed just *exactly* as the Jewish Sabbath was observed, but as strictly as a day of rest from secular labor; and that none but works of necessity should be done—such as could not well be avoided. Of course to cut wood to make a fire when cold, or to cook with etc. when actually necessary, would

be permissible ; but I hold that every thing of this kind should be done on Saturday, or in the week, when it can be done ; but it is too often the case that professing Christians, in order to get all the work done in the week which they can, will put off such things, or indeed all the work they can with impunity, for "Sunday." But it cannot be denied that, as it is the Lord's day, it should be devoted, as much as possible, to the worship and service of the Lord. Let those who deny that the day should be as strictly observed, as a day of rest or cessation from secular labor as the Jewish Sabbath was, point out what we are permitted to do on the day, and what we are to let alone ; and give us their authority from the word of God. There is perfect safety to the Christian in observing it thus strictly ; but is he as safe in not doing so ? Which is the safer : to walk as nearly—as possible to the edge of a dangerous precipice ?—or to keep away from it, when in our power to do so ?

" 3. If the Lord's day is to be kept as strictly as the Jewish Sabbath, where will you get your fire to make " coffee or tea ?"—as there was to be no fire kindled on that day ? See Exodus xxxv. 3."

My answer to your second question, in the preceding, will perhaps, be a sufficient reply to this one. Here you have again fallen into the mistake which you have in the preceding question : that of representing me as teaching that the Lord's day is to be observed *exactly* as the Jewish Sabbath. You must recollect that I said, " that as a day of *rest* from secular labor and employment and devotion to the worship and service of God, it is intended to take the place of the Jewish Sabbath, and to be consecrated to God as that was ; but in a manner corresponding to the change of dispensation." Notice I here said that its observance was to be in a *manner corresponding to the change of dispensation* ; and we nowhere learn, that under the Christian dispensation we are not permitted to kindle a fire on Lord's day or any thing of that kind. This entirely relieves me of your imputation above ; and I think that in the preceding, I have sufficiently answered all

your questions—at least to my own satisfaction, and I trust to that of the readers of the *Pioneer*. While the Lord's day is greatly desecrated—entirely too much by professing Christians—there is very little danger of its being observed too strictly. And I had much rather be an advocate of the close, the strict, even the rigid observance of the Lord's day, than of its desecration, or loose observance, or an apologizer for these things. There is not much danger of Christians erring on the side of doing the duties required of them; but there is great danger of their erring in the neglect of them, “A word to the wise is sufficient.”

Decr. 30th, 1862.

J. R. H.

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For the Christian Pioneer.

“NOT SENT TO BAPTIZE.”

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BRO. WRIGHT: I had determined, with my last article, to drop this investigation, but the *new* and strange position taken by you in your last “reply” calls for a parting word. I have some reason to complain that you have failed to attack a single argument I have presented—failed to controvert my criticisms, and failed to wrest from me a single passage of scripture brought forward by me in proof of my position. But, probably, in this I have no right to complain. Allow me to say, that your last article, taken in connection with your former articles, is the strangest paper I ever read. It seems that you spent hours in writing and “setting up” about *ten pages* of the *Pioneer*, and after all this labor, and while still prosecuting your labors, you *suddenly* “comprehend the apostle, and the whole apostolic arrangement more clearly than you (I) ever have before!” After being driven from your batteries in a fair fight, you try to *flank* me, and bring to the contest your *reserves*. You *now* declare that Paul was not sent to baptize, but he baptized by *virtue of his discipleship!* You claim to have been *consistent* throughout your articles. I will not contradict you, but please coin me a word to express a want of *irreconciliation* in your several articles. I will quote from your

first article: "Go teach all nations, baptizing them" etc. "This is the language of the Lord himself in the great commission under which the gospel was preached to the world, and it authorizes baptism just as much as it does teaching or preaching." Again, from the same article: "If baptism did not belong to Paul's mission, why were his converts baptized with such haste after they believed?" Once more: "The most that can be made out of it (1. Cor. 1: 17) is, that he himself had no authority to baptize; yet who is prepared to prefer such a charge against the apostle?" In your second article you say: "The extracts you (I) have given are calculated to make the impression upon the mind of the reader, that we do not regard the apostle Paul as *fully commissioned* as the other apostles—that while they could baptize by *virtue of their commission*, he could not; which is not the case, as we consider him as *fully commissioned in this respect* as any of them—having as much authority to baptize by *virtue of his commission* as they. Again, "that he was sent to baptize is proven from the fact that he did baptize, as also from the import of his commission. In this respect his commission differed nothing from that of the Twelve, nor theirs from his." One more quotation: "The concessions we seemed to make were only for argument's sake, and not as the convictions of our own mind—our real sentiments." Will you deny that the Twelve had a *special* commission to baptize? You cannot. Then how, in the name of reason can you reconcile the above extracts with the one following, found in your last article. "We now understand the apostle when he says that Christ sent him not to baptize, but to preach the gospel. He had the right to baptize by *virtue of his discipleship*; there was no need of a special commission for that (as it would have *ignored* what the apostles had already established) but there was, to preach the gospel at first, 'as it is written: how can they preach except they be sent?' It was the prerogative of the twelve to make all the laws and regulations pertaining to the church and its ordinances, and to provide for the permanent propagation of the gospel; and in these respects, Paul was subject to their decision and advice, just as any other

*disciple.*" Now, we both say that the Twelve were sent specially to baptize; you say the commission of Paul differs nothing in this respect from the Twelve; yet you positively assert in the last quotation that Paul was not sent specially to baptize, because it would have *ignored* what was already established! Why, you "seemed" to be indignant in your second article, at any one who would "prefer such a charge against the apostle," that he had *no authority* to baptize. Truly can I say to "David," "Thou art the man." And, to crown the whole matter, you say Paul was *subject* to the decision and advice of the Twelve! *Mirabile dictu!* Then, after all, the great apostle was only a *deputy* apostle! I never before heard the veracity of Paul questioned by a preacher of the gospel. Excuse me, bro. Wright, for I must believe Paul when he says, 2 Cor. 11: 5, "For I suppose I was not a whit *behind* the very *chiefest* apostle." Again 2 Cor. 12: 11, "For in *nothing* am I *behind* the very chiefest apostle."

Your argument concerning Paul and the church at Corinth, upon which you *seem* to lay great stress, I will briefly notice. "I thank God that I baptized none of *you*." To whom did the apostle refer in the word "*you*?" do you for a moment suppose the apostle thanked God that he did not baptize any one who was "of Christ?" To whom was the letter written? To to the church as a *body*—to *them*; that *are sanctified in Christ Jesus*. He learns that there are contentions and divisions in that body, and through the church, or the sanctified, he administers a rebuke to these contentious and disorderly persons. What was the nature of these contentions and disorders? Some said they were of Paul; some of Apollos; some of Cephas; some of *Christ*. Did Paul thank God that he did not baptize those who said they were of Apollos, or Cephas, or Christ? Why should he?—they did not claim to be *his* disciples; only over those who claimed to be "of Paul" and "of Christ" could *he* have any influence. Is it not very reasonable to suppose he addresses those "of Paul" when he said, "was Paul crucified for *you*, or were you baptized in the name of Paul? I thank God that I baptized none of *you*

(who claim to be of Paul) lest any (of you) should say that I had baptized in mine own name." He authorizes the church to pronounce all such *carnal*, and to *purge* the church; for, as the church is the temple of the Holy Spirit, it is unfit for a dwelling of this Spirit, while polluted with such impurity. Hence, Paul very naturally thanked God that he had baptized none of *them*, save Crispus, his son Stephanas and Gaius.— Those to whom he referred, did not embrace all of the many of the Corinthians, who "heard, believed and were baptized." In view of all this, Paul says, "for Christ sent me not *only* to baptize, but *also* to preach the Gospel." Now, Paul was a preacher of the gospel. What, I ask, are the duties of a preacher of the gospel? That the matter may be clearly before our minds, let me state that the word expressive of preaching the gospel is *uangelizo*; the word expressive of the word "gospel" is *uangelion*; and the word expressive of a *preacher* of the gospel is, *uangelistees*. This latter word, wherever it occurs in the New Testament, is rendered *evangelist*. Then, Paul, while he was an *apostle*, was also an evangelist. What are the duties of an evangelist? Paul said to Timothy, "Do the work of an evangelist." What was he to do? Preach the word; *reprove, rebuke, exhort* "etc.—to set things in order in the church. This is just what Paul does. The work is not done with baptism—for Christ sent me not only to introduce you in the kingdom, but also to keep you there by reprovings and exhortations, "lest the cross of Christ should be made of none effect." It will not do to say in reply to this, that *baptism* is a work of an evangelist, and therefore, after it is done, to call upon a preacher to do the work of a preacher would be inconsistent. Baptism is only a *part* of his work, and Paul is called upon, after this is done, to do his whole duty as a preacher of the gospel.

But this is all a work of supererogation on my part, for immediately upon closing your argument concerning Paul and the church at Corinth, to which the above is a reply, this new flood of light bursts upon your vision, and you are made to comprehend the whole "apostolic arrangement" more clearly

than ever before. You then invite my attention to your new argument, as containing an *answer* to all I have written. You now lead me into an entirely different field of thought, and form an entirely different issue.—You commence by quoting from me: “all you say about any disciple being qualified to baptize” etc. “needs proof.” You then attempt the proof; but strange to say, you seem not satisfied with your proof yourself, for nearly at the close of your article, you call upon *me* to prove that baptism, and all the ordinances of the church are *not* administered by *virtue of discipleship*! If I prove this *negative*, christianity falls, you say. Well, if Christianity stands until a proposition like that is proven, “infidelity” will not “triumph” soon. *You* are the one to enter upon the proof—*I* am in the negative. Have you succeeded in your proof? Let us see. Relative to your article, from the time you “comprehend the apostolic arrangement” so clearly, I have to say that in the main, it is a very good sermon. It is only in reference to the “one main leading idea” or the “very point” you “set ont to prove,” that I shall write. Your first argument is based upon the fact, that when a persecution arose against the church at Jerusalem, the members scattered, and “*They went every where preaching the word.*” Now you say, “— from it we learn the teaching of the apostles: that any disciple has the right to preach the word by virtue of his discipleship, and is not depending on some special call and commission before he can preach the word.” Now I will make bro. Wright answer bro. Wright—that is Wright against Wright (right) “We now understand the apostle, when he says that Christ sent him not to baptize, but to preach the gospel. He had the right to baptize by *virtue of his discipleship*, there was no need of a special commission for that, *but there was to preach the gospel* at first; as it is written, *how can they preach except they be sent?*” I will not claim as much as you give me here, for Paul wrote that preachers had to be sent. You cannot evade this by the words “at first”—it is universal—“*how shall they preach except they be sent?*” You will not let Paul preach without a special commission, and Paul says every

preacher must be sent—surely those who “went every where preaching the word” must have been sent, Paul and bro. Wright say so, and it must be so. I take the position that every disciple is a preacher in a certain sense, but I do not believe that every disciple is a preacher in the common acceptation; neither do I believe those scattered disciples were preachers in the sense of public proclaimers, or teachers. Paul has positively forbidden women thus to officiate, and there must have been some women among so many scattered disciples. But that is only a basis for the argument that any disciple can baptize. You quote Philip, and call him only a disciple. Do you find those words, “only a disciple,” in the book? Before Philip started out to preach he was a *deacon*, and when he commenced preaching he was an *evangelist*, and is so styled in Acts 21 : 8. You give the case of his baptizing the Eunuch, and say, “From *this* we learn that discipleship gives the right not only to preach the word, but also to baptize those that believe it.” Did it ever occur to you that “the angel of the Lord spake unto Philip saying” etc.—Did you ever read that “the Spirit said unto Philip, Go near and join thyself to this chariot?” If Philip was not *specially* called and sent in “*this* case,” I am at a loss to know what you would call a special call and send.

You next bring forward the case of Peter taking six of the brethren—disciples—with him to the house of Cornelius. You relate what was said and done, and “after all this was done, Peter, instead of baptizing them himself commanded it to be done.” No such construction can be put on the language of Peter. “And he commanded *them* to be baptized in the name of the Lord.” To whom was the command given? Not to the six brethren to baptize them, but to Cornelius and his household: and there is nothing here by which we can infer that the six did it—they were taken for a different purpose.

You next bring up the case of the *great apostle* to the Gentiles (he is only a *deputy* a little further on) and try to show that he was baptized by a disciple *only*, and that without any authority, save by *virtue of his discipleship*. Again I ask your

attention to this language: "And there was a certain disciple (not only) at Damascus named Annanias, and to him the Lord said in a vision \* \* \* \* go into the street which is called Straight, and inquire in the house of Judas for one Saul of Tarsus." Can better *authority* be produced? was Annanias called and sent?

This exhausts your *proof*, that by virtue of discipleship only, any person can preach and baptize. I do not believe in a succession of the *apostles*, but I do believe that Christ has a church on earth, and that a sufficiency is given in the Bible, to insure *order* in its government. You unintentionally misrepresent our brethren, when you say any member, whether with or without the sanction of the church, or the congregation to which he belongs, can be a public proclaimer of the gospel, and administer the ordinances of the church. There is not a congregation, known to me, in our brotherhood that practices or believes it. The consequences of such a practice are apparent. I deny that *discipleship only* gives to any disciple the right or authority to preach the gospel and exercise the functions of a minister. You have certainly changed your mind upon the subject since I last saw you. Yes, I forgot about that clear and full comprehension you received while laboring the subject. Try your hand again, for I have taken from you every passage, and met every argument.

In conclusion, I ask you to name the time and place, when and where, the apostles of Jesus Christ could not baptize all that came unto them. The "multitudes of both men and women" were not baptized in an hour, or a day. The world was not made in a day.

I beg pardon of you and your readers for occupying so much space; and with this article will finish the subject of "Not sent to baptize." Your readers have our articles, and can judge for themselves. If you wish, you can continue the argument as to *any* disciple being authorized, by virtue of discipleship only, to exercise the office of an evangelist.

Yours in the love of *Truth*. B. H. S.

St. Louis. Jan. 13, 1863.

## REPLY.

Bro. S. Your article is before me ; I have read it carefully, and now, with the following reply, hand it to our readers.

In the first place, I must correct a mistake into which you have fallen, unintentionally, I have no doubt. You say that I claim to be consistent throughout all my articles. I do not ; and I entered a positive disclaimer to that effect. It is as follows :

“ But just now, I believe, I comprehend the apostle, and the whole apostolic arrangement more clearly and fully than I ever have before. *And without any scruples as to consistency with what I have written up to this time,* I shall proceed to unfold and elucidate the whole subject as I *now* understand it.”

You will notice that I said “as I *now* understand it,” not as I understood it before. You will also notice that I announced distinctly, that “*now, I believe. I comprehend the apostle,*” etc,—as good as to say that I had not before. And then without any scruples as to *consistency*,—perfectly regardless of all I had written up to that time,—not hesitating for want of consistency, I proceeded at once to “unfold and elucidate the whole matter as I *now* understand it ;” showing that the twelve had provided for the administration of baptism, and according to the promise of the Savior, their teaching was not to be ignored, superceeded, set aside, or imparell in the least iota, by any authority in heaven, but to be strictly regarded there—“bound in heaven,”—and that baptizing must be done in accordance with the established order of the apostles ; and, that there could not be a special mission to baptize, given from heaven to Paul or any one else, without ignoring this arrangement ; and that Paul baptized by virtue of his discipleship, which was the established order of the apostles, and not by virtue of his special mission from Christ as I had previously said. Had you only noticed this, it would have saved you the writing of nearly two full pages of extracts from what I said before that “*time,*” and what I said after that “*time,*” and asking me “how in the name of reason you (I) can rec-

oncile these extracts?"—what I had written before and what I wrote afterwards! You say that my reply is the strangest paper you ever read. No doubt of that at all. Leave out my disclaimer to consistency, and, like you, I too, would write *Mirabile dictu!!!* I hope never to be so tenacious of consistency as to debar me from acknowledging the truth whenever I find it, though it may contradict every thing, I ever said in my life. I do not claim *now*, as I did in my first articles from which you quote so freely, that Paul was specially sent to baptize, and that he baptized by virtue of his commission, as much so, as did the twelve. This I made apparent in my last reply.

You seem wonderfully astonished at the idea of Paul being subject to the advice and decision of the twelve. Have you forgotten the fifteenth chapter of the Acts, how that Paul, with other brethren as delegates from the church at Antioch, went up to Jerusalem to the apostles for their advice and decision? The twelve were legislators and judges under the Lord Messiah; it was theirs to create and arrange the new Institution; for this purpose they were chosen, ordained and commissioned. The Holy Spirit was to accompany them, and did accompany them, bringing to their memory all that the Lord had taught them, and leading them into all truth. And while the other disciples were all scattered abroad by persecution, the Lord kept these chosen apostles there at Jerusalem, the place from which the prophets had said the word of the Lord should go forth. There they remained enthroned with power to judge and issue judgments, statutes and commandments, under the new reign of Prince Immanuel, for the regulation and government of his kingdom or church, until it was thoroughly organized. The disciples from every quarter, received their advice and decision as final, there was no question as to their authority. And when they completed their legislation, if we may be allowed to so define it, their enactments were circulated among the churches for their establishment in the faith; and Paul was not only subject to their decision and advice as we have seen, but he carried with him in the bounds of his labors, the

decrees of the apostles and distributed them throughout the churches wherever he went. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith." Acts 16: 4, 5. After this, we suppose, that the apostles scattered out from Jerusalem, and visited various places preaching the gospel.

But as to Paul's mission as an apostle, it was of an entirely different character, He was God's minister plenipotentiary to the Gentile world. He was a chosen vessel of the Lord to bear his name before the Gentiles, and kings, and the children of Israel. He was specially sent to the Gentiles to open their eyes, and to turn them from darkness to light, from the power of Satan to God, that they might receive remission of sins, and an inheritance among them that are sanctified by faith in Christ. His was a mission of revelations, he surpassed all the other apostles in this respect. To him was given the distinguished honor of making known the great secret which had been hid from the sons of men in former ages: How that the Gentiles were to be made fellow-heirs, in one body, with the Jews, and partakers of the glorious promises of the gospel of Christ; and how that God can be just in thus-receiving the uncircumcision and making them equal, by faith in Christ, with the circumcision. His mission as an apostle was entirely different from that of the twelve.

True, he was not a whit behind the very chiefest apostle, His knowledge through the abundant revelations given him of the great secret which had been kept hid from the foundation of the world, and his ability in explaining and making it known, together with the miraculous powers he possessed to confirm his teaching made him not behind the very chiefest apostle. In these respects, he excelled the other apostles, his labors were more abundant. He was set for the defense of Christianity before the Jews and the Gentiles. He met both the Judaizers and the philosophers of this world, and made a most triumphant defense of the gospel. But notwithstand-

ing all this, it was the distinguished honor and high prerogative of the twelve under Christ to introduce his kingdom and preside over its movements till the churches were established in the faith. Yet it is true there was much delivered through or by Paul, not only of doctrine but also for the government and order of the churches.

You deny that discipleship only gives the right to preach and administer the ordinances. Then, you must affirm, that something else is essential to the validity of these acts; and consequently all who may now undertake to preach the word, and administer the ordinances of the gospel, without that something else, whatever it may be, in addition to his discipleship, do so without authority from our Lord Jesus Christ; and all such acts are nul and void; and all who have, from the beginning, preached the word by virtue of discipleship only, not having that something else, acted without authority; all their acts, then, are nul and void; and those who fancied themselves brought into the kingdom of Christ, under their ministry, were only deceived; and instead of "being made free from sin, having obeyed from the heart the form of doctrine" required in the gospel, they are indeed yet in their sins, aliens and foreigners, and strangers to the covenants and promises of God in Christ. And as the stream cannot rise above its fountain head, and as it is impossible to bring a clean thing out of an unclean thing, how can you, or I, or any one else, tell whether he has obeyed the gospel or not? As this something else, whatever it may be, is essential to the validity of preaching the word and baptizing those who believe it, no one, at this late day, can tell. To remove all doubts upon the subject, and assure ourselves satisfactorily that we are the children of God, we must trace back this essential grace, through an unbroken chain to the holy apostles themselves, from whom it must have been first imparted. Can you do this? Can any one do it? Then, how can you tell, according to your position, whether you have ever obeyed the gospel form of doctrine? Why, I am not prepared to assert that even *discipleship* is essential in every instance and under all circumstances, to the validity of

preaching and baptizing. But you say that you do not believe in apostolic succession. If you mean by this, that you do not believe in the succession, from the apostles, of that something else—that essential grace—whatever it may be, which must, according to your position, be added to a discipleship, to give validity to the ministry of the word and ordinances of the gospel, then you are in a dilemma, from which it is impossible for you to escape.

You say that I unintentionally misrepresent our brethren, when I say that “any member, whether with or without the sanction of the church, or congregation to which he belongs, can be a public proclaimer of the gospel, and administer the ordinances of the church.” I have not said so, brother, neither do I say so now. I have said in substance, that the right to preach the word and administer the ordinances of the gospel, was vested in discipleship by the enthroned apostles of the Savior, and that he had promised not to destroy that which they did, but to bind it in heaven—sacredly maintain and respect it there, and consequently he never did call and send any man to do that which the apostles had provided for. And as they had provided for the administration of baptism before Paul was called, the Lord did not include baptizing in his commission—Paul says emphatically that Christ sent him *not* to baptize, but to preach the gospel. His preaching was of a different character to that provided for by the apostles;—his was a mission from heaven to make known to man some new messages of love and mercy, which themselves, after he delivered them, became subject matter for the disciples to preach. In christian communities where there are organized churches of Christ, the members in whom the right to preach the word, baptize those that believe it, and administer the ordinances of the gospel, is vested, should mutually agree to a surrender for the time being of those individual rights secured to them by their discipleship; and for the public good, and for the order, harmony, instruction and edification of the church, or congregation, which they constitute, they should choose such of their number as may possess the requisite qual-

ifications, and ordain them to fill the offices of the church, and to officiate and administer both in preaching the word, baptizing believers, and administering the ordinances. Such was the practice of the disciples under the administration of the apostles in person, and such beyond doubt, is the law of the church. But when circumstances become such as to make it necessary for the disciple to resume and exercise his surrendered rights, he is not only at liberty to do so, but it is his duty to do it.

You say that I try to flank you. I have not only tried, but I have succeeded handsomely, and you had as well surrender. "Truth is mighty above all things, and will prevail." You were careful not to touch my main argument, you made a feint demonstration around some of the proofs I introduced, but took care not to encounter the main position founded upon the mission and commission of the twelve. This does most assuredly upset all your ideas about Paul being specially sent to baptize. But as you have attacked some of the proofs I introduced, I must briefly notice your criticisms lest you have further reason to complain.

You commence with my proof drawn from the language of the divine historian in reference to the scattered disciples from Jerusalem, that they "went every where preaching the word," and try to prove by both Paul and bro. Wright, that they were sent; and then after you have completed your proof, you turn right around and set up a position of your own: "I (you) take the position that every disciple is a preacher in a certain sense, but I (you) do not believe that every disciple is a preacher in the common acceptation; neither do I believe those scattered disciples were preachers in the sense of public proclaimers or teachers. Paul has positively forbidden women to thus officiate, and there must have been some women among so many scattered disciples." "I (you) will not claim as much here as you allow me, for Paul wrote that preachers had to be sent. You cannot evade this by the words 'at first,'—it is universal—How *shall* they preach except they be *sent*.' You will not let Paul preach without a special commission, and Paul

says every preacher must be sent. Surely those who 'went every where preaching the word,' must have been sent, Paul and bro. Wright both say so, and it must be so." No, neither Paul nor bro. Wright says that these were sent according to the meaning of Rom. 10 : 15. Paul does not say that "*every* preacher must be sent." This is a quotation from Isaiah, and has reference to those only, who were specially sent to deliver some new truth or message from God to man. It has no reference whatever to the so-called preachers of this day. There is not now, neither has there been, on earth, since the days of the apostles, a single being, man or woman, saint or angel, sent to preach in the meaning of these words. The revelations from God to man were finished and sealed up with John's apocalyptic vision. And John being one of the twelve, had the authority "to bind," and he has bound a curse upon every one who adds to that which is already revealed. If men refuse to hear and obey what is written, they will not be persuaded, were revelations continued to the end of time.

But you do not "believe those scattered disciples were preachers in the sense of public proclaimers." Well, Philip was one of that number, and according to your belief, as you state it yourself, *he* was not a preacher in the sense of a public proclaimer ! I will not dispute with you now about public proclaimers. The Common Version, does not say they were public proclaimers, but it says "they preached the word," and that is sufficient for my purpose. It then gives us the history of the preaching of one of these scattered disciples whose name was Philip, and there is not a word said about his being specially called and sent to preach, no intimation whatever of any authority beyond that possessed in common by all the other disciples who "went every preaching"—that of discipleship. But it may be that your public proclaimers have to be specially called and sent. I have nothing to say about that. You can settle it among yourselves.

You say that "when Philip commenced preaching he was called an evangelist." Then it was his preaching that made him an evangelist, and as "they that were scattered abroad

went every where preaching the word," were they not also evangelists? I find no authority in this for his preaching, beyond that of his discipleship.

I have read very carefully what the angel of the Lord said to Philip, and also what the Spirit spoke to him; and I cannot find authority there for his preaching and baptizing. But had I found his special call and commission there, I should have been curious to know, why he acted so prematurely as to preach and baptize as he did at Samaria, before he got his commission. This being answered, I should still be curious to know, whether you, and I, and any other disciple when opportunity presents, and it is necessary, may not also preach and baptize, by virtue of our discipleship as Philip did, till our commissions come?

In the next place, you call in question my proof drawn from the circumstances at the house of Cornelius. You deny that Peter commanded the baptizing to be done! Why this is strange bro. S! You say "he commanded *them* (Cornelius and his household) to be baptized." Is not this statement against you? The verb baptize is here employed in the passive form. Now change it back into the active voice, and how will it read? And Peter commanded—to baptize them. Who was it he commanded to do this? It could not have been Cornelius, nor those of his household, for they were the subjects upon whom the action was to be performed; who we ask, was to perform the action? Whom did Peter command to do it? himself or the brethren with him. If he commanded himself to baptize them, then it will read: and Peter commanded Peter to baptize them!! This is your position. I have said that Peter commanded the brethren to baptize them; and this beyond doubt is true. You can't bring something out of nothing, and so you'd as well let me have Cornelius!

In the next place, you take up the case of Annanias, and seem quite confident, that you find a case of "special called and sent" in that. But unfortunately, it is not to preach and baptize. There is a special call and a special commission there, but it is local and special in every feature; and intended for that

one case and no other. It was a part of the miraculous and visible demonstrations attending Paul's conversion and call to the ministry; as much so, as the Lord's appearance to him by the way, and is always related as such by Paul when telling of his conversion. There is not a particle of evidence in this that the order of the apostles was set aside. The Lord had said it should not, and this should settled the matter forever with us.

I cannot admit the correctness of your criticism and paraphrase of the apostle's language in reference to those he baptized at Corinth. You make these brethren whom he names, as baptized by him, "contentious," "disorderly" "carnal," "polluted with such impiety," and unfit for a dwelling of the Holy Spirit," and therefore the apostle wished to "purge the Church of them." But Paul himself speaks very differently in this same letter of some of these,—indeed the greater part of them, Turn to the 16th chapter and beginning with 15th verse, read: "I beseech you, brethren, (you know the house of Stephanas, that it is the first fruits of Achaia; and that they have addicted themselves to the ministry of the saints,) that you submit yourselves unto such, and to every one that helpeth with us, and laboreth." The plain truth is, just as the apostle states it, that he baptized none of the Corinthians except those he mentions by name, to the best of his recollection. He meant just what he said, and he said just what he meant.

There are other items I ought to notice, but I have occupied so much space already that I do not feel at liberty to add anything more. The discussion has been both interesting and instructive to me, and I trust that it has not been altogether without interest to our readers generally. I shall be pleased to still hear from you.

D. T. W.

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### AN APPEAL FOR THE PIONEER.

DEAR BRETHREN: The remark has often been made during the last eighteen months, that, "these are the times that try men's souls." We see that every thing of an earthly character

bears the impress of mutability; change and transformation are going on continually; earth born pleasures recede from the grasp of man, thrones and principalities are being shaken to their very foundations. He who was a wealthy man last year, is to day a beggar. Many whose voices were heard twelve months since, eloquently pleading the claims of the gospel, have either been carried away in the whirlpool of political commotion, or have been called from earthly sorrows to the abode of spirits. In the remarks we shall make under the above caption, we shall aim to speak plainly, kindly and persuasively, while we shall use the *fortiter in re*, we hope we shall not be found wanting in the *suaviter in modo*. Have you, one and all, thought earnestly in reference to the import of the words: *An Appeal For The Pioneer?* If you have not, we ask you to listen to us in our pleadings, nay, do not—turn away, but lend a listening ear. Eighteen months ago, bro. Wright commenced the publication of the Pioneer under most unpropitious circumstances. The walls of Fort Sumpter had been bombarded but a short time previous, and the roll of the stirring drum was quickening the pulsations in thirty million hearts, soon the dreadful roar of artillery was heard reverberating through the forest and over the prairies of our once happy land. Many then said, “wait a little while until the war is over, and then we will help the Pioneer.” Our land is still drinking the blood of our citizens, and the Pioneer is still sent forth on its mission of love and good to man, and to the glory of God. And now, dear brethren, we come to the all absorbing and important question: *Shall it be SUSTAINED in the future?*

It will not do for us to say that our attention is too much taken up with the news of the day, to devote time to the perusal of such subjects as are discussed in religious periodicals. Many who used kindred language to the above eighteen months ago, are now far down the road to apostasy. Man is so constituted that he either retrogrades or goes onward toward perfection. We boldly affirm that there is not that person living, who neglects the reading and contem-

plation of religious subjects and still makes advances in the divine life ; more than this, such persons will not even remain stationary, but commence to recede.

This being an incontestable fact, the vast importance of devoting *time* to the study of the Scriptures, becomes at once apparent. To pursue this train of thought a little further ; we are now surrounded by more temptations than in time of peace, there is more infidelity in the land, or at least more disregard of the divine teaching ; these things being apparent to the most casual observer, it is most unmistakeably the duty of Christians to be doubly diligent in the prosecution of the grand object of their lives.

It is to the interest of EVERY one, and clearly the *duty* of Christians, to use every possible means that is proper, for the advancement of light and truth : and the distribution of religious reading, is one *great* means for the accomplishment of this much desired end. The above remarks are applicable to and intended for, one and all of our periodicals ; but the Pioneer has special claims upon the brotherhood of the great North-west, and particularly those who live in Mo. It is ably conducted as every reader can truthfully testify ; its pages are laden with the very best productions of some of the maturest minds in the ranks of the brotherhood ; its typographical execution will compare favorably with that of any other periodical of the same character ; that it has been, is now, and may be made much more an instrument for the accomplishment of good, no candid and unprejudiced person can deny. It is devoted to the propagation, maintenance and defense of the gospel as found in the Bible, and the Bible alone.

A long acquaintance with the publisher, our estimable bro. David T. Wright, but confirms us in our first opinion, he is one of earth's noblemen. He has spent the prime and vigor of manhood in preaching the gospel, and received but little pecuniary compensation. His head is now silvered over by the frosts of many winters ; he has a large family to support, and is dependent upon the proceeds of the Pioneer. Brethren, we ask you in the name of all that is holy, just and true, *shall we, WILL WE, CAN WE,* permit the Pioneer to languish and die for want of support ? can we desert bro. Wright in time of need, and that too when he is making such self-sacrificing and noble efforts for the advancement of light and truth ?

It has been lately estimated that there are forty thousand brethren in the state of Mo. but suppose there are now twenty thousand working members, (we mean no insinuations) can not *this* number support the Pioneer, aid in giving support to other periodicals, and still not feel heavily taxed? All that we have belongs to the Lord, and if we would be faithful stewards we must use *all* the power we have for the accomplishment of good, and when we have done all we possibly can, we are but unprofitable servants.

The present is a most critical period in the existence of the Pioneer; paper is almost if not quite double its former price, many of the necessaries of life are selling at very high prices, and in short, it costs more to live now than it did one year ago. We appeal to the sisters, to aid in this noble work, talk to your husbands, brothers and fathers, and persuade them to subscribe for the Pioneer.

We appeal to our preaching brethren to sustain the Pioneer, lay its claims before the brethren where you labor, ask them earnestly, both in public and in private to send on the money for the Pioneer. We appeal to the brethren who are blessed with an abundance of this world's goods, to imitate the praiseworthy example of bro. John S. Allen of this place, send five or ten dollars as a new year's gift to aid bro. Wright in publishing the Pioneer. Are there not ninety-nine other brethren who are able and willing to send five dollars each?

We appeal to those who are in arrears to at once mail to bro. W. his just dues, you are doing wrong in withholding it.

What we have written has been done without solicitation from any, we did it from good motives and with the hope that it might do good. Yours in hope of immortality,

W. D. STEWART.

BETHANY, Mo. Dec, 25, 1862.

☞ We are again placed under obligations of thankfulness by our able and highly esteemed Bro. B. H. Smith, of St. Louis, who has sent us a present equal to Bro. J. S. Allen's of Bethany, to aid us in publishing the Pioneer. We hope that others yet may do likewise till we receive a paying subscription. With christian gratitude, we appreciate very much all such favors. And with a grateful heart to the Father of all mercies, we return our hearty thanks to our talented and worthy Bro. W. D. Stewart for the foregoing able and earnest Appeal to the brethren for the Pioneer. May the Lord grant us favor and mercy that we may be enabled to do his will.

D. T. W.

## PROGRESS.

**BRO. D. T. WRIGHT:** I spent the 2nd Lord's day in this month with the brethren at Linneus, in company with brother Peterson. I was sent for under circumstances of peculiar interest. Dr. Relph, formerly Surgeon of the 23rd Reg. Mo. Vols., then commanded by the lamented J. T. Tindall, was compelled to resign his position in consequence of ill health. Since his resignation, he has been wasting away under the ravages of the disease, fitly denominated Consumption, as it literally *consumes* the flesh, muscles and energy of the human frame.

This disease, in our latitude, like the Leprosy of old, seems to bid defiance to medical skill; and continues to feed upon man's physical *organism*, till nothing is left of the outward man, but the skin and bony-framework.

Dr. Relph, like many others, had procrastinated his return to God; and in view of his almost certain and speedy dissolution, became deeply interested in reference to his salvation. He could not bear the thought of being ushered into the presence of the great Judge, without making the necessary preparation for that important event.

He had expressed a wish to see me; and his pious, devoted and faithful wife, who had been to him "a ministering angel," sent for me, through friend, H. C. Prewitt.

I immediately went to Linneus, and found him quite feeble physically, but mentally strong and perfectly rational. He conversed freely on the subject of salvation, confessed that he had neglected to obey the Lord, and seemed deeply penitent for his sins, and for having slighted the overtures of mercy. He seemed anxious to confess with his mouth the Lord Jesus, and to be baptized in obedience to his authority.

When I told him that he still had the privilege to confess and obey the Lord, he seemed to rejoice in anticipation of that event. I read to him from the "Living Oracles"—the only volume that casts light upon the dark future, and the only one from which comfort and consolation can be drawn in the hour of death; after which we sang a hymn of praise and engaged in prayer, unitedly petitioning a throne of grace and mercy, in which the Dr. heartily and freely participated.

This was on Saturday night; and on Lord's day a large wooden box was constructed, and sufficiently filled with water, and in the afternoon, in the presence of several brethren and friends, he made "the good confession," or like Timothy of old, "pro-

fessed a good profession before many witnesses," after which, assisted by bro. Peterson, brethren Terrill and Ficklin—elders of the Congregation, I baptized him into the name of the Father, and of the Son, and of the Holy Spirit.

Afterwards we sang a hymn, and gave our greatly rejoiced brother the right hand of fellowship; and the elements of the Lord's broken body and shed blood having been previously prepared, we celebrated the Lord's Supper.

A more solemn scene, or a more joyful event I never witnessed. It is not likely that the little band of Disciples then and there assembled will all meet again around the Lord's Table on earth, solemn thought! May the God of Israel grant, that they, together with all the redeemed of the Lord, may meet around the throne of God in the kingdom of ultimate glory, from which sickness, pain and sorrow are forever excluded; and where the union of pious hearts and kindred spirits will be as enduring as the years of God, Amen.

JAS. N. WRIGHT.

MACON CITY, Mo. Jan. 18th, 1863.

"American Christian Review" please copy.

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### MARRIED

On the 8th of January, 1863, in Trenton, Mo., by Rev. T. J. Starr, Mr. ROBERT COLLIER to MISS ANNA COOPER, both of Trenton, Missouri.

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### OBITUARY.

DIED on Lord's day evening, January 4th 1863, of Typhoid fever, after an illness of three weeks, Miss LOVINA AMERICA SHARP, daughter of Robert M. and Louisa Sharp. The deceased was in the 16th year of her age, and some two years ago or upwards, she made the good confession here in this place, and was baptized by Eld. John R. Howard, the sen. editor of the Pioneer; and from that time till her death she tried to honor Him whom she had engaged to serve. She was an intelligent and most amiable young lady, highly respected by all her acquaintances, and the pride and delight of her parents. But she is gone from a sinful world to that haven of rest where all is quiet, peace and happiness forever. "Blessed are they that die in the Lord for they rest from their Labors." May God grant brother and sister Sharp grace and strength to bear up under this painful bereavement.

D. T. W.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., MARCH, 1863. [NO. 10.

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For the Christian Pioneer.

## THE NOTHINGNESS OF INFANT SPRINKLING.

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BRO. D. T. WRIGHT :—*Dear Sir* : In support of the above caption, I send you the testimony of two of the most learned, eloquent and eminent members of the Romish Hierarchy. Bossuet, the eagle-eyed bishop of Meaux, in France, the author of the “Variations of Protestantism,” of the sixteenth century ; and the other, Courayer of the seventeenth century. Bossuet expresses himself thus :—“Jesus Christ has said, *Teach and baptize* : and again, He that believes and is baptized shall be saved. But the *Church solely by authority and custom*, has so interpreted these words, that the institution and faith which Christ has joined with baptism might be separated from it in case of infants.” In *Sten against Russen*. This is a very candid acknowledgement on the part of Romanists. Jesus Christ has joined *teaching* and baptism together.—But the Romish Church has separated what Jesus Christ joined together, for the benefit of infants, to make room for infant sprinkling. It could not be done otherwise. The Romish sect rather than not have infant sprinkling has confessed openly that she is above Jesus Christ, that it could not be

made out without separating what he had *joined together*. If the protestant sects would be thus wicked and candid instead of trying to find it in the scriptures, which never was done, and which never will be done, we would then know where to find them, how to understand them. TRADITION and CUSTOM is Catholic scripture for infant baptism. The protestant sects received it from them, and then abuse them, and refuse to receive the balance of the system. For a paidobaptist to abuse Catholics, is like a spoilt child, scratching its mother's breast, and spitting in her face. After receiving infant baptism from Catholics, how can they reject her authority in other things? If baptism is given before *faith* in *unbelief* it is nothing, it was not asked for nor desired,—there is no reason nor scripture for it.—It is therefore *nothing*. Without faith we cannot please God, it is will-worship, it is tyranny, it is popery, it is the ground and pillar of popery—the foundation stone in the edifice of popery. It is the foundation of the protestant sects, such as the Congregationalists, Lutherans, Presbyterians, Episcopalians, and Methodists. There are but two churches,—the Church of Jesus Christ, the true church, which is made by teaching and baptizing,—and the church of the Pope, the *false* church, with her daughters the protestant sects. There are but two baptisms, the one immersion of Jesus Christ, and the baptism of the Pope, which is sprinkling or pouring. Take away the sprinkling of babes from the Catholics and the paidobaptists, and they cannot exist. The reason why they increase so much faster than Christians, is, it is so much easier to sprinkle an infant than to turn an adult person from his sins;—so much easier to sprinkle infants without reason, faith or scripture, than it is to bring sinners to repentance and obedience. If sprinkling were baptism it is done in unbelief and, therefore, is *nothing*. If it is not immersion, as it most certainly is not, then it is *nothing*, but tradition and custom as its authors and originators confess it is.—Then the paidobaptists are without baptism altogether, and according to the Catholics, they will be damned, who teach, no baptism no salvation, but inevitable damnation will be their portion.

Our paidobaptist friends are in a *bad fix*, they do not pretend to be above Jesus Christ as the Catholics do.—There is no scripture for their baptism, and if they die unbaptized, the mother church says they *will all be damned*. Infant baptism was invented and is now intended by all who practice it, to save infants from damnation, *else it has no meaning*. Disguise it as they may,—infant sprinkling is intended to save infants from eternal damnation, else they would never sprinkle another one. If this is not so, why are priests called up at the dead hour of night, when children are sick, as was once done in this place, to sprinkle the child before he dies and is damned? If this were not so,—why empower midwives and others to sprinkle the child, rather than let it die without baptism and so be damned. Facts are stronger than fiction or words. Infant baptism, is infant salvation, no infant baptism, no infant salvation, but inevitable damnation will be their portion says the *Act*, which is louder than words. But my other witness, Courayer thus testifies: “The baptism of infants is of great antiquity in the church. It is even, perhaps, the antiquity of this practice that gave rise to the idea of original sin, taken in the sense of the theologians, for a guilt that *drags* all mankind who die without baptism *to damnation*. This belief once established, has contributed indirectly to make the baptism of infants to be judged necessary to *their salvation*: for if they had been considered as entirely pure and innocent, why, as Tertullian says, should we be so anxious to apply baptism for the remission of their sins:—“*Quid festinat innocens ætas ad remissionem peccatorum?*” Why does that innocent age hasten to the remission of sins? I do not see, however, that Jesus Christ or his apostles have prescribed for them this baptism, which he seems only to have established to reclaim adults to repentance, and to the reception of the gospel, in order to purify them thereby from the sins of which they had been guilty before, I do not, in fact, find anything in the Scriptures that obliges us to extend to infants the necessity of baptism. It does not even appear, after the practice was introduced, than it was judged, as it is now, of necessity, since it

was very common then to defer the reception of this Sacrament to an advanced age, and even till death. By speaking in this manner, it is not my intention to censure a practice so ancient and so general as that of baptizing infants, but I would not for all this, consider it an error in those who believe baptism to be necessary to adults only." See Courayer's Declaration of his last sentiments, pages 68, 69, 70.—Tertullian, an African lawyer, who according to Du Pin, lived from 196, to 216—is the first man known to church history, who named infant baptism, and he dissuaded from it. It is in vain to look in the Bible for it, for it is not there. If the salvation of this world depended upon it, it could not be found in the Bible. No divine writer ever named it in any shape or form. What is not in the Bible must be out of it. It has caused more bloodshed than anything, except sin. It has done more injury to the pure and simple religion of Jesus Christ than every other thing. It stands upon four legs (instead of two), Tradition, circumcision, households, and Federal holiness. It is said to have come in the *place* of circumcision, although, they do not put it on the same part of the body that circumcision was put on. I believe that infant baptism is of the Devil as it cannot be found in the Bible. I believe it is the Key to Perdition and the mark of the Beast spoken of by John in the Revelation, as being in the forehead, that is the place they put it, instead of putting it *where* the Patriarchs and Jews put circumcision. The Catholics place it on Tradition.—The Presbyterians place it on the Abrahamic covenant or circumcision.—Others on household baptisms. It has four legs like a fox. When a boy in old Virginia, I used to see the fox hunters run foxes through my father's farm, and they generally when hard pushed by the hounds ran on three legs—they kept up one hind leg, and when the other hind leg tired they would clap down the reserved hind leg and jerk up the tired leg. This was done to enable them to hold out against the hounds, which were so hotly pursuing them. And when thus hotly pursued they would run to and through the fences, and into the branches, bushes, briars, and every other place, which they

thought would *bother* and *loose* the hounds and give them time to escape from their pursuers. And so it is with the advocates of infant sprinkling,—one while, they will run on three legs and when hotly pursued they will let down on the fourth leg and run that and the other three, and when that tires, they will jerk it up, and let down on the rested leg—and so they hold out wonderfully on these four legs I have named. You will see this to be their course in all the debates that you ever read on the subject. This was the case with.—Walker, Mc-Calla and Rice in their debates with brother Campbell. They generally had a rested or reserved leg on which they let down when he *pushed* them hard as he always did. Whoever undertakes to run down these human foxes must be longwinded, cunning and good on the chase, or these foxes will loose them in some of their hiding places, or in the briers or brush. A fox is hard to *catch*, and when caught will not give up but fight till death. They are both cunning and cruel. They are destructive and sagacious. I presume to say, that since God created Adam, to this day, there never was as much time, talent, learning, research, investigation, reading, debate, sense and nonsense, expended on any thing as there has been, on that *Idol*, infant rantism. The reason of it is, That the two mighty superstructures of Popery and protestantism, Sectariansim, rest upon it, with all their immense interests of prejudice, honors, livings, influence, opinious, creeds, systems, traditions, and their standing with the people are at stake on that question. And then worse than all, the women cannot bear the idea of their dear children being *eternally damneil* for the lack of a few drops of water from the immersed fingers of a priest, when it is so easy to save the poor child from eternal perdition, by the Rev'd Mr. No-mind. Yours truly,

JACOB CREATH.

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ASSOCIATES.—He who comes from the Kitchen smells of its smoke ; he who adheres to a Sect has something of its Cant ; the College-Air pursues the Student, and dry Inhumanity him who herds with literary Pedants.—*Lavater*,

For the Christian Pioneer.

### SOME INTERNAL AND EXTERNAL DANGERS TO WHICH THE CAUSE WE PLEAD IS EXPOSED.

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1. Internal dangers. By internal we mean those that are within the church. It is the part of rational and intelligent beings to make frequent observations upon the affairs of life as we pass down its turbid stream. Currents and counter currents may carry us ere we are aware far out of the proper channel. At best, we are but short sighted creatures, liable to be led astray; and hence, need all the assistance that can be obtained. It is a startling fact that after sin had entered the leafy bowers of Eden and dragged our first parents down from the heights of purity, it increased so rapidly and strengthened so mightily that in 1656 years there was but one righteous family on the face of the earth.

It appears to us that one declaration from the pen of the apostle Paul is sufficient to warn us of the danger we are constantly in, when he says that he was fearful that after having preached to others he might himself become a castaway. If Paul, an inspired messenger of our Lord, had any doubts in reference to his ability to overcome the allurements and temptations of the world, how very guarded should *we* be who have not the same power bestowed upon us as was conferred upon Paul.

Another apostle has very aptly said. "Look to yourselves, that we loose not those things which we have wrought, but that we receive a full reward." 2 John, 1: 8. This language can not be made too emphatic nor rest with too much weight upon our minds. It can result in no evil to us if we could be fully apprised of all the dangers that threaten us, for if we are possessed of the facts in the case we are the better qualified to provide adequate remedies. If dangers threaten the cause of our great Prince and Redeemer, the friends of the gospel should if possible, be made aware of its extent and proximity, that measures may be taken to disengage the evil and guard against its future assault. We must confess that we feel some embarrassment in entering upon an investigation of this character, from

the fact that there exists some diversity of opinion as to what constitutes real danger at the present time. But we are persuaded that much of this difference is attributable to localities and immediate surroundings; what may justly be considered dangers in *one* congregation are not apparent in another. In the present investigation we shall aim to confine our remarks to generalities, only speaking of these things which are seen and felt in almost every latitude.

It is conceded on every hand that we are in great need of more preachers, every where we hear the cry, "we want more preachers." The cause is languishing in many localities from the great lack of good and efficient proclaimers of the gospel; men of dauntless courage, unwavering zeal and living faith. The church has it in her power to remedy this defect in a great measure by bringing out the latent talent of the brethren, by encouraging the ardent zeal of pious young men who are eager to engage in the great contest against the adversary. It too often happens, that young brethren of talent and high attainments are discouraged in their first efforts by the coldness and indifference with which they are received. Our own feelings have often been indescribable when looking over the congregation to see one or more of the most intelligent and aged brethren drop their heads as we commenced speaking, as if they would say, "I fear it will be a poor effort," and under such circumstances we should not be surprised if the fears should prove to be well founded. We are surrounded by evils, and they *are in our midst* that will cripple the efficiency of the Eldership and cool the ardor of pious young men pledged to the proclamation of the gospel and turn their talents into some other channel. The old veterans of the cross are departing from our midst, and we are pleased to see the interest that is awakening in many localities in reference to the preparation of young men to fill their places, but we should display an earnestness commensurate with the great interests at stake.

But we pass from a casual glance at this item to notice a second danger of no inconsiderable magnitude; and we know not how better to introduce it than to term it a feeling of *apathy* or se-

curity which says, "there is no danger, we do not intend to give up the cause." This feeling has caused the ruin of empires. The great city, Babylon, once said with haughty spirit and supercilious air, "*I am*, and there is none besides me; I shall not sit as a widow, neither shall I know the loss of children." Is. 47: 8. Yet in the moment of her greatest haughtiness, she fell by the hand of the avenger, doomed to destruction through all time for her pride and insolence.

The children of Isreal felt the same security under the leadership of Moses; they neglected to make improvement by means of the lessons that were given, and they were but little removed from the shores of the Red sea, before they were seen dancing around a golden calf, and looking up to it as a deity worthy to receive the homage of their hearts.

Notwithstanding the many miracles wrought by our Savior and the Apostles for the confirmation of the gospel and the strengthening of the disciples, Paul was led to exclaim in his lifetime, "Brethren I am afraid of you lest I have bestowed labor upon you in vain." Who can read the history of the church from that day down to the present, and not feel the necessity of *watching and praying* continually. Corruption does not stand forth all at once, and plainly perceptible to the gaze of every one, but it creeps into both church and state gradually and stealthily, and from this consideration alone we are admonished to be on our guard.

Creeds formulas, rituals and church decrees were not formed in a day, a month or a year, but were the production of a series of combined efforts embracing a period of many years.

But with this cursory view, we pass to the examination of of a third evil which is in our midst and which is doing much to retard the onward progress of the gospel and delaying the triumph of the most glorious of all causes, the emancipation of the race from the thralldom of sin and vice. It is a restless spirit ever seeking to hear or tell something that is new and wonderful, not satisfied with a plain, matter-of-fact elucidation of the gospel, but longs for some profound display of philosophical lore, or the investigation of some side issue. It frequently man-

ifests itself when under the pressure of a discourse devoted to "first principles," and not unfrequently makes open avowal of dissatisfaction in something like the following language, "I wish I could hear something else when I go to church besides this continual harangue on faith, repentance and baptism." Now, it is a fact well known to all, that the most profound and accomplished scholars never gain a position of such height as that they can dispense with the use of the alphabet. The three things above named are the A, B, C's of Christianity and cannot be dispensed with.

Under this head may be appropriately arranged every species of hobbyism, and its manifestations are various according to latitude, longitude, and temperament. Persons possessed of this spirit are seldom beyond the point of mediocrity in intellect; they have a very superficial knowledge of many things and but little understanding of any thing. They are of such a restless and changable disposition that they never stop long enough to investigate the real merits of any question.

Who does not remember the sad havoc that was made in some places by the introduction of modern spiritualism, hundreds made ship-wreck of their faith by uniting with the wild vagaries of this baseless vision. Equally potent for the destruction of all vital christianity in the heart of man is that soulless system of deception called Materialism.

We might extend the specifications under this head, but we leave the candid reader to ponder over what we have said, and in our next shall present some other things which may not be considered inappropriate.

W. D. STEWART.

BETHANY, Mo.

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THE PICTURE ANECDOTE.

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BRO. WRIGHT: Some time ago you asked me to write something for the Pioneer, if it was only some religious anecdotes of my early travels in this country. Well here goes for one I call the Picture anecdote. In the year 1842, I preached at

the house of old Bro.—in the back country ; my subject on that occasion was the New Covenant, and the Priesthood of Christ. I showed that he was not a priest while on earth. During the discourse, I observed a little fellow paying extraordinary attention, and after service was over, I felt some one pluck my sleeve ; I turned and saw it was my same little man ; he asked me to walk out of doors, I did so ; he turned to me and asked, “ did I understand you to say that Christ was not a priest while on earth ? ” I answered “ that is my position. ” “ Well said he, “ you are mistaken, for I have always heard it preached differently. ” I replied “ no doubt you have, and have heard a great many things preached which are not true. ” I told him I claimed to be governed by the Bible, and if he could show me in that, that Christ was a priest while on earth, I would give it up. “ Well,” said he, “ *don't* you believe that sprinkling or pouring is as valid a baptism as immersion ? ” I answered that I did not. “ Well,” said he “ you are worse than I thought you were. ” “ Well,” said I, “ I told you I was goverad by the Bible. ” “ Very well,” said he, “ did you never see the picture in the Bible where John baptized the Savior by pouring water on him out of a horn ? ”

I was badly whipped, for I then recollected that a great while ago, the pedobaptists had some such pictures in the Bible ; and when I come to learn, my friend could not read, and was going by the pictures. This I thought was baptism in a horn.

J. S. ALLEN.

BETHANY, Mo. Eeb. 1863.

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For the Christian Pioneer.

## THE WORK IN FUTURE. NO. I.

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BY W. W. STACY.

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With unfaltering zeal, and unfading energy, noble souls moved by the love of God, have labored unceasingly for many years to restore the primitive gospel and the true order of worship : and with great success, it is evident, many noble tri-

umphs and brilliant accomplishments, have encouraged them to work on, being also divinely assured, that their labor was not in vain. But while the light of the gospel shines out in splendor to us, there is much yet to do—the children of God are not yet all united in one body, and the blighting influences of sectarian theology are not extinct, and still the dark clouds of Babylon linger in the horizon. The elevating, purifying and dignifying influences of Christ's religion are plainly manifest in the enlightenment, mental culture and social refinement of our people; and this is a magnificent accomplishment, yet there is much to be done for ourselves individually, and for mankind in general. There is a work for each to do—each one must prepare for immortality—earnest devotion and consecration of the heart to God, is necessary to ensure a share in the unfading inheritance. The heart must be purified, and cleansed from all pollution, from every thing base and low, and thus prepared for a habitation of the Holy Spirit, by which christians are controlled in all the affairs of life, both temporal and spiritual. While the heart is impure and cherishes unholy desires and worldly ambition, the Holy Spirit will not dwell in it,—and without the Spirit of Christ we are none of his, and without the Spirit we will not live a holy life, and without holiness none shall see the Lord, we are urged to banish from our hearts, “all malice, all guile, all hypocricies and envy,” and urged to love each other with a pure heart fervently. “As many as are led by the Spirit of God, they are the sons of God.” This is plain. How carefully should all examine their own hearts to see whether they are led by the Spirit of God, or by mere selfishness and love of the world. How joyous the thought—the fact, to be recognized as the sons of God, and to be heirs of an unfading inheritance—this fact enraptures, the heart and urges all to labor unceasingly, and to make noble sacrifices for the cause of Christ. Such as have the Spirit can say with the Apostle, “I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.” Yea, the saint lives to God, he is ruled by

the Holy Spirit within, and the Spirit leads man to obey every command of God, and hence he is led by the Spirit into all holiness, truth and love, love being the leading trait of character. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits of the Spirit, and he who exhibits these qualities will be favored by the Lord, and enjoy a holy life, such being a partaker of the divine nature ; and such a man will exert a vast influence for good, and lead others to the fountain of living waters. But have all the spirit ? are all professors of religion saved ? We think not ; hence there is yet something for each true saint to do. Those who are truly blessed,—who are in peace with God, and enjoy this love. must not forget to labor for the weak—the erring and the careless and the covetous—these must not be left to falter and fail, for want of your kindness, teaching and love ; they demand your aid, your consolation, your prayers and your instruction, and it is your duty to labor for their welfare—yea, it is to be regarded a glorious privilege, greatly prized, as linking closely with your own welfare and enjoyment in time, and ultimate glory. There is the world yet in darkness, with no aspiration for heavenly things, for the imperishable, incorruptible and the unfading ; but all bound in the fetters of sin, engrossed with the fleeting things of time—hence the world demands your sympathies and your labor. Contrast your own felicity, glory and honor as sons and daughters of God, with the utter helplessness and degradation of the world, and consider your own glorious destiny with immortal honors, and the destiny of the wicked, and determine whether you have nothing to do in the work of human redemption. Remember you are bought with a price, and consequently you must work for Jesus, and glorify Him by a pious life of true benevolence. If we are under the control of His Spirit, we are prepared for noble sacrifices, toil and self-denial, necessary for noble triumphs and glorious victories ; and with renewed hearts and unfaltering zeal we are prepared for the Savior's work, a work never without reward. To enjoy the blessings of the gospel all must make an effort. We

must cleanse our own hearts from every taint of sin, and nobly meet every foe ; and strive to lead others to Jesus. We must exhort, admonish teach and pray with each other and thus assist each other on to perfection in righteousness, and then life eternal is sure. Remember this is the great aim—to become holy as He (Christ) was holy ; and this accomplished, heaven is sure. Many strive to get to heaven, without true holiness, but oh, this is a great error. if we love God and holiness, we will strive for holiness ; because we love holiness—because we love Jesus who was holy ; and thus we will gain the crown. Some are too selfish—they care nothing about holiness, but desire heaven ; but none can enjoy heaven without holiness : and none will reach heaven without holiness, hence, seek holiness and purity of heart and the reward will be eternal life.

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For the Pioneer.

### THE RESPECT SHOWN TO AGED PERSONS BY THE ANCIENTS.

BRO. D. T. WRIGHT : *Dear Sir :* | [Moses the great Jewish lawgiver says, “Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God : I am the Lord.” Levit. 19 : 32. King Solomon says : “The glory of young men is their strength : and the beauty of old men is their grayhead.” One of the most frequently and strongly inculcated lessons upon the Lacedemonian youth, was to bear a great reverence and respect to old men, and to give them proofs of it upon all occasions, by saluting them, by making way for them, and by giving place to them in the streets, by rising up to show them honor in all companies and public assemblies ; but above all by receiving their advice, and even their reproofs, with docility and submission. By these characteristics a Lacedemonian was known wherever he went : if he had behaved otherwise, he would have been looked upon as a reproach to himself, and a dishonor to his country. An old man of Athens going into a theatre once to see a play,

none of his own countrymen offered him a seat; but when he came near the place where the Spartan ambassadors and gentlemen of their retinue were sitting they all rose up out of reverence to his age, and seated him in the midst of them. Lysander, therefore, had reason to say, that "old age had nowhere so honorable an abode as in Sparta; and that it was an agreeable thing to grow old in that city."—Rollin's ancient History, Vol. I. page 427. JACOB CREATH.

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For the Christian Pioneer.

ESSAY. NO. I.

BY ELDER JACOB CREATH, OF PALMYRA, MISSOURI,

*Showing what the Spirit of God has done for men, under the Patriarchal, Jewish and Christian Dispensations, and what men were and are required to do for their own salvation under these three Dispensations.*

BRO. D. T. WRIGHT: *Dear Sir*: The substance of the following ideas I made in a blank book before I left Kentucky, more than twenty five years ago. The wording of the essay or the caption is somewhat new and strange, I have not seen any thing of the kind before.—When men are commanded to do any thing either by God or man, it is all important for them to know plainly what it is they are *required to do*, and whether they can do it or not. If this had always been done it would have saved thousands of souls that have been lost, and would have saved me from an untold amount of suffering mental and bodily. If I had been told how much God had done for me and how much I had to do for myself, not to merit salvation, but to enjoy it, it would have saved me from much mental agony. All religions human and divine consist of two parts, *teaching and practice*. The divine religions are very simple things. What Paul says of the law—is true of all religions.—Not the hearers of the law are justified or saved, but the doers of the law will be saved, so of all religions, not the hearers of these religions, will be blessed by them, but the doers of them.

Not the hearers of the gospel will enjoy its blessing, but the obeyers of the gospel will be blessed in the deeds of obedience. I shall first show what the Spirit of God did for men under the Patriarchal dispensation, and what men did for themselves—for their own salvation. The first time the word Spirit of God is named in the Bible is in Genesis 1: 2. “And the Spirit of God moved upon the face of the waters.” The Hebrew word rendered moved is *meraetrephath*, was brooding over, for the word expresses that tremulous motion made by the hen while either *hatching* her eggs, or fostering her young. It here probably signifies the communicating a *vital* or *prolific* principle to the waters. As the idea of incubation or hatching an egg, is implied in the original word, hence probably the notion, which prevailed among the ancients, that the world was generated from an egg. It is certain our great Milton understood the word as referring to the action of a hen brooding over her young.

“And chiefly thou, O Spirit, that dost prefer before all Temples,  
The upright heart and pure,  
Instruct me for thou knowest.  
Thou from the first wast present and with mighty wings outspread  
Dove like sat'st, brooding on the vast abyss,  
And mad'st pregnant: what in me is dark  
Illumene, what is low raise and support;  
That to the height of this great argument  
I may assert eternal Providence,  
And justify the ways of God to men.”

The production of all things then, is the first work or act ascribed to the Spirit of God. What one of the patriarchs did—they all could do. For the sake of illustrating what God did, and what man did, I will take the case of Noah. The part which God acted in saving Noah was this: God revealed to Noah that the flood was coming.—This Noah did not know till God revealed it to him. Secondly, God gave Noah the plan of the ark, showed him how to build it. This he did not know of himself. Thirdly, God made all the materials out of which the ark was built, such as the wood and the metals. This Noah could not do. Fourthly, God shut Noah up in the ark. This

he could not do. God shut the door after he went in. Now what part did Noah act in saving himself and family? What he could not do for himself God did for him,—what he could do for himself, God would not do for him. Fifthly, God made Noah, which he could not do for himself. But now here is what Noah could do and what he did do. First, he cut down the trees.—Secondly, he hewed them and prepared them. Thirdly, he collected the timbers together. Fourthly he framed and built the ark according to God's plan that he showed him. Fifthly he made the tools or had them made.—Another thing that God did which Noah could not do was he sent the rains—he opened the windows of heaven, he broke up the foundations of the great deep. He dried up the waters by the winds. In one sense, God saved Noah, and in another sense Noah saved himself. There is more goodness in this than in all the treaties I ever read on the subject of Calvinism and Armenianism. The plan originated with God, he revealed to Noah, Noah *believed* and obeyed God and was *saved*. All this was done by Noah of his own free will and accord, before man was robbed of his reason by superstition and all manner of absurdities. Noah did not *merit* his salvation, he did not *purchase* it. God revealed it to him, he believed it and obeyed it, and his faith was counted to him for Justification and he was saved. This was the first ship that was ever built, and in some sense the model of all the rest. The present race of shipbuilders can as easily trace their regular descent from Noah as the Roman catholic clergy and the protestant clergy can trace their descent from St. Peter. The best claim that any man shows now of his descent from Noah in the line of shipbuilding is that he can build the best steamers. The best claim any man now has of being the successor of St. Peter, is that he is the most successful in turning souls to God, and doing the most good to men. The best claim that any blacksmith has now to being regularly descended from Tubal Cain or Vulcan is, that he can make the best hoes and plows, scythes and implements of husbandry.—and it is just as necessary that he should prove his descent from Vulcan, as it is that any priest should prove his descent from

St. Peter, one of these things is about as easily done as the other. When any preacher proves that he is regularly descended from St. Peter to preach, I will prove that I am regularly descended from St Noah to farm. When any man proves that he is called and sent to preach, I will prove that I am called and sent to build ships, which I know as little about, as these called and sent do about the gospel.

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### THE OLD AND THE NEW YEAR.

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We ought to have written something upon this subject for the Pioneer; but, in the midst of our various engagements, the pressing duties required of us, and the bustle by which we were surrounded, it entirely escaped our attention. It is a profitable theme upon which to write a homily—one for serious consideration and solemn reflection; and it may not even now be too late to pen a few lines upon it.

The year 1862 has passed away, and

“Gone with the years beyond the flood!”—

gone, to be added to the long line of centuries and decades that form its number, and that have passed away since that bright and glorious morning from which the christian era dates, (if our chronology is correct;) when the light dawned, and the sun rose upon the new-born Savior of the world—“Immanuel, the mighty God, the Father of the everlasting age, the Prince of peace”—when angels sang anthems of joy and praise to the God of heaven; and made the glad announcement of: “Peace on earth, good will towards men: and glory to God in the highest heaven.”

The old year has, gone; and, Oh, what a historical record has gone with it! How many thousands and thousands of hearts, that beat high at its entrance, in vigor and hope, and sanguine expectation, have ceased to beat forever in this world! How many eyes, that beamed in gayety, and love, and joy, are now closed forever in death! How many families, where peace, and quiet, and joy, and prosperity reigned, are now in sorrow and mourning, over the loss of those near and

dear to them ! How many cheerful, quiet, prosperous, happy homes have been made desolate ! Alas ! alas ! alas ! Death has been holding carnival ; and Hades has been rejoicing ! But let us hope, and still “ *hope on,* ” and continue to “ *hope against hope,* ” that the dark cloud of war, that has been so long overshadowing our country, may soon be dissipated ; that we may soon have the beams of PEACE shed upon us ; and that our beloved country may be restored to its former state of union, harmony and prosperity ! May God grant to bless us with these things, and smile propitiously upon us, through Jesus Christ our Lord !

The departure of the old year should admonish us of the rapid flight of time. It seems but as yesterday when it began ; and how rapidly have its seasons come and gone ! How truly has one poet said :

“ Time on whose ever moving wing,  
The varying moments flag or fly !  
Whose tardy winter, fleeting spring,  
But drag or drive on to die ! ”

So sang the celebrated Lord BYRON, of whose transcendent genius Pollok said :

“ He stooped to touch the loftiest thought ! ”

But where is this mighty genius now ? Ask *time*, of which he so beautifully sang, and she will reply, that he too is *dead*—borne away by its resistless stream into the ocean of eternity ; and his mighty genius quenched in death !—and as he also sang, in another place, of mortality, apostrophizing it,

“ Thy scales, mortality, are just—  
“ Weighed in thy ballances hero dust  
Is vile as vulgar clay ! ”

And how beautiful and just too are the lines of a sacred poet who says :

“ Time with, an ever-rolling stream,  
Bears all our hopes away !  
They fly as a forgotten dream  
Dies at the opening day ! ”

How solemn, how awful the reflection, that another year has been taken away from the brief span of our lives !—and that every day, is taking away more and more from the little span of

life, allotted to us in this world ! Oh how rapidly is time hurrying us onward to the goal of eternity !—to the termination of our earthly career ! A few years hence, and how many more of the human family now on earth, will have

Passed beyond that bourne,  
From whence no traveler returns”

back to earth ! A hundred years hence, and of all “the busy tribes of men,” that now throng the cities and crowd the armies of the country—that populate its towns, and are scattered over its rural districts—not one will be left on earth ! Let us who are growing old, whose heads are blooming for the grave, look back one generation of thirty three years—only the third of a century—and how few of those, who were then moving in active life, are left ! Man may truly be called, “the child of *mortality* !” “Dust thou art, and unto dust shalt thou return,” was the sentence pronounced against the human race, when our first parents violated that positive law, the penalty of which was death ; and how certainly has its violation been visited with the penalty ever since ! Death is paradoxical. It is certain and uncertain—certain to come at some time, but it is uncertain at what time it may visit us. And it is wise in the creator and well for us, that we know not at what time it will come. Yet man, vain foolish man, would like to know the time of his death, when he *knows* that the *knowledge* of it would destroy all his pleasure, and embitter his very being ! Hence Pope justly says :

“Heaven from all creatures hides the book of fate,  
All but the page prescribed their present state ;  
From brutes what men, from men what angels know ;  
Or could suffer being here below ?”

Let us, then, as this same poet says :

“*wait* the great teacher *death*, and God *ADORE.*”

We should learn a most wise and salutary lesson from the departed year. As life is constantly gliding away and every day becoming shorter ; and as death is *certain* to come to us at some time, and it is *uncertain* when it will come ; when we should be ever *prepared* for it, by a life of *faith* in God and

*obedience* to all his commandments and requirements ; since Jesus, by his resurrection from the grave, has "brought life and immortality to light through the gospel ;" and since we have the assurance, in the word of God, that death will introduce us into an endless state of existence, where we will be either eternally happy, or everlastingly miserable ! To the righteous man,

" Death is the gate to endless joy,  
And yet we dread to enter there ?"

Let us endeavor to be ever prepared for it, and, as far as in our power, *resigned* to it, whenever it may come.

We should also learn wisdom from the new year—should be admonished by our neglects, our failures, our shortcomings, our follies and our sins, to avoid a repetition of them, as far as possible. Let us take fresh courage in making renewed efforts to live the Christian life—in resisting and overcoming temptation—in being more holy, more *prayerful*, more temperate, more pious, more every thing pertaining to the Christian life ! Let us be more diligent in attention to our duties, both towards God, our brethren and our fellow men ; in our perseverance in running the Christian race ; and in the formation and maintenance of that *character*, which alone can fit us for the enjoyment of heaven and eternal life ! Thus, we shall be enabled to gain admission into the mansions of immortal happiness and glory—of unfading joys and unalloyed bliss—where no revolving years shall mark the flight of time, more ;" and eternity shall roll on in one everlasting *now*—

" Where God the sun forever shines,  
And scatters night away ;"

and where one endless day shall shine in glorious splendor, upon the redeemed millions, who have "washed their robes and made them white in the blood of the Lamb," with the *peaceful* emblem of "palms in their hands," and singing "their song of Moses and the Lamb"—the song of redemption from sin, mortality, the grave, and hell—in

" Heaven above  
Where ALL is LOVE !"

J. R. H.

Feb. 14th, 1863.

For the Christian Pioneer

## JAMES TAYLOR AND HIS CROOKED QUESTIONS.

BRO. D. T. WRIGHT: *Dear Sir*: In the February No. of your periodical, on page 420, I find the following words: "3. The third subject to which I wish to call attention, is, that headed the Christian's only creed-book, for a number of reasons given, but the crowning one is, that, 'It is an infallible creed without fault or defect, and that cannot be added to, or taken from.' How does this agree with the statements of your agents frequently made during the last few years and published in your books and pamphlets, that the common version has 24,000 errors in the translation, as stated by Jacob Creath and published in the Christian Evangelist, some three years ago, at Fort Madison." 1 The object of the above *snarl* is to involve me in a falsehood, between what was said some years ago in the Evangelist respecting the common version, and the late piece on the Infallible Creed. To exonerate myself from the falsehood attempted to be palmed off on me by this *crooked snarler*, I will quote a passage from the "conclusion of the Report on the History and Recent Collation of the English version of the Bible, presented by the committee on versions to the Board of managers of the American Bible Society, and adopted May 1, 1851. Printed at the American Bible Society Press, 115 Nassau street, 1852. On page 31, they say, "It may here suffice to mention, that the number of variations recorded by the collator solely in the text and punctuation of the six copies compared, falls but little short of *Twenty four thousand*. All which is respectfully submitted, Gardner Spring, Thomas Cock, Samuel M. Turner, Edmond Robinson, Thomas E. Vermilye, John McClintock, Richard S. Stows, Jr., Committee on Versions."

Remarks on the above. Firstly, these men are all good sectarians, not a Baptist nor a heretic in the committee. 2. If there is a lie it is between this *snarler* and his brother sectarians, and not between me and him. 3. This same *snarler* was *choked off* some years ago in the Evangelist a number of

times on this same *snarl*, but he has concluded to try his snarl in a new place, where he thought he was not known. He has set anew like the fall rains,—4. It seems the blows we gave him then, are still remembered by him, and although he cannot bite, he shows his teeth. 5. A man who is so *stupid* that he does not know the difference between the original Scriptures, and a revision of them by a ‘pact Jury,’ or who is so wicked as to *snarl* at me for years, for stating simply what a learned committee stated, [after being several years employed in their investigation, does not deserve any further notice from me, and unless he has something better than this oft repeated *snarl*, I shall treat him with that *silent contempt*, which either his stupidity or his malignity, or both deserve, and shall protest against our periodicals being occupied with such snarls. 6. The Common Version with its 24,000 errors is infinitely superior to his Discipline and to all the creeds on earth, and the christianity founded on its pages—as far surpasses Methodism as heaven is higher than earth. The worst class of men that ever cursed this world, are the ancient and modern Pharisees, the Devil’s priests incarnated, the authors of all the errors in the Bible, and of all false religions, and the opposers of all translations, revisions and Reformations.

Yours truly,

JACOB CREATH.

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THE CAUSE IN ST. LOUIS.

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We clip the following editorial notice of our cause and church in the city of St. Louis, from the *Missouri Republican* of the 11th ult. This is gratifying now when the love of so many is waxing cold. We congratulate the brethren of St. Louis upon such a happy state of things. We have known bro. Smith most favorably from the day of his “new birth.” He was in our village when the black war-cloud first began to loom up in our horizon. His counsels, with other brethren, went over the land in the form of a circular to the brethren, warning them of the dangers ahead. About this time he introduced in our

District meeting, held in this place, the following: "Resolved, that the unhappy condition of our country calls for our profoundest regret; and that in view of the strife now existing, we will constantly implore God to stay the work of carnage and death; and by our example and influence, endeavor to diffuse into the hearts of our fellow men, a spirit of kindness, forbearance and love." With these sentiments, he went forth proclaiming the gospel of the *Prince of Peace*. He labored acceptably for the congregation at Brunswick, held a number of protracted meetings throughout the country and has, during the past two years, baptized about *three hundred* into the death of Christ. Determined to make known nothing but Jesus Christ and him crucified, the Lord has crowned his labors with great success. Called to the Church in St. Louis, bro. Smith entered upon his labors in his new field. From letters received from him when he first assumed his labors in that city, we were led to the conclusion that he had a difficult field before him. Being two years without a minister, the members were cold; and, to some extent, the church partook of the general disorder of the day, May the Lord bless and encourage our faithful preachers, and restore to Zion peace and prosperity.

But to the editorial in the *Republican*:—

D. T. W.

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"THE CHRISTIAN CHURCH.—In these days of war and blood, it is gratifying to know that the great principles of Christianity are not entirely ignored. Whatever may be the condition of churches generally in the city, we are happy to learn that the Christian Church is in a highly prosperous condition, under the pastoral labors of Elder B. H. Smith. We learn from one of the members, that, order, harmony and good feeling prevail. Elder Smith has just closed a very interesting protracted meeting, and quite a number were added to the fellowship of the church during the meeting."

For the Pioneer.

## A FEW THOUGHTS ON 'THE SUPPER.

Let a man examine himself, and so let him eat of the bread and drink of the cup.—1 Corinthians. 11 : 28.

There has been much said and written on the subject of the Lord's Supper, improperly called the communion. But I do not believe that it is yet exhausted. Much more may be said and written, as many are yet ignorant of the great design of this emblematic institution. Our present effort will be mainly on the proper use of the passage above quoted. This passage is generally made applicable to the participants themselves, to ascertain whether or no they are proper subjects to participate. Now this was not the purpose at all for which it was written ; it was wholly intended to correct the mistakes into which the Corinthians had fallen by not examining themselves whether they eat of the loaf and drank of the cup as they should or not. Other scriptures will decide whether we are proper subjects to eat and drink of the emblems of the Lord's broken body and shed blood. The self-examination required by the apostle in order to our eating of these emblems is a daily examination. "Examine yourselves whether you be in the faith : prove yourselves." etc. 2 Cor. 13 : 5. The apostle here clearly shows the importance of self-examination, not that we should wait till Lord's day, and then at the Lord's table, make this examination, but we must make this a daily business. If there was more attention paid to this injunction of the apostle, we should not have so many professing the Christian name, sitting on Lord's day as if they were of the world ; neither would we have to be laying up the *bars* of non-fellowship for fear some may partake who are not worthy. The examination necessary for our coming to this feast of Christians, must be sought, not in comparing ourselves and measuring ourselves by ourselves, but by comparing ourselves with the word of the Lord, and measuring ourselves by that. The alien—or nonprofessor shuts himself out by not coming into the house of the Lord where his supper is. The nom-

inal professor does not enjoy the supper because he is not in the faith. Let us examine ourselves whether or no we are in the faith, and let us see to it, when we eat of the loaf and drink of the cup, that we do it in memory of the broken body and shed blood of the Son of God. Let us walk circumspectly, not as fools, but as wise, redeeming the time, knowing the days are evil, wherein we live.

MARTIN PETERSON.

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“NOT SENT TO BAPTIZE.”

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BRO. WRIGHT: Your article is received, and I propose, with this, to leave the whole matter with you and your readers.

I will commence with another of your quotations: “You say that I try to flank you. I have not only tried, but have succeeded handsomely, and you had as well surrender.” Truly, Bro. Wright, this comes with a bad grace from one who threw ten pages of shot and shell, and then surrendered, and even entered “*a disclaimer to consistency.*” Let me advise you not to boast until you lay your armor by.

You say you do not claim to be consistent throughout all your articles, and that I wrote two pages in vain. I certainly have a curious opponent. He writes ten pages of controversy, and finds out he is *wrong*, then I must follow him from one new issue to another! He abandons positions on the plea of *inconsistency*, assumes a new base of operations, and then says he has done up things “*handsomely*,” and calls upon me to surrender! Your intelligent and impartial readers are the jurors in the case. But if you really meant, in your article of January, to enter a *disclaimer to consistency*, you were most unfortunate in the selection of your terms. What I gathered from your language was, that, although you had *new* ideas on the subject, yet, in your further elucidation of the subject, these new ideas would not conflict with what you had written. I quote your language: “*And without any scruples as to consistency with what I have written,*” etc. When I read your last article, I said to myself, Is it possible that I am mistaken

in the meaning of the word "scruple?" At least, bro. Wright and I do not understand it alike. I turned to Webster: *Scruple*—doubt; hesitation; questioning. I then substituted the meaning, and had you to say, "*And without any doubt, hesitation, or questioning, as to consistency with what I have written up to this time, I shall proceed,*" etc. You here affirm, in what you intend to write, you have no hesitancy *as to its consistency* with what you *have* written. You say you made your "disclaimer to consistency" *apparent* in the above sentence. It is about as *apparent* and "handsomely" done, as some other arguments and gallant exploits of which I have read in the course of my life. Now, you *say* in the above language, that there has been consistency throughout all your articles. I showed that the reverse was true; and if I wrote two pages for nothing, *you* are to blame for it, in not selecting words expressive of your ideas. But I leave this for you to reconcile, and take for granted that your last assertion is your true position, viz: that you have been inconsistent!

Your next point, *seratim*, is the renewed effort to support the idea that Paul was subject to the decision and advice of the Twelve, the same as any other disciple. You quote Acts xv, but I am mistaken if your proof does not prove too much, and, therefore, proves nothing. What are the facts in the case? In the church at Antioch there were Jews and Gentiles. Some of the former, with a reverence for the ordinances of their former religion, insisted that the Gentiles should be circumcised after the manner of Moses. Paul and Barnabas controverted this point with the Jews. Now it is evident, that if these Jews would *controvert* this point with Paul, they would not abide his decision: this fact, in view of the other fact that Paul was the apostle to the Gentiles, and disclaimed against their circumcision, rendered it necessary that the matter should be referred to a council of brethren. Accordingly, Paul, Barnabas, and others, were sent to the apostles and *Elders* of the church at Jerusalem, "about this question." Paul and his associates were received by the *church*, apostles and Elders and all were convened to "legislate" *about this question*.

Consequently, the *decrees* of which you speak, were ordained by the apostles and *elders* which were at Jerusalem. (Acts xvi : iv) Paul was at Jerusalem when these decrees were made ; Barnabas and others from Antioch were there, and these decrees were as much the work of *Paul*, and the Elders, as of the *Twelve*. How could Paul, in this case, be *subject* to the decision of the Twelve, when the decision of the body was just as Paul had argued with the Jews ! You would convey the idea that Paul thought one thing, and the Twelve another, and that Paul *yielded to the decision* of the Twelve.

You say if I deny that discipleship only gives the right to preach and administer the ordinances of the church, I must affirm that something else is essential to the validity of these acts. With the proposition before us, I have nothing to affirm ; but I have no objection to depart from the rules of argument, and show that *something else* is essential to give the right of which we speak. All that ado you make about tracing back, through an unbroken chain, to the holy apostles, is a *petitio principio*. You might as well say we are all illegimates, because we cannot trace back, through an unbroken chain, from Adam till now, the legality of the marriages of our ancestors ! But you wish me to state that " essential grace," which must be added to discipleship to give validity to the ministry of the word and ordinances of the gospel. There are two classes of officers in the Church ; these may be styled the ordinary and extraordinary. The former are evangelist, bishops and deacons ; the latter prophets and apostles. The Bible speaks of certain gifts, or " graces," and these gifts, enumerated in Rom. 10 ; 1 Cor. 12 ; Eph. 4, constitute a summary of all the gifts conferred, not only at Ephesus, Rome, Galatia, Corinth, but in every age and in every church. We have all these gifts *now*, as well as those churches cotemporary with the apostles. What had the church of Rome, Ephesus, Galatia, and Corinth, in that which was essential to the existence of the church, that we have not in Lindley, St. Louis, Louisville, and elsewhere ? Did they have apostles and prophets ? We have the very *same*, in all they did and said, in the same

sense that we have Christ. Apostles, in days of old, regulated matters by words and deeds ; *we* have these words, and an account of these deeds, and they are as much for *our* instruction, in the year of grace, 1863, as they were for the first churches. Had the churches of old, Evangelists, bishops, deacons ? So have we ; and it is a poor apology for the church of Christ *now*, to say that it falls short of the church of Christ in the days of the apostles. If, then, we *once* had a church of Christ, and the church at the present day is not equal to it in all respects, then we have no church of Christ on earth now ; for, things *not* equal to the same thing, are not equal to each other. Hence, as the church is the body of Christ, on this hypothesis, we have no Holy Spirit, for the church is its only abode. Paul says of the church of Rome, and it is applicable universally. “ For as we have many members in one body, and *all members have not the same office*, So we, being many, are one body in Christ, and every one members one of another. Having then *gifts differing*, according to the “ *grace* ” given to 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,” etc. I remark concerning the word “ prophecy,” as quoted above, that it does not always mean telling of events yet to come. It is frequently employed in the sense of *building up, comforting* (1. Cor. 14 : 3) We now refer to Eph. 4 : 11, 12, 13. “ And he gave some apostles ; and some prophets ; and some Evangelists : and some pastors and teachers.” We ask what was this done for ? “ *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.*” Now, every thing pertaining to the conversion of sinners, and the upbuilding of the church, was confided and *confined* to apostles, prophets, evangelists, pastors and teachers ; indeed, the record is, these *were for* the perfecting of saints, *the work of the ministry, etc.* Do you say that does not apply to the church now !

Then I say we have not a church of Christ on earth ! If apostles, prophets, evangelist, pastors and teachers were necessary for this work in days of old, the same necessity exists now. Should we speak "the truth in love?" It is enjoined in this chapter. Should we "be renewed in the spirit of our minds?" It is enjoined in this chapter. Indeed, if the passage relative to building up saints, work of the ministry, &c., be not applicable to the church now, then indeed I fail to recognize a church of Christ on earth. But now, relative to ordaining, or calling out, these officers. We have the particulars given of the ordination of but two officers; first, the ordination of one to the the highest office in the church. This ordination is minutely described in Acts 1. Peter addressed the brethren, and told them that an apostle "*must be ordained*" to fill the place of Judas. We learn that the disciples gave forth their lots (votes) and Matthias was elected, and he "was numbered with the eleven apostles." We have another ordination spoken of. This time it is for the *lowest* office in the church. The twelve *called the disciples* unto them. Look ye out, said they to the brethren, seven men of honest report, full of the Holy Spirit and wisdom. And the saying pleased the disciples *and they chose* Stephen, a man full of faith, Philip, and others. Here are seven deacons *ordained*. It is said that the greater includes the less; but we have greater and less here, both *ordained*, and what is the established conclusion relative to evangelists, pastors and teachers? *They* must be ordained also, or set apart, *for, in order to*, the perfecting of saints, work of the ministry, etc. Paul declares that he was *ordained a preacher* and an *apostle* and a *teacher* of the Gentiles. Had bro. Wright been at the ordination of brother Paul, he would have said it was all unnecessary—you need not be "called out," for *discipleship only* gives the right to preach, and why all this trouble of setting apart!

But you say, "Paul does not say that *every* preacher must be sent." You say it is "a quotation from Isaiah, and has reference to those only who were specially sent to deliver some new truth or message from God to man. It has no reference

to the *so-called* preachers of the present day. There is not now, neither has there been, on earth, since the days of the apostles, a single being, man or woman, saint or angel, sent to preach, in the meaning of these words."!!! And pray, what do *you* say when you preach to the people? Do you not proclaim the same message of love and mercy that the apostles proclaimed? I am afraid Mr. Homan, of Trenton, will propound a few more questions to you. Is it not on record that you say, "the charge and instruction given to Timothy, and Titus, all of which, so far as *authority* to preach and do the work of an evangelist is concerned, is just as applicable to *evangelists* in the church of Christ *at this day*, as it was to them." Will you endorse that reply to Mr. Homan's query now?—is it consistent with what you are now writing? Now I say again, that *Paul* says." How shall they preach except they be sent." If no one can preach except he be sent (the matter as to *how* and *by whom* he is sent is not in the question) then, "*every* preacher must be sent." *Isaiah* is not the author of that expression: at least I have overlooked it if he has written it. He is the author of the succeeding sentence, but not of this. The following fling, I leave as uncalled for—it is so much unlike my bro. Wright, that I can hardly accredit it to him: "But it may be that *your* public proclaimers have to be specially called and sent. I have nothing to say about that. *You* can settle it among yourselves.

I will briefly notice your criticism of Acts 10: 48. You say "be baptized" is passive, and if employed in the active form, would be, "And Peter commanded—to baptize them." Suppose it is passive; so is the expression in the following: "Repent and be baptized every one of you." etc. Now, baptism is a command; and passive submission, when commanded, is obedience. What is that "form of doctrine" which the Romans "obeyed from the heart?" "He commanded them to be baptized." Please parse the pronoun "them." You say it is in the objective case, and governed by the verb "command." Then, the persons referred to in the word "them" are the *objects* of the command. No, I will not let you have Cornelius by any means!

A few words more as to your proposition, and I am done. You say discipleship *only*, gives the right to preach, baptize, and administer the ordinances of the Lord's house. Excuse me bro. Wright, when I say you do not believe it. There is not a man on earth who believes, or will admit to practice, that proposition. *You* do not believe it, as I shall show; and here will be another inconsistency for you to reconcile. You say, "In christian communities where there are organized churches of Christ, the members in whom the right to preach the word, baptize those that believe it, and administer the ordinances of the gospel, is vested, should mutually agree to a surrender for the time being of these individual rights secured to them by their discipleship; and for the public good, and for the order, harmony, instruction and edification of the church or congregation which they constitute, they should chose such of their number as may possess the requisite qualifications and ordain them to fill the offices of the church, and to officiate and administer, both in preaching the word, baptizing the believers and administering the ordinances." Now, we have here the most transparent *inconsistency* it was ever my lot to read! You say *any* disciple is qualified to do these things, and then you want the brethren to chose those who have "*requisite*" qualifications, to preach baptize, &c. The meaning of the word "*requisite*" is, *absolutely necessary*. Then, the church must select those who have qualifications *absolutely necessary* to preach, baptize &c. Surely, bro. Wright, "the legs of the lame one not equal." But why select those of *requisite qualifications*? You answer and say, "for the public good; for order, harmony, instructions and edification." Now, these *requisite qualifications* are to secure public good; if then these qualifications are for public good, the absence of them would be *public wrong*; if for order, their absence would be *disorder*, if for harmony, their absence would be discord. And sure enough if your proposition be true, that *any disciple* can preach, baptize, &c, what a church we would have! Children of ten years could and should have appointments, and could and should baptize their playmates!

Our *sisters* could and should go from place to place, preaching and baptizing! Our servants could and should assemble a congregation and go to the water! But say you, that is never done. I know it is not, because not a church can be found that will tolerate it. But your proposition gives them the right, and that which it is right to do, it is *wrong* if we do it not. You say it was the practice of the apostles to chose those of "requisite qualifications," and such you say "is beyond doubt *the law of the church.*" What *may* be done under certain circumstances by *some* disciples, is not the question. I repeat it, that you unintentionally misrepresent our brethren, when you say *any* disciple, by virtue of discipleship *only*, can preach, baptize, and administer the ordinances of the church.

Other points in your reply, would receive attention, but I cannot bring them up for want of space.

In conclusion, allow me to say, that I greatly misunderstand the volume of God, if you and one other writer, are correct in your views of "Not sent to baptize." Convince me that you are correct, and I will never again proclaim "baptism for remission of sins." How Paul could be *sent* to *do* something by which persons might receive remission of sins; and if baptism be for remission, and he not be sent to baptize, is something I cannot reconcile. And how Paul could represent the Roman christians as having been made free from sin when they were baptized," and how Christ, who gave himself for the church, and "sanctified and *cleansed* it with the washing [bath] of water [baptism] by the word; as well as the Galatian christians, as having become the children of God, on the principle of faith in Christ when they put him on in baptism," and then find no "difficulty" in the passage, but that it is true "as it stands," that he was *not* sent to baptize, are *inconsistencies* I never can reconcile.

May the Lord lead us into all truth, and give us an inheritance among the sanctified, is my prayer.

B. H. S.

Sr. Louis, Mo. Feb. 12, 1863.

## REPLY

DEAR BRO. S: I have your very interesting and able article now in type, and having just finished reading the proof sheet, I ask your permission, to sketch a few thoughts in reply, and hope that none will view me as determined to have the last word. If I mistake your meaning, and do you any injustice, in the following reply, please correct me.

Your third paragraph is a labored effort to sustain what you had said in your former article about my consistency, or rather inconsistency, You hardly do me justice in this paragraph. You represent me as abandoning "positions" on the plea of inconsistency." I have abandoned but one position and how can you say "positions"? And this was done, not "on the plea of inconsistency," but because it was incorrect. You give Webster's definition of the word "scruple," and then with *your* preface to my language, you have me to say that I have been consistent throughout all my articles. You substitute the meaning of the word scruple, and quote my language as far as the word proceed; you overlook the qualifying clause, "as I *now* understand it," not as I understood it before. Place this paragraph in the hands of a stranger, and allow him to know nothing more of what I have written than he can gather from that, and he cannot for the life of him tell, whether I have changed one, or one hundred times, and if he should guess, he would as likely guess the latter as the former, while the former only is true, so far as you have yet shown.

Your fourth paragraph is intended to correct my understanding of the xvth chapter of Acts, on which I based my proof that Paul was subject to the decision of the twelve. You say that Paul controverted this point, (that the Gentiles should be circumcised and keep the law of Moses,) with the Jews, and, as they would not abide his decision, it became necessary to refer the whole matter to a council of brethren. This, then, as you state it, is plainly a case of arbitration. Query: when parties go into arbitration, is not each party "subject to the decision" of such arbitration?

Your fifth paragraph is devoted to that "essential grace, which must be added to discipleship to give validity to preaching the word and baptizing the believers. This "grace," this essential grace, without which, all preaching and baptizing done by disciples, are null and void, you confine to office; at least, such is the understanding I gather from this paragraph: If, however, I am mistaken I hope you will correct me. I quote your language: "Now every thing pertaining to the conversion of sinners, and the upbuilding of the church, was confided and *confined* to apostles, prophets, evangelists, pastors and teachers; indeed the record is these *were for* perfecting of saints, *the work of the ministry*, etc. Do you say that does not apply to the Church now? Then I say we have not a church of Christ on earth!" Here you *confide and confine* the whole work of the conversion of sinners the upbuilding of the church, etc, to these offices, or to the persons filling them; and the disciple who has not some one of these offices, may indeed fold his hands and take his seat, for he has neither part nor lot in the matter of converting sinners and building up the church, as this work is "*confided and confined*" to the officers!

But bro. S. where does this essential grace to give validity to a disciple's preaching and baptizing come from? Is it imparted directly from heaven? I know that you have it invested in the officers in the church, but from whence did they, or do they now receive it? If it is not in discipleship, then discipleship cannot give it. It will not do to say, that the church gives it, for the church is nothing else than a body or a number of disciples associated together, and if this right is not vested in their discipleship, I ask again, from whence does it come? It must come either from discipleship or from office. But you say discipleship does not give it, therefore it must come from, or through, the office. And is not this your position? You say, that "*Every thing* pertaining to the conversion of sinners, and to the upbuilding of the church, was *confided and confined*, to apostles, prophets, evangelists, pastors and teachers," and you say that such is the case now

else there is not a church of Christ on earth. If then, "*Every thing* pertaining to the conversion of sinners, was *confided* and *confined* to these officers, "how in the name of reason can you" get it, but from them? If it "was confided and confined" to the officers, then it was not given to the disciples as such; hence they cannot give it for they never had it. To state the matter again: There are but three possible ways by which this essential grace for the validity of preaching can be obtained: 1. Direct from heaven. 2. From discipleship. 3. From preceding officers. 1. If it comes directly from heaven, then every minister is a direct messenger from God, and his preaching should be received on a par with that of apostles and prophets. But I cannot think that you entertain any such an idea as this. 2. Does it come from discipleship? But you say discipleship only cannot or does not give it; then you have already decided that it does not come from discipleship. It must, therefore, come from preceding officers, and then official succession is essential, to say the least of it; and if that is essential, then apostolic succession is essential.

I have said, and I have also shown to the satisfaction of our readers, I trust, that the right to preach the word and baptize the believers, is vested in discipleship. The officers in the church receive all their authority from the disciples; the right to officiate in the offices they fill, in preference to other brethren in the congregation, is given them, not directly from heaven, nor from preceding officers, but from the disciples who "elected," "called out," or "ordained" them to the respective offices in which they administer. This is the way the Holy Spirit appointed them in the days of the apostles, and it is the way they should be appointed now. Such officers are the servants of the church, and they are amenable to the church too for their conduct, and can be deposed from office when they act amiss; and this preeminence which you deem essential to give validity to the public administration of the word, taken from them. Yes, this right is vested in discipleship.

I don't think I misrepresent the brethren. However, I am not sufficiently posted in what they have written on this sub-

ject, to say whether I misrepresent them or not. But if you are correct, and I am misrepresenting them, I shall expect to hear from them. But be this as it may, have I spoken the truth? This is the question, not whether it misrepresents the brethren. "To the law and to the testimony." "How readeest thou?" Do I speak according to that, if so, it is all sufficient.

Toward the latter part of your article, you find the most transparent inconsistency you say, that it has ever been your lot to read! "You (I) say that any disciple is qualified to do these things, and then you (I) want the brethren to chose those who have the requisite qualifications to preach, baptize." etc. "And pray," brother, when did I say "that any disciple is qualified to do these things?" There is a world-wide difference between having the right to do a thing, and having the qualification and ability to do it. You have the right to do double the good you do, yet you may not have the qualification and the ability to do it. You have the right to reconcile the differences between all the professed followers of the Savior, and bring them into the unity of the faith and the bond of peace. You have the right to turn the heathen and barbarian nations from their sins unto the obedience of faith, that they may have an inheritance among the sanctified; yet, have you the ability and the qualification to do it? still you have the right, but are you criminal for not doing it? By no means; then what becomes of your "transparent inconsistency."?

Among the last messages from God to man, was the solemn proclamation, "Let him that hears say come." Every disciple is one of that class who hears, and God says, "let him say come," and who dare countermand it? This proclamation was first made at Jerusalem, the place of the beginning, by the enthroned apostles, and they that heard then and there, "went every where preaching the word,"—saying, "come." This right they possessed by virtue of their discipleship—not by any special and divine call added to their discipleship—but by discipleship only, without any such call whatever,—

by virtue of having heard and become disciples—they had the right to “say come;” and they exercised it. This is a divinely attested fact that cannot be set aside.

It is also a divinely attested fact, as we stated in the Feb. no. of the Pioneer, that in organized congregations, there were selected, set apart, or ordained, such of the brethren as possessed the requisite qualifications to fill the offices of such congregations. The object of this we stated to be for the public good, and the order, harmony, instruction and edification of the church. Order is essential in all organized bodies, but more particularly so in the church of Christ “Let all things be done decently and in order,” is a divine command. One main object of officers in the church, is to oversee the affairs of the congregation and preserve order. The exercise of these individual rights, are, or should be, as we stated, partially surrendered for the time being, and submission rendered to such officers, that there be neither jar nor schism in the body; but wherever in the providence of God it becomes necessary, either in the weekly meetings of the brethren, or in the vicinity of the church, or elsewhere, for the disciple to exercise his right to preach, baptize, and officiate at the table in eating the Lord’s Supper, he should do so; the lack of official grace to the contrary notwithstanding. These acts were all performed and such services rendered in primitive churches under the apostles’ administration before ordination. It was on the second visit of the apostle Paul to the various churches he had planted, that he ordained elders in every city or every church rather. His second visit was to see how they did,—whether they were keeping up the worship—and finding them all doing well, he ordained them elders. This, together with the preaching and baptizing of the disciples who were scattered abroad from Jerusalem by the persecution that arose upon the death of Stephen, proves conclusively, that ordination is not absolutely essential to this service, but that it may be rightly and acceptly performed by virtue of discipleship only.

You still think that Paul has reference to the preachers

of the present day when he says "how can they preach except they be sent?" and you say "the matter as to *how* and by *whom* he is sent is not in the question."! This is certainly giving a good deal of latitude to the question. If you mean then, that those who preach should be sent by the brethren, I do not object. But if you make even this, essential to the validity of their preaching, then I do object. But you say, "What *may* be done under certain circumstances by *some* disciples is not in the question." If I understand this language, you virtually admit that it is not essential to its validity, because that under *certain* circumstances *some* disciples may preach etc. without being sent. If I am correct in this understanding, then there is no difference between us, on this point. What may be done by some disciples, under certain circumstances, may, under like circumstances, be done by all disciples.

I have not repudiated my reply to Mr. Homan's query. I endorse it as perfectly consistent with what I am now writing. The charge given to Timothy and Titus as evangelists in the church then, is just as applicable to evangelists in the church now, so far as authority to preach and do the work of an evangelist is concerned, as it was to them. As evangelists, they looked to the inspired apostles for instruction, and so should we. The recorded instructions given them are written for our sakes, that we may also be instructed by them. Mr. Homan will find our present writing a more satisfactory answer to his query, than the short one we gave at the time, as it is much more lengthy and full in detail, but in no particular inconsistent with that.

But I have already extended these remarks further than I intended when I set down to write. Our articles are in the hands of our readers. If there has been any interest or truth elicited by the discussion, it will be a sufficient reward. If on the other hand, there has been any error of serious importance fostered or inculcated, the pages of the Pioneer are open to any brother for correction.

Your brother in Christ.

D. T. W.

## A WORD TO THE SISTERHOOD FOR THE PIONEER.

BRO. WRIGHT : Permit me through the Pioneer to make an appeal to the sisterhood, in its behalf. Dear sisters, how many of us are there, that can contribute from one to one hundred dollars to aid our dear bro. Wright in his laudable work, in publishing a Christian paper in our part of the country ? The times demand of us an effort to do good, and in giving to support the cause of our Lord, we are but doing our duty. It is needless to say, the times are hard on those who are publishing papers, especially religious papers; and as bro Creath once said, "let us knock off the screw-tap of covetousness, and give to the Lord some of our earnings." There never was a time during our existence, that called louder for the disciples of Christ to hold up the great principles of morality and religion before the world than now. Woman can do something; yes, sisters, we can aid by our mites and our prayers. And I now suggest, that bro. Wright give a space in the Pioneer for the names of all the sisters who will contribute for the purpose of aiding in carrying on and sustaining its publication. Sisters, how many of your names shall I see in the future numbers of the Pioneer ? Or shall it be said a failure on the part of the friends of Jesus, and the only periodical advocating his cause in this part of the country, had to suspend for the lack of friends ?! It must not be said. Here, Bro. Wright, I give you five dollars to buy paper for the work.

Yours in hope of immortality,

NANCY ALLEN.

BETHANY, Mo. Feb. 8, 1863.

## ACKNOWLEDGEMENT OF THE FOREGOING.

DEAR SISTER ALLEN : Please except my humble thanks for this present, and for your earnest appeal to the sisters to help me keep up the Pioneer. You are correct when you say that "Woman can do something." There is much in the religious world due to her credit, which will never be fully known in this life. To woman was given the immortal honors of being

the first of our fallen humanity to whom the Lord showed himself alive after his resurrection. And from that day till the present, wherever the Savior is worshiped, woman has been seen, the first at the house of God, like Mary the first at the sepulchre ; and as Mary lingered at the tomb of the Savior, so woman continues at the house of God, and is seen attending the meetings even when the brethren through forgetfulness of the savior stay away.

I hope there may be many others like you, willing to share with me in sacrifices to sustain the Pioneer. Sister Mary Cooper of the Lindley congregation, has placed me under similar obligations by a present of \$5 for the Pioneer ; also bro. G. H. Hubbell, of the Trenton congregation, by a present of \$10 for the Pioneer ; and another most estimable friend of mine, who objects to his name being given, has also presented me with \$5. These presents have all been given to aid me in publishing the Pioneer. We thank God and take courage.

D. T. W.

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CORRESPONDENCE.

DEAR BRO. HOWARD : I send enclosed one Dollar for the Pioneer. The past year has been a tolerably hard one on a good many Kentucky Preachers, and our prospects are not very flattering for the present. But matters will be hard up with me indeed when I cannot afford one dollar for a religious paper. I have been reading the Pioneer since its commencement, and can most heartily approve every thing that I have seen in it from the pens of its Editors. \* \* \*

I am preaching the present year for the churches at Georgetown and Midway. At this latter place is located our Orphan Girls' School. This institution is at present, and has been for several years past, under the care of Bro. Broadhurst. I have never met a man that I thought was better qualified for his work in life, than Bro. Broadhurst is for his. The neat and tidy appearance of every thing about the establishment, the perfect order that pervades every department, and

the judicious management of the young Girls under his care, by which he incites them to friendly rivalry not only in their studies, but in Christian courtesy to each other, all indicate that Bro. Broadhurst as the Principal of the Orphan Girls' School, is "the right man in the right place."

We have also at Midway a good congregation of Disciples, who have thus far been enabled to keep the unity of the spirit in the bond of peace. Our congregation here at Georgetown, with a few exceptions, have given their religion the preeminence over their politics, and are hence doing well. I have felt especial solicitude for the Church here, not only because I reside here, but because of its past history. Once the home of Stone, and Johnson, and Scott, I have felt that it would be a mighty triumph for satan to rend a congregation that had enjoyed the labors and been blessed with the presence and example of such men.

But I must close or I will have written a very long letter, when I intended to write a very short one. Wishing you health and peace, I am as ever.

Yours sincerely,

J. B. MCGINN.

GEORGETOWN. Ky. Feb. 12th, 1862.

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DEAR BRO. WRIGHT: I came to this place, 8 days ago, and commenced a meeting under very unfavorable circumstances. I have labored unaided during the week; the meeting is still in progress with increasing interest;—6 additions up to this time: 2 by commendation, 1 reclaimed, 2 by confession and immersion;—audiences large, and attention most profound. May the good Lord bless the truth.

Bro. Wright, I have not forgotten you: true, I have neglected to write to you for a long time, not for the want of a will, or want of something to write, but on account of my pressing engagements; since I wrote you, we have received 25 persons into the church at different points. We still keep the "blood stained" banner unfurled and waving over the ramparts, and our motto is, *We wont surrender.*

I send you a 11 subscribers for the Pioneer, and the money, —hope I can do more, will if I can. I fell more determined than ever to help you hold up your hands, and do hope the brethren will come to your aid. Brethren, how many of you will send bro. Wright 5 or 10 dollars and distribute the Pioneer among the poor? by so doing you will hold up his hands, and help the needy, and you will feel doubly compensated. Very affectionately yours in hope of immortal life.

JAS. D. WILMOT.

ROCHEPORTE, Feb. 21, 1863.

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DEAR BRO. WRIGHT: I have been here some two months, and have tried to preach several times. In company with bro. A. Williams, we commenced a meeting in Pleasantville, on Friday night before the 4th Lord's day in last month, and continued the effort till Tuesday night following. Some 33 brethren and sisters presented themselves and expressed a desire to organize a congregation. Three others confessed their faith in the Lord Jesus Christ and were immersed. There were, I understand, at one time, something near 200 members in and near Pleasantville, and had a healthy organization; but, alas, the fell monster has been here and produced his withering effects upon the disciples of our dear Lord. Bro. Williams is exerting himself, around and through these regions to save the cause, and is doing a good work. Since the above meeting, 5 or 6 others have come in.

I shall be thankful if you will give my Post Office address in the Pioneer, which is: Pleasantville, Marion Co. Iowa. May the God of all grace continue to bless you in your labors.

Yours in Christ,

D. W. ELLEDGE.

PLEASANTVILLE, Iowa, Feb. 11, 1863.

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DEAR BRO. WRIGHT: At my regular appointment in Milan, last Lord's day, at night there was one noble hearted young lady came forward and made the good confession, and prospects look favorable for others. I have visited this

congregation 36 months in regular succession as their preacher, and I must say with justice to them, (all things considered) they have treated me both christian like, and respectable. Our meetings are composed of intelligent ladies and gentlemen that would not treat a minister in any other way. To the casual observer, Milan sometimes presents rather an unfavorable feature, yet when her internal history is known, she will compare favorably, especially at this time, with any inland town with which I am acquainted. Most of her citizens are generous and kind, and some are christians indeed. May they all become such, is my ardent desire and prayer to God.

Yours in one hope,

MARTIN PETERSON.

PLEASANT HOME, Grundy Co. Mo., Feb. 20, 1863.

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BRO. WRIGHT: My wife promised you some subscribers, but failed to get any. My face being much harder than hers, having faced the winds of nearly sixty winters, I made an effort myself, and have obtained four, and I herewith send you their names and the money. As an item of news, these trying times, I will say, there are a few disciples here, who, notwithstanding the troubles of the country, have continued to meet, in an old school-house or in the woods, every first day of the week to keep the ordinances of the Lord as delivered to us; and I can say for myself, that I have been greatly strengthened in so doing. I vowed allegiance to the Lord of lords in June 1831, and I can say of a truth, that I have more confidence in the Lord now, than in any former period of my life. This is the only congregation in Gentry county, that meets on the first day of every week. We have met regularly for upwards of two years and a half. With sorrow I have to say, that many of the members have forsaken the assembling of themselves with us.

Yours in the blissful hope.

GEORGE W. HOPKINS.

Gentry County, Mo. Jan. 26 1863.

P. S. Since writing the above. I have obtained three more subscribers.

G. W. H.

## BETHANY COLLEGIATE INSTITUTE.

We clip the following editorial, from the *Bethany Union* of the 5th ult. in reference to the Bethany Collegiate Institute under the superintendence and control of our able and most estimable bro. W. D. Stewart, as the Principal. This is gratifying to the friends of education, and particularly so to the personal friends of bro. Stewart, that the Institute under his management is flourishing so finely. We congratulate the brethren of Bethany and the citizens generally, in the happy success they have had in obtaining the services of bro. Stewart, who has proven himself here to be "peculiarly the right man in the right place."

But to the editorial in the *Union* :

"The first semi-annual examination of the classes in Bethany Collegiate Institute, took place in the school room on Wednesday and Thursday last, in the presence of a large assemblage of ladies and gentlemen, patrons and friends of the institution, and the students, male and female, acquitted themselves with eminent success. Every visitor, so far as we are aware, was gratified at the result, and fully convinced that the past five months have been usefully employed by the students in the cultivation of their moral and intellectual faculties. Where all are so deserving of praise it would seem invidious to cite especial cases, but we cannot forbear referring particularly to the higher classes in grammar, arithmetic, algebra, &c., which, after a severe and thorough examination, proved themselves fully equal to the occasion.

When we reflect that the Institute is now in the second year of its existence, that it was established at a time when the public mind was weighed down by the gloom and depressing influences of a protracted war, and that it has continued to flourish and prosper during a period when similar and kindred institutions—some of the oldest and best established in the State—were on the wane and downfall, the citizens of Harrison County will be excused in experiencing a pride that an institution exercising so great and so beneficial an influence over the minds and hearts of our youth, has been located in our midst.

We would cordially invite the friends of education in our adjacent counties and elsewhere, to give us their support and patronage. Young ladies and gentlemen desiring the advantages of a good school, are assured that they can be accommodated here in a full and sufficient degree. They will find Prof. STEWART, the principal of the institution, a gentleman in every sense of the word, a thorough scholar, and eminently qualified to fill the high position to which his talent and unwearrying devotion to the cause of education have called him."

D. T. W.

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### OBITUARIES.

With a sad heart I comply with the request, to record the death of our dear little friend, MOLLIE WINTERS, daughter of James and Nancy A. Winters, of Lindley, Missouri, who departed this life, Jan. 13, 1863, aged two years, four months, and seven days.

Fain would I believe this chilling reality a dream. But this may not be. Sweet little Mollie is gone! The lovely one who, of late strewed sunshine o'er our pathway, by the smiles of her angelic countenance, who even echoed the siren notes of blended purity and innocence, by her merry laugh and gleeful voice, has been transplanted from the sorrows and confusion of earth, to the joys and quiet of heaven. Mollie's was an unsullied brow, where intellect and beauty reigned supreme. Her affectionate disposition was such as to make her a universal favorite with all. At home, she was a heart picture. She gladdened that home, for a few short years: but lingered not to breast the surging waves on life's rough sea. An earthly mansion has been robbed of its brightest gem, and hopeful hearts made desolate; but a mansion on high has been made resplendent. Nor would we invite her return, to be pierced by the thorns of life, and polluted by the foul breath of impurity. In thy strength, Father of omnipotence, submission shall be tendered; nor ask we a higher boon, than within those pearly gates to greet the darling one—but gone before. Father, Mother, He alone who has filled thy cup with bitterness by death, is able to give the needed balm. "God who tempers the wind to the shorn lamb" has kindly offered to bind up the broken-hearted, and pour the oil of consolation upon the troubled spirit. May the hope of a glorious re-union in heaven, resign you to this partial though painful, separation.

Sweet bud of hope, why didst thou leave  
So soon, thy home and friends?

And for thy doting parents, weave  
A cloud for all their dreams.

The fairest bloom—the lovely one  
That cheer'd their coming years,  
Has now forever from them gone,  
And left them bath'd in tears.

One comfort, though, of cheering worth—  
The only one that's given—  
This lovely bud, too fair for earth,  
Now sweetly blooms in heaven.

Then cease to weep for gentle Mollie,  
For at no distant date—  
If but as good—you'll meet again,  
Within the heavenly gate.

S. FANNIE STARR.

TRENTON, Missouri, Feb. 2, 1863.

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LINES ON THE DEATH OF MOLLIE WINTERS, WHO  
DIED, JAN. 13, 1863, AGED, TWO YEARS, FOUR  
MONTHS, AND SEVEN DAYS.

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BY MRS. ELIZA W. JOHNSON, OF LINDLEY, MISSOURI.

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Yesterday we awoke in life,  
And all are well to day ;  
But e'er to-morrow's sitting sun,  
Our lives may pass away.

Like the blooming flowers so sweet,  
At day light's early dawn,  
Before the sun goes down at eve,  
Are withered, dead, and gone.

Sad was the case with this sweet child,  
A lovely little girl,  
Her mother's constant pride and care,  
Her father's daily joy.

Just at the early dawn of life,  
The child was taken ill,  
And every effort made to cure,  
Yet God would have His will.

The sun went down, and night came on,  
 And still the sufferer lay,  
 Awaiting messengers from God,  
 To bear her soul a way.

Little Mollie on her pillow lay,  
 And breathed as in a sleep,  
 While all her friends so near and dear  
 Stood round to grieve and weep.

Her friends had gathered round the room  
 To watch her parting breath,  
 For well they knew that very soon  
 Her eyes would close in death.

About the hour of seven o'clock,  
 Or just a little past,  
 She breathed a sleep so very sweet,  
 And *that* sleep was her last.

Her little bosom free from care,  
 Her heart not stained with sin,  
 She left the world as innocent,  
 As when she first came in.

And now she rests in quiet slumber,  
 It is her last long sleep ;  
 And now among the dead she numbers,  
 Whilst her friends are left to weep.

And when her lonely tomb I pass,  
 I'll sit me down to weep ;  
 And as I weep, I'll gently sing :  
 Sleep on, dear Mollie, sleep.

Adieu, dear child, till time shall cease  
 And be with me no more :  
 And then I hope we'll meet again—  
 We'll meet to part no more.

January 30, 1863.

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We were present and saw this dear little child breath its last, and spoke on the occasion of its death the next day, before the corpse was interred. She was a most promising child, but she is gone from the sorrows of a sinful world, and is happy now in the paradise of God. How the interests of the christian's home continually increase, as the

loved ones enter there, and leave us behind to weep. But a few more days, dear brother and sister, and we too, if faithful to Christ, shall be there, in the house of our Father, and our God, where there will be no more death, neither sorrow nor crying, and there will be no separation there. May the Lord sustain and comfort bro. and sister WINTERS in the poignancy of their grief, and the bitterness of their sorrow in this painful and afflictive bereavement.

D. T. W.

**BRO. WRIGHT:** Please publish in the Pioneer, the death of our beloved sister, Frances Crow, wife of Martin Crow. She died in Albany, Mo., December 21, 1862, age 39 years. She has left a husband and two daughters, twelve and nine years old, and a babe two weeks old, to mourn thier irreparable loss. May the Lord in his mercy lead them to imitate her example that they may meet her where parting will be no more.

She was formerly from Lincoln county, Ky., and moved to Gentry Co. Mo. in 1858. She became a christian in 1841. Since my acquaintance with her, she has maintained the christain character. Indeed, she was dearly beloved by all who knew her. She was handsome in person and uncommonly agreeable in manners,—in short she was a christian and a lady—she was so esteemed by all who knew her. Her Methodist neighbors said she has gone safe to heaven, and they mourned as much over the loss of her company as those she was indentified with.

Yours in the hope that reaches within the veil whither our forerunner has for us entered,

GORGE WASHINGTON HOPKINS.

ALBANY, Mo. Jan. 26, 1863.

“American Christian Review” please copy.

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**ERRATA.**—For the words, “The Popery,” at the head of Eid. J. Creath’s essays in the February Nos. and in the body of the pieces, read the Papacy, not popery, but papacy.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., APRIL, 1863. [NO. 11.

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## THE LORD'S SUPPER—OBLIGATION TO OBSERVE IT.

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Truly, truly, I say unto you, Except ye *eat* the *flesh* of the Son of man, and *drink* his *blood*, ye have *no life* in you. JESUS CHRIST.

The Lord Jesus, the same night in which he was betrayed, took *bread*; and when he had given thanks he broke it, and said, Take, eat; *this is my body*, which is broken for you: *this do* in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament *in my blood*: *this do*, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. —PAUL.

If ye love me, KEEP *my* COMMANDMENTS.—JESUS CHRIST.

Reader, Christian reader, we mean, before you read this article, we wish you to read the preceding Scriptures, which we have placed at the head of it—not as texts for it, but because of their great importance; ponder them well in your mind; and then think to yourself, whether you can innocently neglect the Lord's Supper; when in your power to observe it—whether you can willfully refuse to partake of it, and come off guiltless. Let us say to you, that if you can, then we have read the word of God in vain!—we have failed to understand it! Perhaps you may think you can, but that will not make it so. Pardon us for being so positive and earnest on this sub-

ject ; for remember it is a positive institution, one of the deepest significance and greatest importance ; and no positive command or injunction of the Lord can be innocently neglected ! The Lord will not hold you guiltless for a willful neglect of it ; and when you come to stand before His judgment bar, he will receive no excuse in extenuation for such willful neglect and disobedience ! You may keep all his other commandments, but if you willfully neglect or disobey this single one, you will be as guilty in his sight as if you had violated all ! James says : “ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, also said, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” And he who has said that you shall not lie, or swear, or do any thing of the kind, which no doubt any of you, beloved brethren and sisters, would scorn to do, has said in reference to his Supper, “ *This do,*” and, “ *KEEP my COMMANDMENTS.*” It matters not a cent what you may think about it—the question is what does the Lord say on the subject. He has said, that unless you become partakers of the benefits of his sacrifice for sin, “ you have *no life* in you ;” and how can you do so, when you willfully neglect the *means* of his grace or favor ? Do you wish to enter into eternal life ?—then listen to what he says : “ If thou wilt enter into life, *KEEP the COMMANDMENTS* ”—there is no other way !

Now we all fully admit the importance of *baptism* to the penitent believer, in order to the remission of his sins and his induction into a state of covenant relation, favor, and acceptance with God ; because it is a *positive* institution, and ordained for that purpose ; and until such a subject is baptized, we would not begin to think of receiving him into the congregation of Christ, and admitting him to the privileges we enjoy. We would not think of his participating with us of the *bread and wine* ; but would say to him, Go, and be baptized first, and then we can fellowship you, and eat with you. Now he who commanded, “ Be baptized,” has also commanded, *as positively and authoritatively,* “ *This do in remembrance of*

me ;” and the authority for the one is as great as the other ; and if you can set one aside and neglect it at your option, without incurring the displeasure and condemnation of God, so you can the other. As *positive* institutions, they both stand on precisely the same footing ; and he that willfully neglects either does it *at his peril* !

We know the *excuses* generally brought up for refusing or neglecting to partake of the Lord's Supper ; and know their flimsiness, and want of scriptural sanction.” I dont *feel* like partaking,” says one, “ I feel too bad and unworthy ; and I can't partake. ’ Ah, you dont *feel* good enough ! So *feelings* are to be your test, as if you were a sectarian ! Suppose you *never* feel like it—what then ? You will never eat, and never enjoy any spiritual life ! Have you yet to learn, that to *feel* good, you must *do* good ?—that if you want to feel like it, you must partake ? You have got “ the cart before the horse,” in your religion, my brother, if this is your case ; and you will never make any onward progress in the Divine life ; for he will carry you and the cart backwards down the hill !—Says another, “ I have been guilty of sinning against God—I did it ignorantly, or I wasted off by temptation, and I've sinned. I have truly repented of it, and reformed, and prayed God through Christ to forgive me ; and I feel determined never to do so again. But I dont *feel* like I ought to commune, I feel so bad and unworthy on account of it !” Ah, *feelings* again ! We do not wonder at your feeling bad, for that would be a natural consequence ; and it is a good sign for you, that you are really penitent. My dear brother, you are the very one that *ought* to partake ; for if you do not, what *assurance* will you have that you are forgiven ? When you were baptized, you had the assurance that your sins were blotted out, from God's word ; for he had promised you, as a penitent believer, on your confessing Jesus Christ to be his Son, and obeying him, insubmitting to be buried with your Lord in the waters of baptism, to forgive all your sins ; and to receive you into a state of favor and covenant relation with him—to cleanse you from all your sins with the *blood* of that everlas-

ting covenant which is represented by the *wine* of this institution! And in this ordinance you have figuratively, as it is were, a *standing institution of remission*; in partaking of its emblems in faith, and with a view to their real design; if preceded or accompanied by sincere *prayer* and a *confession* of your sins to him; you have the assurance of pardon, and his continued favor. And, without partaking of the wine representing the *blood* of Christ, how can you expect to be cleansed from sin by that blood? Hence the great importance we find attached to this institution, in the New Testament; the criminality of a willful neglect of it, or a refusal to participate in it; and the danger of *spiritual death's* ensuing from a continued, persevering neglect of it! Paul admonished the Hebrews "*not to neglect* the assembling of themselves together, as the manner of some was; and so much the more as they saw the day approaching"—which day, if that of Christ's Second Coming and of Judgment, is much nearer now than it was then—and he told the Corinthians, that he praised them for coming together regularly to attend to the Lord's Supper, but condemned them for perverting it to a common feast of Bacchanalian revelry, of which there is no danger to us. And we never read, any where in the New Testament, of Christians neglecting the institution, as many "professors" now do; and never see a single word of any of the flimsy excuses we now so often hear, for its neglect! The fact is, avarice, covetousness, and sinful worldly influences, coldness and indifference, have too much to do with all these excuses; and we here venture the affirmation, that if every member of the Church, every where, had the assurance that, whenever he or she went to the Church-house to attend to this ordinance, they would there find a TEN OR FIVE DOLLAR *piece of* GOLD, there would be very few ever found absent!—even if we had to meet at sunrise! Ah, what a flocking would there be to the house! Rain, or snow, or hail, or even storms, could not keep us all away! All these *excuses* would be given to the wind! Now brethren, I hope that none of you will become angry at these remarks, and fall out with me about them; for you *know* that

all this is so! And, I ask, should not the love of God and Christ—should not the hope of eternal life—and the joys and glories of Heaven, have a far greater influence over us, than gold, in prompting us to a faithful and diligent discharge of all our duties? Compared with the unsearchable riches of Christ—

“Riches above what earth can grant,  
And lasting as the mind”—

—compared with the eternal happiness and the ever-enduring and resplendent glories of Heaven—

“All jewels are but gaudy toys,  
And gold is sordid dust!”

We want the *spirit* of the *martyrs* in the Church, which is ready to endure and suffer all things for Christ, even *death* itself, in our adherence to Him and in the pursuit of duty! Like brave and unflinching soldiers of the Cross we should even be ready, at the command of the great Captain of our salvation, to dare and brave every thing He requires, and to rush even into the jaws of death itself! We should know nothing like fail or defeat, in warring the Christian warfare; when we consider the glorious unfading crown that splendid city where we shall wear it; and that eternal life of unalloyed happiness and ever enduring glory on which we shall enter! we should ever be able to sing with the heart:

“Through floods and flames, if Jesus lead,  
I’ll go at his command.”

But we must return from this digression, to a third excuse for not partaking of the Lord’s Supper, and the most common one we are accustomed to hear; and that is, that there are members in the congregation whom they cannot fellowship and with whom they cannot commune! This excuse is as flimsy as any of the others brought forward! Indeed, it is more objectionable to us; as it has too much of the Pharisaical about it. It sounds too much like saying: “Stand by, for I am holier than thou!”—which we have been so much in the habit of condemning in the close communion of our Baptist friends! Now, how do you know but that those, with whom we

refuse to commune, are really *better*, on the whole, than we are?—and that, on a comparison of their conversation, conduct and character, with ours, they may be able to show a better “record” than we can? And how do we know but that some with whom we would cheerfully commune sometimes, are worse in heart, than they are, and really, if all was known to us, would have a much worse “record” to show? A Scotch poet once said :

Oh, would some power gif-tie give us,  
To see ourselves as others see us!  
It Would from many a blunder free us,  
And foolish notion !  
What airs in gait and dress would leave us,  
And *even devotion* !”

A Power, an Almighty Power, has given us that gift, in the mirror of the word of God, where we can see ourselves as we really are, if we will but just lay aside our vanity and self-conceit, and pride of heart, and egotism and do so ! This excuse originates in a *mistaken* notion, though a popular and common one, that the communion is a sectarian one, that of the members between each other ; and not that with the Lord, as represented by the apostles ! Let them hear what Paul, the apostle of us Gentiles, says on the subject : “ The cup of blessing which we bless, is it not the *communion* of the BLOOD of Christ ? The bread [loaf] which we break, is it not the *communion* of the BODY of Christ ? But no, says the refuser to partake, (by his actions,) Paul was *mistaken*—he meant that the cup and the loaf were *our communion with each other* !—and *not* with the blood and body of Christ !—he did not mean what he said ! So said the Devil when he deceived Eve—that God did not mean what he said ! The very nature and character of the Church of Christ as His *body*, and his relation to it as its great and ever—living HEAD, condemns this idea of communion with each other in the Supper, which is only in a subordinate sense. Take the human body, from which the illustration is drawn, as the example. In our actions, do the different members of our bodies, our eyes, ears, hands, feet, etc. commune, and communicate, (which

comes from the "word *commune*,) with each other, or with the *head*? Are our hands and feet always in action with each other?—or our eyes reviewing each other?—or our ears hearing each other? Are not their communion with the *head* and their actions in reference to that? Most assuredly. So with the members of the body of Christ. All their operations and action should be in reference to the great Head, for the sake of harmony, love, and concert of action in obedience to the will of the Head, there should be *unity* among them; but that must always be in subservience to his will. Hence the apostle says after what we have quoted: "For we being many are *one* bread, [loaf.] and one body: for we are ALL *partakers* of that *one* bread." But if some *refuse*, we can't all be partakers! Suppose (could it be so) one of the hands, or one of the feet were, to fall out with some of the other members of the body, and *refuse* to partake of the nourishment of the stomach, or to co-operate, or to assist, the other members of the body, what would be the result?—what would be the fate of the refractory member? It would soon *perish* away to nothing, as every one knows, who has noticed these things! Several years ago the forefinger of my left hand became so affected that I could not use it for some years; and it soon perished away to half the size of the one on the right hand, and lost its natural feeling; and to this day has not entirely recovered either its former size or feeling; while more than their share of labor was put upon the other fingers of the hand! So with the members of the body of Christ, where one *refuses* to participate in the nourishment of the body, or to perform his or her part of duty and labor! In heathen mythology, there is a *fable* of the stomach and the members of the body, not without a lesson to us, in which, because the stomach did not labor as the hands, feet, etc. (an error by the way, as the stomach does labor in digesting the food,) they refused to supply it with food! The result was that the *members* of the body themselves suffered the worst! So, to vary the illustration somewhat, with the members of Christ's body, that act in the willful, refractory manner of which we have been speaking!

We trust that we have said enough on this part of the subject, for the benefit of those who willfully and voluntarily absent themselves from the Lord's table. In so doing, and ceasing to attend the weekly meetings of the brethren on Lord's day, they virtually cut themselves off from the body of Christ and sever their connection with its Head, who is the "Lord of the Spirit," its Dispenser to the members; they must cease to receive it from Him, and must lose the supplies of His grace, so necessary to enable us to withstand temptation, and to sustain our Spiritual life, health and strength; and if their course is persisted in, it cannot fail of resulting in spiritual barrenness, leanness and *death*! Hence the importance of a regular attendance, *every* Lord's day, at the Lord's table, to partake of the weekly meal of his Supper, to sustain our spiritual health and keep up our spiritual strength; which is just as necessary as a regular attendance to our daily meals, to keep us in bodily health and strength. Suppose we were to eat our usual food only once or twice a week, or a month, what would soon be our condition of body? We know well what it would soon be and the fatal result!

What is it to me, as to who partakes at the same time, and of the same loaf and wine?—since *my* communion is with Christ himself, in these emblems? Were Satan himself present, (in disguise,) and to eat of it, it would not injure me any; or detract from its efficacy, as far as I am concerned.—Nor is there any danger of our eating and drinking to our condemnation, as did the Corinthians, who had perverted the supper, to a drunken feast of revelry—thus "not discerning the Lord's body;" nor of our committing the error of Romanists in imagining that the blessing and consecration of the emblems, convert them into the *real* body and blood of Christ!—if we partake of them in faith, and for the purpose intended by the Lord, There is greater danger, says some celebrated writer, of our *not* eating and drinking *at all*, to our condemnation, than of partaking of them to that effect. Let us look back with the eye of faith, to the scenes of Calvary, ♦

"Where hung our smitten, bleeding Lord,"

and behold his body bruised and broken for sin, and his blood streaming for its remission ; and hear his words, *his command*, the night of his betrayal, in instituting this ordinance : “ This do in *remembrance* of me ; ” and that, as often as we observe it, we will shew forth his death *till He come!*—and thus, by the eye of faith, we can look forward to His *second coming*, when, in a fiery chariot He shall come upon the clouds of heaven, as a victorious conquer, with power and great glory, accompanied by a shining retinue of thousands and millions of angels and arch-angels, cherubim and seraphim, in glorious array, for the destruction and punishment of his enemies, and the *salvation* of his saints ! “ Even so, Lord Jesus, come quickly. Amen.” J R. H.

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#### DEATH COMPARED TO A SLEEP.

That is a most beautiful and appropriate illustration, where the writers of the New Testament compare death to a *sleep*. Sleep is the great restorer of the worn and exhausted powers of nature. We lie down fatigued and worn out with labor and exertion, sometimes scarcely able to move—we sleep soundly the requisite time—and we wake and rise from our beds refreshed and invigorated, and with our languid powers of body and mind restored ; for the *mind* sympathizes so closely with the body, as to become wearied, languid and dull with that. So the Christian with a body weak and worn out by disease or old age, “drops off” into the sleep of death, and lies down in the grave, to arise, on the morning of the resurrection : clothed with a spiritual body ; fresh in the vigor of eternal youth ; and with his old worn-out and decayed garments of mortality exchanged for the enduring, shining, and glorious robes of immortality : It is sown a natural body ; it is raised a spiritual body ; it is sown in weakness, it is raised in power ; it is sown in corruption, it is raised in incorruption ; it is sown in mortality and raised in immortality ;

We *dream* in sleep, which shows that the mind lives, is conscious, and active, when the avenues to it are all closed and the outward world all shut out. And here the comparison

holds good. When we sleep the sleep of death, the soul, the mind, lives on, and is conscious and, for aught we know, active too; for it is not to be supposed, that it would exist in a state of consciousness, without being active.

When the body of man is wearied and fatigued, it demands *rest*, and rest is essential to it, as it is also to sleep. Hence this illustration is also used in reference to the Christian: "There remains therefore a rest to the people of God."

But rest, as essential as it is to the wearied, worn-out powers of nature, can never supply the place of *sleep*. So all the rest to the Christian in this world can never supply the place of the *sleep of death*. There must be death or a *change* of the living to introduce us into a glorious immortality—into the mansions of immortal happiness and glory.

"Death is the gate to endless joy,"

and the grave, the house of rottenness and corruption, becomes the high road to deathless vigor and immortal happiness and joy." Hence the expression we find used in reference to death as the sleep of the Christian: "they that *sleep* in Jesus will God bring with him"—"Blessed are the dead that die in the Lord \* \* \* \* for they *rest* from their labors and their works do follow them.

"We lay our garments by,  
Upon our beds to rest;  
So death will soon disrobe us all,  
Or what we now possess."

"And when our days are past,  
And we from time remove,  
O may we in thy bosom rest,  
The bosom of thy love."

J. R. H.

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### BIBLICAL CRITICISM. NO. X.

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THE WORLD NOT TO BE ANNIHILATED—CRITICISM ON THE WORDS  
"PERISHED," "BURNED UP," "DISSOLVED."

The flood was a literal and historic fact: and as this catastrophe is compared to it, we must assume that this last fire

will be a literal occurrence also. A word [the word of God] overflowed the earth with water—that was literal; a word will overflow the earth with a fiery baptism—that must be literal also. But, at the same time, this fire, whatever be its action, does not necessarily imply, as some seem to infer, that the earth will be annihilated. The popular idea is that the earth is to be annihilated; that the words employed, which we shall ascertain the meaning of, denote that it is to be utterly burned up, and to disappear like smoke from a furnace, and to be seen no more. But the truth is, fire annihilates nothing; philosophically there is no such thing as annihilation. That God that can create, may have the awful prerogative of annihilating; but our experience—and we are reasoning against the scientific objections of scientific men, taken from experience—leads us to the conclusion that nothing can be annihilated. There is change of structure, there is decomposition and composition, decomposition and combination; but we find no such thing as annihilation. The presumption, therefore, is that whatever be the effects of this fire, it will not annihilate. But we have stronger proof from the very words that are employed by the sacred writer. Peter uses the strongest expression to denote the effects of the flood; he says, “The world that then was perished;” but this cannot, and does not mean that it was annihilated; for, as matter of fact the flood subsided, the earth emerged, the rainbow spanned it, and Noah came down Ararat to cultivate and inhabit it, and to promote its prosperity. So this fiery baptism is said not to annihilate, but simply to destroy. “These things shall be dissolved; and the earth and the works that are therein shall be burned up.” And then he says, in another passage, “Seeing all these things shall be dissolved.” Now the Greek word translated *dissolve*, means to *unfasten*, to *unbind*, but it never means to *annihilate*; nay, that very word is applied to the ship in which Paul was wrecked: it is said it was dissolved, but that does not mean that the ship was annihilated, it was simply broken to pieces, its timbers shattered and shivered on the rocks and by the force of the sea and the hurricane.

In the same manner man's body is dissolved ; it is laid in the grave, it is unfastened, dislocated, or dissolved ; it becomes the subject of decay ; but we are told that this mortal shall put on immortality, corruptible shall put on incorruptibility ; and this same body, with all its characteristic identity, with all its idiosyncrasy, with all its peculiar and expressive features, shall be eliminated from the tomb, leaving nothing there but its sin, its imperfection and decay ; and that the very features that you recognize and, seeing which you say, my brother, my father, my husband, my wife ; those very features shall emerge from the tomb sharply and clearly defined, and we shall know even as we are known. So will it be with this earth ; it shall undergo a great change, but that change will not be annihilation. The very words that are here employed are, "A new heaven and a new earth," not another heaven and another earth ; but only a new heaven and a new earth ; just as we shall have not another body but a new body ; the *resurrection*, the rising again of that which was laid down, not the creation of something that was not. I therefore infer that whatever be the effects of this fiery baptism, it will not annihilate the earth. The language employed by Peter, is, I admit, exceedingly strong ; but we can form some ideas of it from experience and history.—*Cumming*.

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## BIBLICAL CRITICISM. NO. XI.

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### MICHAEL DISPUTING WITH THE DEVIL ABOUT THE BODY OF MOSES.

Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation but said, The Lord rebuke thee."—JUDE 9v.

This passage has perhaps puzzled Biblical critics as much as any in the Bible. It is not the fact of the devil's disputing with Michael about the body of Moses, that puzzles so much, as *why* he disputed and the *character* of the dispute ; whether it was in reference to the *place* where Moses was buried, as it is said that the Lord buried him ; whether he was translated, etc. We have just read a criticism on the passage, in the

article "Michael," in Robinson's Calmet's Bible Dictionary, which is the most satisfactory of any thing that we have ever met with. It gives an entirely new view (to us) of the passage, and one that is, to our mind, rational and scriptural. Indeed, it is the only reasonable view of it, we have ever met with.—We give the whole of the article, as it is not long, is interesting and gives the office and character of Michael.—Calmet says :

"MICHAEL, the name given to the archangel who is represented as presiding over the Jewish nation. Jude (9, 10.) speaks of his contending with the devil, and disputing about the body of Moses; an expression which has given rise to many opinions. Without detailing these, we remark, that the opinion of Macknight seems to be the most reasonable, and the least liable to exception.—In Daniel x. 13–21, and xii. 1, Michael, he remarks, is spoken of as one of the chief angels, who took care of the Israelites as a nation: he may, therefore, he thinks, have been the "angel of the Lord," before whom Joshua the high priest is said to have stood, "Satan being at his right hand to resist him;" (Zech. iii. 1,) namely, in his design of restoring the Jewish church and state, called by Jude, "the body of Moses," just as the Christian church is called by Paul, "the body of Christ." Zechariah adds, "And the Lord, that is, *the angel of the Lord*, as is plain from ver. 1, "said unto Satan, The Lord rebuketh thee, O Satan! even the Lord who hath chosen Jerusalem, rebuketh thee!" Dr. A. Clark adopts this view of the passage, and adds the remarks of Macknight the following: "Among the Hebrews, *goph*, BODY, is often used for a thing itself, so Rom. vii. 24, *the body of sin*, signifies *sin itself*. So the body of Moses may signify Moses himself; or that in which he was particularly concerned; namely, his institutes, religion, etc.

There is as much reason, and we may perhaps add, Scripture, for calling the Jewish nation *the body of Moses* as for calling the church of Christ *the body of Christ*. It is a figure of speech, called metonymy, where cause is put for effect and effect for cause; the container for the thing contained; the

author for his works, etc. as, "Moses is read," he reads Milton, etc.

J. R. H.

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### UNIQUENESS OF THE BIBLE.

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The Bible is a *unique* book. As its title imports, it is *Biblos*, "The Book—" "the BOOK of books"—as the Lord Jesus Christ is the KING of *kings* and LORD of *lords*." While it infinitely surpasses every other volume in the world; it is *unique* or unlike every other volume—like nothing but *itself*. It *differs* from all other books in the following respects:

1. While it claims to be a *revelation* from God and the *only* revelation from Him; its claims are attested in a way in which those of no other book are confirmed: by *miracle* and *prophecy*. There are other books claiming Divine origin; as the *Koran* of Mahomet and the *Mormon Bible* of Jo. Smith; but, not only are they unworthy of the character of God at war with His will, and inconsistent with His attributes, but are attested and confirmed by neither miracle nor prophecy. It is true, that these impositions upon the human race *claim* to be supported by *miracles*; and perhaps also by prophecy too. But their miracles have been shown, by the most positive testimony, by the best of evidence, to be *false*; and well exposed as such. They have been proven to consist of merest and basest *trickery*; and, in this respect are inferior to the jugglery the sleight of hand, of several of the "professors" of this "maggic art;" for, while the latter are capable of imposition on the senses of an audience and the trick fails of being detected, the former have not been able to do so, and to maintain such imposition.—But the miracles of the Bible are well attested. There was no imposition upon the senses about them. They were wrought in the open day and before all; and were palpable to the senses—to the eyes and ears of men. If they had been mere tricks—delusion of the senses—they could, and would have easily been detected and exposed; as the means of detection were at hand; and our Savior and the apostles were constantly and closely watched by a jealous, ever ready,

bitterly inimical, envious, malignant priesthood ; who were constrained to admit their reality ; and never thought of disputing their genuineness. “ It is a great and notable *miracle*,” was their language in reference to them. There could be no dispute about them. The *blind* had their eyes opened, and were made to see ; the *deaf*, their ears unstopped, and were made to hear ; the *dumb*, their tongues loosened, and were made to speak ; the *lame* were made whole, and caused to walk ; the *sick* were healed, and restored to health ; the *tempest* was hushed into a calm, by the command of Jesus, and the mountain waves of the sea sank into stillness and repose. There could be no deception in all this. But this is not all. *prophecies* met their fulfillment, centuries and thousands of years after they were made ; and in such a manner, and after so many changes in society and population, and revolutions in government and civil and religious affairs ; that no philosophical reasoning, no chronological calculation, could have led to their utterance ; and no artificial combinations of circumstances, to their fulfillment. Nothing but the Spirit of inspiration could have enable men to foretell them. The events foretold did not take place, because they were predicted ; but were predicted, because they would take place.

2. In the second place, all these false revelations admit the truth of the Bible ; and claim to be *additional* revelations, which God has been pleased, in his good pleasure, to make known to the world. So that, while they themselves make this admission, in order to gain credence, the Bible itself utterly condemns them all. Not only does it interdict all adding to, and taking from its sacred pages ; but it declares, in the most solemn, authoritative terms, to which is added the most awful imprecation, that if any man, or even “ an angel from heaven,” shall “ preach any other gospel”—which is equivalent to the publishing of any other religious system—“ let him be accursed !”

3. The *spuriousness* of these false religions, evince that there is one which is genuine ; and that must be the religion of the Bible. Never did *spurious coin*, or *spurious bank-notes*,

more certainly indicate the *genuine* ; than that they show there is a true and genuine religion. Without the genuine currency there could be no counterfeits ; and without the genuine religion, there could be none of these false, counterfeit religions.

4. The Bible does not call for a *blind faith* in its revelations, nor demand a blind and unreasonable *obedience* to its commandments and requirements. It presents the *testimony*, plain, clear, and unquestionable ; and then calls for a faith based on this ; it gives *commandments*, which though positive, yet are reasonable adapted, to man as he is, and capable of being easily obeyed : and it holds out *rewards* and blessings, far surpassing any that the world can offer, and far outweighing all its honors, possessions and glories : while these false religions call for a blind, implicit, object faith, and a compulsory and unreasonable obedience ; and visit the severest punishments, even death itself, upon those who refuse to conform to their requirements.

5. Another distinction of the Bible, and in which it differs from these false religions, is the *spirituality* of its religion. It denounces the intemperate gratification and unlawful indulgence of the animal passions ; while these false religions tolerate polygamy, and permit the indulgence of the animal passions of the human nature. This constitutes an important distinction between them and the Bible ; showing their false and base character, and the consistency of that of the Bible with the attributes and character of God.

6. We have an illustration of the *uniqueness* of the Bible, in the great *antiquity* to which its history extends. It goes back far beyond the history of any other book—if we perhaps except the fabulous accounts of the Chinese, which date back *too far*, and thus destroy their own authenticity, besides their absurdity in other respects—to the very creation itself, and gives us an account of that, as well as a history of the human race, from the first man and woman down to the time of Christ and the apostles ; which we cannot find in any other authentic history. No other book, pretending to be a revelation from God, does this ; but such works, acknowledging the genuineness of the

Bible, are compelled to refer to that, and thus condemn themselves and their own pretensions.

7. The *unique* character of the Bible is shown again in its *authorship*, or the men who were instruments in the hands of God in writing it. It was written by different men in different countries and localities, at different times, in different languages, and in different ages of the world, including a period of *fifteen hundred years*; and and yet, when properly translated and correctly understood, we find no discrepancies between these writers, no inconsistencies and contradictions; but perfect harmony and unity. The REDEMPTION of the human race, after their fall in Adam, is its great theme, and to this every thing is made subservient and to conform. No collection of writings in the world, of such a character and antiquity, can show such a record and present such a unity of design. And, what is of the greatest importance, every thing in it has been most completely verified, every prophecy fulfilled at the designated time and those unfulfilled, are in course of accomplishment.

Such is the *uniqueness* of the Bible—such are the points in which it differs from all other books. Like the *sun*, the center of the Solar System, the great Source of light and heat, and from which is derived the light of the orbs that revolve around it, *reflected* by them; so all the really spiritual light in the world, all that is really divine in books, is derived from the BIBLE. It does what no other book is capable of doing. It reveals God to man, and man to himself; and, while it raises the curtain of time and shows us the past, it lifts up the veil of the future; and passing beyond the confines of time, points to “mansions of the skies”—to “a house not made with hands, eternal in the heavens,” where the righteous of all ages, raised from the dead and changed from mortality to immortality, shall meet together around the throne of God; and, in one vast community of glorified and happy beings, shall reign forever and forever!

J. R. H.

Feb. 14th & 15th 1863.

For the Pioneer.

## THOUGHTS FOR CHRISTIANS.

BRO. WRIGHT. Religious matters in our part of the earth, are not at all what they ought to be; religious people here are governed too much by the world, the love of the world is uppermost in our country, and not confined to non-professors, but is just as strong and visible in the church as in the world; it is true and right however, that I should say, that there are some noble hearted Christians who stand firm, and love, and obey their Savior, these, though few, are the salt of this part of the earth, and but for such, what would become of the country, the Lord only knows! The Lord will not bear with us always, he is merely waiting to see if we will do his will, and if not, he will put his cause into the hands of those who will be more faithful, this great and good work cannot be done alone by the ministry, but must be effected mostly by the household of faith, the congregations, the body of Christ on earth; the church will be accountable if the work is not done, God will hold the church responsible for a failure in this matter, this is the truth, and will be the result; let those then who are in danger, consider well their condition. It is usual to hope for better times, but let us work while we can, for the time will soon be, when our efforts must cease. How have we seen, in our school-boy days, written for a copy by our teachers, "Evil communications corrupt good manners," this sentence carries with it a world of meaning, it is one of those short, yet comprehensive sayings with which Paul's writings abound. Just as certain as christians keep evil company, have communications with evil associates, will they become corrupt, to the extent of their associations with them; how often have we seen our friends bowing to the mild sceptre of Jesus, under the influence of the sweet, melting strains of the gospel, and how often have we seen them afterwards, yielding to the tempter's snare under the influence of evil association! How much better that we keep the company of the pure, the sanctified and redeemed. David tells us, blessed is the man that walketh not

in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful ; again, he says, I have not sat with vain persons, neither will I go in with dissembling. I have hated the congregation of evil doers, and will not sit with the wicked, I will wash my hands in innocence, so will I compass thine altar, O, Lord. Solomon also says, enter not into the path of the wicked, and go not in the way of evil men, avoid it, pass not by it, turn from it and pass away, for they eat the bread of wickedness, and drink the wine of violence ; but the path of the Just is as the shining light that shineth more and more unto the perfect day ; the way of the wicked is as darkness, they know not at what they stumble.

Then, dear brethren, let us seek the society of the pure, and the upright, emulate their virtues, and let us have no fellowship with the unfruitful works of darkness, but rather reprove them. Like seeks its like ; if, therefore, we are disposed to keep the company of the profane, the worldly minded, be assured that we are not as pure, as holy as we should be. In heaven we will enjoy the society of the holy prophets and apostles, the redeemed of the Lord, the pure in heart, and theirs only. Oh then, let us seek such society here, let us be up and doing, watch and be sober, the judge is at the door. Therefore let us seek the association of pure spirits, live godly in this evil world, and on the glory-gilded banks of the river of life, we shall live in blooming youth forever. We all have our parts to perform in this life, in order to enjoy the life which is to come, then let us turn our attention more to religion, 'tis a word we love to hear, pure and undefiled religion, there is nothing like it, where there is religion, there is good feeling on all hands, peace and harmony prevail, religion can give us peace in time of trouble, will make us meet with smiling faces. Religion promotes peace on earth and good will toward all men. Religion banishes from among us strifes, contentions, covetousness, and all manner of wickedness ; well and truly does the poet say,

'Tis religion that can give  
Sweetest pleasures while we live ;  
After death, its joys will be

Lasting as eternity!

Compare the present to the past, and behold the contrast, the time has been when our houses of worship were filled to overflowing, how is it now! oh, how few meet on Lord's day at the Lord's house, to worship God our heavenly Father, and even those who meet, appear to meet with coldness and indifference! My christian friends, let us one and all, arouse ourselves out of this cold state of lethergy, and lukewarmness, and let us come up to the house of the Lord, on Lord's day at least, let us meet as a holy band of brethren, to unite with one accord, in offering up prayers and supplications to God our heavenly Father, let us learn to be valient soldiers of the cross, and when the war is over, the reward will be sure; let us read the word of God, study the divine perfections of our Savior, strive to imitate his example, and let the life of Christ shine forth in ours; let us infuse a spirit of holy ambition into our associates to do good, lead them away from the haunts of sin and sinful pleasures, to the practice of pure and ennobling lessons of the gospel, we will thus by example and by precept, be instruments of great usefulness now, and it will enable us to be more successful as time rolls on, and the magnitude and glory of the christian vocation enlarges in our view. To be actively and virtuously employed, insures usefulness in manhood, peace in old age, and a never fading crown beyond the Jordan of death,

Peace be with you all, is the prayer of your humble servant,

B. M. FORD.

GRUNDY Co. Mo. Feb. 1863.

For the Pioneer

JAMES TAYLOR, THE SNARLER, AND HIS

"CROOKED QUESTIONS"

BRO. D. T. WRIGHT—*Dear Sir:* In reply to the denial of James Taylor in the Feb. No. of the Pioneer for 1863, denying Methodistic perfection, I state, that I hold in my hands at this moment, a production of 179 pages, entitled "Christian

Perfection, As taught by Rev. John Wesley, Cincinnati, Published by Swormstedt & Poe, For the Methodist Episcopal church, at the Western book concern, corner of Main and Eighth streets. R. P. Tompson printer, 1851." On page 171. He asks: "Is it sinless? It is not worth while to contend for a term. It is salvation from sin." Does not this question and answer admit that it is sinless? If by Christian perfection he means a perfection attainable by christians which was unattainable by Patriarchs and Jews, then it is admitted. If he uses the word perfection as contradistinguished to Judaism it is admitted. If he means any man has attained sinless perfection since our Savior was on earth, then it is denied. I oppose to his or any other man's sinless perfection, under the christian dispensation, the case of Peter denying our Savior with oaths, his dissimulation with Paul, Gallations 2 chap. I oppose the case of Paul to such a perfection, Romans 7—Acts 15th Wesley renders literally, a paraysm, or fit of fever, between Paul and Barnabas. The common version says a sharp contention, so that they parted from each other. The third case which I oppose to sinless perfection under the christian dispensation, is that of James and John calling for fire from heaven to consume the Samaritans, Luke 9: 54 to 56. The fourth case is that of John himself, "If we say we have not sinned, we make him a liar, and his word is not in us." 1 John 1: 10. I oppose the case of Mr. Wesley in Georgia when he got into a love-scrape with a young lady and was presented to a grand-jury on account of it. After this tour or voyage to Georgia preaching he returned to London, and was walking along Alder's gate street, he heard a noise in a house, he went in and heard Peter Bohler, a Moravian Pracher, read Luther's preface to the Gallations, and got faith, after having been to Georgia preaching. This statement is in the old biographies of Wesley, but I believe Watson has left it out of his life of Wesley. I oppose the experience of all christian men and women who have lived under the gospel age to sinless perfection. I presume to say that the apostles were as perfect as Mr. Wesley ever got to be.

I say with David, the law or word of Jehovah is perfect converting the soul, Psalm 19. I do not suppose that David had read King James' Version, or that he pronounced it *perfect*. But he did so pronounce the Hebrew copy that he read of the Jewish Scriptures. As to any human creed containing a thousandth part of the errors that King James' Version does.—that will depend on the number of sectarians in all human creeds,—for they are nothing but errors or humanisms from stem to start, save the few texts of scripture that are wrested from their connection and strewn through them, which no more prove that the creeds are scriptural, than sticking passages of scripture over my hat would prove that my hat was made of scripture—or that my hat was a scriptural hat, because it was covered over with wrested passages.—

Before he speaks of creeds either with or without errors, I would be glad he would show some *scriptural authority for them*. The apostle James says there is *one lawgiver*, if he knows of two let him name the second one. But the object of all his "crooked questions" in connection with my name, was to introduce his old *hobby*, "The Immersionist Version." Including the Apocryphal Books in the Bible, put there by the council of Trent, to counteract the Lutheran Reformation, and the headings of all the chapters in the Bible, and the chapters and verses, there are more than the 24,000 errors which the Sectarian Paidobaptist committee pointed out, whose names I gave in a former notice, and who split all to pieces about the propriety of removing all these human additions from the Bible. The common version made by King James' "pact Jury" of Calvinists, Paidobaptists, (not a Baptist among them) and Episcopalians, is not a sprinkling nor pouring Version, but a version which will accommodate sprinklers, pourers and Immersionists. All sects, catholics and protestants have pointed out the errors of the common version, all scholars and tyroes, all preachers do the same, in nearly every sermon they preach, yet if competent men undertake to do, what all these parties say needs doing, why it is an "Imersionist Version." Mr. Wesley has pointed out some eight thou-

sand in his translation of the New Testament, falsely called his notes, but as he left the Stygean pool (baptize) unstired, it is no immersionist version. And so of all other revisions—if they do not touch the Juggling words of the clergy—such as church, bishop, charity, baptize, it is all well, but if you once touch these sores—of the sects, you will then see them flinch and *hallow*, O doctor, don't touch there, that is my sore, place, doctor.—Men may correct every error in the Bible, if they will let baptize alone, and let it be neither mine, nor thine, but divide it into sprinkle, pour and immerse all will be well, no flinching, nor hollowing, but the minute you touch that sore you will hear *mersie* then. All the opposition to the revision of the Bible centers in that word baptize. To illustrate this, I will state that when a boy, I used to hunt rabbits—through the center of my father's farm, ran a branch of water, over that branch grew a cluster of large poplar trees, whose roots, by the water washing away the earth under them, formed a large hiding place or den for rabbits, and it seemed to me that every rabbit that I started knew where that den was, for as soon as I started him from his nest, he made for that den, and hence I could never catch a rabbit. For if he ever got into that den my dog might bark, howl and *scratch* for half a day—and he could never get the rabbit: so it is with paidoes and baptize, I have started them, a bishop once in the large praires of Ills, he put right into baptize, I have started them in stages, in steamers, in towns, cities and villages and countries, they one and all ran into the Immersionists Version, into baptize, and when once lodged in that den it is difficult to get him out, if you prove that every page in the Bible had an error, he will swear you undertook it for an immersionist version. I am done with Snarler unless he has something *newer*.

Yours truly,

JACOB CREATH.

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### PRESUMPTUOUS AND INFIDEL CHARACTER OF MODERN SPIRITUALISM.

We have never had our opinion of the *presumptuous* and

*infidel* character of modern Spiritualism, more completely confirmed, than we have had by the examination of a work entitled "The Healing of the Nations," by Charles Linton of Pennsylvania, endorsed by ex-senator Tallmage of that State ; which happened to fall in our way not very long since. To render it as *attractive* as possible, it is gotten up in the finest kind of style, with elegant portraits of Linton and Tallmage, engraved by Buttre, of New York, one of the finest engravers of the age. It professes to be written under the direct influence of the Spirit of God—in other words, to be *inspired*—and thus takes its stand alongside of the writings of the Holy Scriptures ! If we are not mistaken, this is the character of much of the Spiritualism of the age, as far as developed in the pulpit and from the "religious" press. While this work professes to be in accordance with, and subservient to, the *word* of God, its is very plain that by the *pretensions*, it makes, it puts itself in its place—*usurps* its authority to the fullest extent—and thus assumes the character of the "man of sin," the Pope of Rome. The very title of this book, "The *Healing* of the Nations," shows its presumptive and *infidel* (we had almost said, blasphemous) character—since God has given the Gospel of Christ for that purpose ! In the language of a sacred poet, in reference to the Gospel :

"This remedy did Wisdom find,  
To heal diseases of the mind ;  
This sov'reign balm whose virtues can  
Restore the ruin'd creature, man."

And God will not suffer the place of the Gospel to be usurped or its character impaired, by any of the inventions of man. He declared by one of his ancient prophets, that His word had gone out from him, and that it should not return unto him void, but should accomplish that for which it was sent.—To show the design and character of this work still more clearly, we will remark that it is written in the style and after the manner of the didactic portions of the Bible ; but in point of language, style and sentiment, it is inferior to Tupper's "Proverbial Philosophy," a work written in the

style of the Proverbs of Solomon, and which pretends to no more than *poetic* inspiration.

Modern Spiritualism is of the same character as were witchcraft, sorcery and "dealing with familiar Spirits," among the Jews, and which were punishable with death by stoning, under the Mosaic law. If the Spiritualists have communication with the spirits of the departed, as they profess, it is condemned by the Bible; and if not, it is a species of imposition, humbuggery, and as such, equally condemned. The truth is, the departed spirits of the righteous have no desire to return to earth; and those of the wicked cannot return, if they would. All departed spirits as we are taught in the New Testament, are in Hades; and Jesus has the *keys* of Death and Hades; and they have to remain there until he pleases to let them out. So Spiritualism is arrant *lying* humbug, an invention of the "father of lies," the Devil!

J. R. H.

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For the Christian Pioneer.

### JACK NIPS, NO. I.

OR ELDER JACOB CREATH'S CONFESSION OF FAITH: OF  
PALMYRA, MISSOURI, 1863.

BRO. D. T. WRIGHT—*Dear Sir*: I hope you and you readers will not be alarmed at the announcement that I am going to write a confession of faith. I have as good a right to do this as the Pope, the cardinals, the confessors, the archbishops bishops, Jesuits, councils, assemblies and reformers had to do it. I write it for my own benefit, and do not expect to require subscription to it from any person, either in or out of the church: I do not intend to test either the piety or orthodoxy of any person by it, nor do I intend to make it a test of the fellowship of any person, nor of admission into the christian church. I have as good a right to require all the above named things to it, as all the creed-makers had to theirs since the death of the apostle John.

Article the first. I believe that the major part of the Old

Testament scriptures were written in the Hebrew language, by the men whose names are affixed to the different books, and that they were written by divine Inspiration, and that the inspiration was in the original writers and language of these books; and that the original language of mankind was the Hebrew tongue

Article the second. I believe that the New Testament was written in the Greek language by divine Inspiration, that this inspiration resided in the original writers and language, and that when John wrote the Amen of the Revelations, inspiration ceased:—and that no man has professed any inspiration since that time.

Article the third. I believe that the inspiration of the Common Version of the Bible, and of all the Versions made since the close of the two Testaments, reside in the truths of those, and not in the translators nor revisors,—that as far as they convey the truths—impression and ideas of the original records they are the word of God and no further—are they correct copies.

Article the fourth. I do not believe that any inspiration is necessary to translate the scriptures, or to revise them, either, all that is necessary is a knowledge of the languages, of grammar, logic, and the canons of criticism, dictionaries, &c.

Article the fifth. I believe, that from various causes—such as ignorance, design, carelessness of copyists, transcribers, and others, there are many gross errors in the Common Version of the Bible; that when God finished the Bible, it was like all his works very good.—But man has corrupted it, by attempting to put the finishing hands to it.

Article the sixth. I believe that when God finished the scriptures of both Testaments they were very plain and easily understood by all who read them, or heard them read. This is evident from the first chapter of Genesis—which is plain, the words are mostly of one syllable and can be comprehended by a child of ten years of age. The history of Joseph is remarkably plain and easy to be understood. The following passages of scripture abundantly sustain the position that the law was plain

and easily understood by all classes : “ When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law : and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as you live in the land whither you go over Jordan to possess it”.—Deuteronomy, 31: 11—13. This passage settles the plainness of God’s law. Women and children could *hear, learn, and worship God*. “And thou shalt write (engrave) upon the stones *all the words of this law very plainly*.—Deut. 27: 8. All human legislators do the same thing ; or else they could not expect to be obeyed,—so do all persons in command or in authority. The four gospels are very plain also. Paul said we have used great plainness of speech, so do all the divine writers generally. I do not mean to say that there are no passages in the Bible difficult to be understood. These are the exceptions to the general rule. Moses and the prophets, John the Immerser and our Savior and the apostles all preached to unregenerate men and they understood them perfectly well. I do not now remember but one time when the apostles complained that our Savior spoke darkly and that is John 16th.—But he made it plain to them. When he or the divine writers used a word which they supposed their hearers did not understand, they explained by saying, (which means thus or so.) A large portion of the book of Revelation is written in a hieroglyphic style, which means writing in pictures from two Greek words, hieros sacred ; and glupho to picture. God made the scriptures plain, interested priests have attempted to darken them. The scriptures were designed for all classes and conditions of our race, like the sun shines upon all persons and the air is for all persons to breathe. God never gave the Bible to one class of persons to the exclusion of others :—This is the work of priests. The fruits, vegetables, grains, and food are for all God’s creatures,—so is the Bible. One great cause

of the partial obscurity of the scripture is from the imperfection of the present Version. I could introduce many witnesses to this fact. Let three suffice: "One painful conviction is, that the plain import of the word of God has been most *fantastically, ignorantly* and *willfully* perverted, as well in the translation as in its interpretation. Many gross perversions not to say mistranslations of the sacred Text have been occasioned by dogmatical prejudices and *sectarian Zeal*."—John Oxlee's Letters, pages 117, 37. "Notwithstanding all that has been done, the translators have left it (our version) defective in mood, tense, person, gender, infinitive, imparative, participles and conjunctions, and in many instances almost in every page, we find verses consisting of Italics, in some a third part, in others nearly one half, for which there is not any authority:"—Dr. Bellamy. "The common version has mistaken the true sense of the Hebrew in not a few places."—Balayne. I can introduce twenty learned witnesses to substantiate this point, but two or three are all the law or the gospel requires. The sectarian teaching that the scriptures are unintelligible to sinners, and that they and the sinner both need illumination before they can be understood, is one of the main pillars of popery and sectarianism.

Article the seventh. I believe that the scriptures can be obeyed by men and women, they were obeyed by the patriarchs, Jews and christians. As the Lord commanded Moses so did the children of Israel. God expects to be obeyed—just as all other legislators do. Every man in command expects to be obeyed from the schoolmaster to the king or emperor if his laws are just and reasonable as all God's laws are. Why should men be obligated to obey all other laws, and exempt from obedience to God? Is he the only being that can be disobeyed with impunity? He ought to be obeyed before all other beings. If his laws are unjust and arbitrary like Pharaoh's requiring brick without straw or mortar, why then we might plead disobedience! God never told a man yet that he could not obey him, nor did *any man* in the Bible ever tell God that he misunderstood him, or that he had commanded

to do more than he was able to do.—therefore he had disobeyed him. This is sectarianism not scripture.

To be continued by JACOB CREATH.

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BIBLICAL CRITICISM. NO. XII.

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THE CONFLAGRATION OF THE, WORLD—THE HEAVENS PASSING  
AWAY WITH A GREAT NOISE, &C.

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“The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the things that are therein shall be burned up.—2 Peter iii. 10.

Of something like this we have some slight experience on record. He say the heavens will pass away with a great noise. One can see how this must occur when this great conflagration shall overtake the world. When the oxygen, which is an integral part of the atmosphere you breath, to combine chemically with hydrogen, which is an integral part of the water that you drink, separated from the ocean by the intense heat of a world on fire, the detonation or noise, the crashes and reverberations, would be something beyond all that ear has heard or imagination can possibly conceive. In other words we see from science that were such a conflagration to occur, the apostles, words, “pass away with a great noise,” would prove to be not a piece of fancy in the portrait, but the just discription of a literal and inevitable fact. We have evidence of this in such scenes as the follwing : Dava, an eminent American geologist, describes the eruption of a mountain in the South Seas. He says : “The lava rolled on sometimes sluggishly, sometimes voilently. The lava swept away forests in its course, undermining and burying all the masses of rock and vegetation. Finally it plunged into the sea with loud detonations ; the burning lava on meeting the waters of the ocean, was shivered like melted glass into millions of particles which were thrown up in a cloud that darkened the sky, and fell like a storm of hail over the whole of the surrounding country.” The “American Journal of Science, also discribing the same scene, says : “The

intense heat of the fountains and streams of lava caused and influx of cold air from every quarter. This created terrific whirlwinds, which constantly stalking about like so many sentinels bade defiance to these daring visitors." Read the account of the eruption of Vesuvius, or of Mount Etna, or of any volcanic mountain, which is a *safety valve* to the liquid fire ocean that is in the interior of our globe, and you will thus have some idea, judging from a small scale, of what must be on a vast theatre magnificent beyond all imagination. Very awful indeed, will be the crash of dissolving earth, a detonating atmosphere, a world changing its form that which is perishable into that which is imperishable. *Cummings*—

NOTE.—We think it very probable, that the term "heavens, as used by Peter, in such expressions as, "the heavens being on fire," shall pass away with a great noise," etc. does not mean the Universe, or even the Solar System, but the *atmosphere* of our earth, so often termed "heaven" and "heavens" in the Bible. As there is no medium of sound in space there can be no noise there; and the expression, "the elements shall melt with fervent heat," shows it. J. R. H.

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For the C. Pioneer

## THE SIMPLE MANNERS AND OCCUPATIONS OF ANCIENT WOMEN.

BY ELDER JACOB CREATH.

The first case, I shall cite from the Bible of the plain manners of ancient women is that of Rebecca the wife of Isaac, in the twenty fourth chapter of Genesis, which I request your readers to read over. When Abraham's old servant Eliezer, whom Abraham first swore and then started him to look for a wife for his son Isaac, first saw Rebecca she was drawing water. She drew water for the camels of Eliezer, when all the preliminaries were settled, her parents said to her: "*Will thou go with this man!*" And she said, *I will go.*" This freewill runs

through the whole Bible from the beginning to the end. At the close of the volume it says—whosoever *will* let him come. In this chapter, we see the *particular* and *special* providence of God, by which he governs and manages general providence, by managing *all its parts*. If there is no *particular providence* there is no providence of any kind.

The second instance of the plain, kind, and open-heartedness of ancient women, is that of Rachel, Jacob's wife, in the twenty ninth chapter of Genesis. Read this chapter also; she too was drawing water, to water her father's flocks when Jacob was first introduced to his future wife. How different her conduct from the young lady, just returned from one of our fashionable boarding schools, when requested by her mother to milk the cows, she asked which cow it was that gave buttermilk?

The third case of the beautiful simplicity of ancient women in the Bible, is that of the wife of Moses the celebrated Jewish legislator recorded in the second chapter of Exodus, she too came to draw water; she was the daughter of Reuel, the priest of Midian one of the first families of Median. Her name was Miss Zipporah Reuel. These instances are enough to show us what Patriarchal simplicity of women was.

As instances of the lovely character and occupations of Christian women, I refer you to the Marys in the gospels, who were early at the sepulchre, while it was yet dark looking after our Savior. I might refer you to the woman at Jacob's well, in the fourth chapter of John's gospel, who came to draw water, instead of calling for a servant to hand her a drink of water, and to hand her, her combs, &c. I might name the pious and benevolent hearted Dorcas, who made garments for the poor and gave them away—who was full of good works,—in Acts 9th chapter: Read this also. I might also cite Lidda's case selling linen two hundred miles from home in Acts 16th. It was in Philippi she heard the gospel and became a Christian.

I might have named old mother Sarah, who called Abraham Lord or master, whose daughters christian women are, while you ornament yourselves with a meek and quiet spirit which is

of great price in the sight of God. Go, Christian females, and imitate these noble examples that are left for you to walk in their *steps*. If our American women had have followed these bright examples of industry, economy, simplicity and obedience, instead of these abominable humbugs, of Mormon plurality of wives, of woman's rights, free love, harlotry, &c. our country would not now be in its present ruined condition. If our children had such mothers as the above, they would be taught truth, industry, economy, integrity, obedience, and all the sterling virtues, instead of this abominable stuff, called "young America," which is one fruitful cause of the *prostrated* condition of our country.

Alexander, the great cut throat, and Darius of whom we read in the prophecy of Daniel, two of the greatest generals of antiquity, wore clothes, which were spun and made by their wives, sisters and mothers. Tanaquil the wife of Tarquin one of the first kings of Rome was admitted to public honors, for the use she had made of the distaff or spindle. Lucretia and her maids were spinning at night when killed, as we read in Virgil one of the best of the Roman poets. Amusements, plays, balls, theaters, games, are the offspring of idleness, luxury, dissipation and evil, and these are also causes of our ruin. Under the reign of Henry the eighth of England, in the sixteenth century, men carried their wives behind them on horseback for the want of carriages.

Let me close this account by refering your readers to old king Solmon's discription of a good housekeeper or wife. It is recorded in the thirty first chapter of Prov.—and it is said that the character of John Wesley's mother was formed after that model. It is what king Solomon's mother taught him. The Jews consider it a model of a good wife. It begins by asking who can find a virtuous woman? for her price is far above rubies. She will do him good, and not evil all the days of her life. She makes fine linen and sells it. She lays her hands to the spindle, and hre hands hold the distaff. She opens her mouth with wisdom and in her tongue is the law of kindness. Give her of the fruits of her hands; and

let her own works praise her in the gates. Read it over.

Yours truly, JACOB CREATH.

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For the Christian Pioneer.

SOME INTERNAL AND EXTERNAL DANGERS TO  
WHICH THE CAUSE WE PLEAD IS EXPOSED.

NO. II.

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We propose to devote some more space to the consideration of Internal Dangers. We mention, first, an evil closely allied to the last, and we may be considered as treading upon forbidden ground in so doing; yet we feel impelled by a sense of duty to say there is danger in these times of forgetting the dangers that menace the *church* and becoming too much absorbed in the contemplation of dangers that threaten the *country*. It does not come within the purview of this series to speak concerning the privilege or even the duty of christians to investigate the political questions of the day, and consequently shall pass it in silence fearing our language might be construed so as to mean what we would not design to teach. But we may say there is great danger of our forgetting the mighty interests that hover around the kingdom of Prince Messiah and becoming too much engrossed with the cares of the world.

We are taught in the New Testament, that while we are in the world yet we are not of the world, that is we are not to partake of the spirit that actuates men of the world, and while we as is our duty, pray for governors and for rulers, and meekly submit to all requisitions not in opposition to the will of God, we must remember that we are but pilgrims and strangers in the land of woe and tribulation. We frequently see, in the newspapers of the present day, accounts of Christians(?) assembling together and passing a series of resolutions condemnatory of or approving some act or acts connected with the history of the times. We cannot avoid, at times, picturing on the canvass of our imagination, the Apostles of our Lord assembled to hold an indignation meeting after the crucifixion of our Savior. Pe-

ter is loudly called for and in response he harangues them in reference to the evils that infest the State, speaks at length of that wily politician Caiphas and his intrigues to gain power. And there is Herod the old "doughface" who is not fit to govern this province. We must arouse ourselves and address a circular to all the ministers and make one grand effort for reformation of our political affairs. It requires but one more reach of the imagination to behold Constantine wearing the royal diadem and the sacerdotal robes, church and state have formed a matrimonial alliance. But look again, and behold a harlot is the offspring.

In this connection we will speak of a second evil which is making sad havoc among the congregations, its blighting and withering influence is felt more or less in every locality. We can think of no more suitable appellation than "spirit of insubordination" which speaks in tones of authority to the overseers, telling them to "take heed unto themselves and know that the congregation is as holy as they," We have always understood that there is no higher power conferred upon any officers in the church than that bestowed upon the overseers; they constitute the tribunal, if you please, before which all difficulties are to be brought for adjustment. But, it not unfrequently happens, in this day of progression, that the *right* of the overseers is called in question, they are accused of an undue assumption, of authority and their admonitions disregarded. So long as such a spirit dwells in the breast of the members we may expect to hear of the inefficiency of our Eldership. Plain, clear and explicit directions are given in the New Testament in reference to the qualifications an individual must possess in order that he may be eligible to the office of Overseer and if these instructions are disregarded we may expect evil to result to the church. Our observations upon this point warrant the conclusion that in too many instances persons are chosen to fill the responsible office of overseer who permit *policy* to govern them in their official acts. They seem to fear that their business as merchant, mechanic, lawyer &c. may be jeopardized if they are stringent in the enforcement

of God's law, or perchance, they may not secure the office for which they are candidates at the next election. And, again, we have known it to be the case that persons were passed by in the most flagrant acts of violation because, forsooth, they were wealthy and influential in the world. Brethren, "these things ought not so to be," we must free ourselves of these shackles, banish all ungodly predjudices and stand up boldly to the work, cultivate a disposition to submit to those who bear rule over us, and who must give an account to God.

But we pass to the consideration of another evil which is drawing some of the life-blood from the church of the living God. Its most striking characteristics are ambition and selfishness; it prompts men to strive to be the greatest in the kingdom and cannot bear the idea of a superior. This spirit bears the marks of antiquity, for we read of it on the pages of the New Testament. It found a lodging place in the bosoms of the Apostles, and at a later period it swept like a fearful Simoon over vast regions, filling the church with corruption and engendering strife in high places; in fact, it appears to have a *penchant* for persons who occupy the most responsible positions in the church. This spirit is sometimes found rankling in the bosoms of editors and preachers where it appears at a double disadvantage to the church from the great publicity it naturally obtains. It says to its possessor, "you must rise if you have to pull down the noblest and best of earth." We are sometimes pained by hearing one preacher make vague insinuations in reference to another. Remote intimations are frequently more injurious than open and direct accusations, for they invariably leave the impression upon the mind of the hearer that there is something radically wrong. Is this "in honor preferring one another?" If our whole soul is enlisted in the stupendous work of saving our fellow-beings from the wrath to come, what care we about who may be esteemed the greatest. Shame on such narrow-mindedness and destructive *policy*. If a brother, by the influence he is capable of exerting, can accomplish more good than we, let us bid him march onward and upward, and not, on account of jealousy, stop to throw impediments in his

way, for "Whoever has qualities to alarm our jealousy, has excellence to deserve our fondness." The great business of the christian's life is to build up that which is good, and at this time the cause demands the united efforts of all its friends. All the faithful friends of our Lord are bound together by the strong ties of brotherly love, and it is suicidal to permit petty jealousies and envyings to spring up whereby divisions are created among those who should be firmly united and reproach is brought upon the cause.

We come now to the consideration of another evil of fearful magnitude, an inseparable companion of the preceeding ones, and displays itself in a universal distaste for all religious reading. The sublime teachings of God's word are cast aside in many instances, and in their place we find the "light literature" that is issuing from the press every day and which is poisoning the minds of hundreds and thousands of youth in our land. This "light reading" is creating a generation of idealists, who have no relish for that which requires thought and study. Such reading creates a morbid appetite and forms a heart and disposition unprepared to battle with the stern realities with which we meet every day. Life is real, and so are the actors upon the great stage of existence; so the work to be performed is something that is tangible—*real*, and in order that men may be able to meet and successfully grapple with the difficulties in life, their minds must be stored with solid and substantial knowledge. Many persons will read unmoved the thrilling story of the cross but copious showers of tears will fall unbidden from their eyes while they are perusing with avidity some "tale of love and blood" which they are satisfied is untrue. Reading so much of that which has not nor never did have an existence except in the distorted imagination of the author, discolors life; it corrupts the very fountains of thought and feeling; pours poison into the heart; lights unnatural and sinful fires on the altar of the soul; breathes a most harmful malaria into the spiritual atmosphere. Fictions, novels, romances, misadventures whitewashed with the most refined language are hot-beds of vice and repositories of crime; devices of Satan,

nets spread by the great enemy of souls in which to entangle the feet of the inexperienced. Parents should exercise much care in selecting and placing before their children such reading matter as will tend to strengthen their moral and intellectual faculties. By a judicious exercise of the powers you possess as parents a thirst can easily be created for reading the Bible, and one of the *best* means that can be used to effect this desirable end *is you set the example.* Do not *compel* your children to read the Bible for this may incline them to look upon it as a *task* book in which event the reading would produce no lasting impression, but in familiar converse gradually unfold its beauties and excellencies to their minds, and in due course of time they will love it for its beauty of diction and exhaustless mines of love and truth.

W. D. STEWART.

BETHANY, Mo.

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REPININGS:

BY EDWIN R. MARTIN.

E'en the best must own

Patience and resignation are the pillars  
Of human peace on earth.—YOUNG.

Faces I loved, ye are faded and gone,  
Vanished and fled, like the dreams of the past,

Far to the region of light ye have flown,  
Harbored and anchored in safety at last.

Never, in time, will I see thee again,  
Never those lips will I press as of yore,—

Yet when my day of probation shall wane

May we not meet where there's parting no more?

Hands clasped so fondly, oh, where are ye now?

Folded and pulseless beneath the dark mold!

Ah, is it strange that a shade's on my brow

When this sad leaf of the Past is unroll'd?

Yet, in the land of that glory divine,

Where my heart-treasures are gathered in peace,

I may behold them reach gladly to mine

When life's rude streams and wild tempests shall cease.

Hearts that have loved me, oh, why have ye fled,  
 Swept from my path like the mist of the morn?  
 Bitter the tears that my aching eyes shed,  
 Mourn I your absence in sadness and gloom,  
 But when the struggle is past, and the pain  
 Lifts from my bosom and leaves me at rest,  
 Oh, 'twill be sweet reunited again  
 Loved ones to greet in the Land of the Blest

Patience, sad heart, for the time draweth nigh!—  
 What though the night may be stormy and drear!  
 Lo, the bright morning will lift from the sky  
 All the dark clouds of our terror and fear,  
 Patience! the voices long silent below,  
 Sweeter will rise in the place above  
 When from earth's sorrowful vale I may go  
 Up the fair plain to the City of Love.

BETHANY, Mo.

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For the Pioneer.

## SOME THOUGHTS ON THE WORD PERFECTION.

BY ELDER JACOB CREATH.

BRO. D. T. WRIGHT—*Dear Sir*: There are two extremes on the subject of perfection as well as upon most subjects. One class of persons maintaining absolute perfection, an exemption from all sin, from all the infirmities of human nature. There is always reason to suspect that these persons are no better than they should be. The other extreme is to extenuate our sins, to justify them, to plead for the necessity of them. Let us endeavor to enquire soberly what do the scriptures teach on the subject of perfection; that perfection which has been attained in past ages and which may be again attained by men. In order to do this we must first define the word perfect, perfection. The word perfection like most other words is used in different acceptations or senses, according to the subject to which it is applied, and the connection in which it is found. There is natural and moral perfection. Natural perfection is that state or quality of a thing which is

free from any defect or redundancy, when a being or thing has all its powers, parts or faculties.—In this sense man and all the creatures and works of God are perfect in their organization, nothing is redundant, nothing is superfluous. Nothing can be put to them, nothing taken from them without injury to them, God pronounced them all very good. No man can improve them. He is a Rock, his work is perfect. Moral perfection is an eminent danger of goodness and piety. And this is the perfection of which we are to speak. The word perfection is applied to God, who is absolutely and essentially and infallibly perfect. As for God his way is perfect: the word of the Lord is tried: he is a buckler to all them that trust in Him, Psalm 18: 30. The word perfect is applied to God's law. The law of Jehovah, says David, is perfect, Ps. 19: 7. Few people believe this. All creeds are predicated upon the imperfection of the Bible. It converts or turns the soul. Who believes that. No sectarian believes it? The word perfect is applied to the will of God, Rom. 12: 2. The good, and acceptable and perfect will of God. It is applied to gifts, James 1: 17. Every good and perfect gift—comes down from the Father of lights. God is the author of all the arts and sciences, the geniuses and discoveries, the natural Goodness and talents and military prowess in the world. It is not by might nor by power, but by my spirit says the Lord. The word perfect is applied to weights and measures, Deutr. 25: 15. But thou shalt have a perfect and just weight, a perfect and just weight shall thou have. All who measure and weigh ought to remember this as we are so apt to cheat a little. The word perfect is applied to men: Adam was perfect before his fall, he was as perfect as the angels. His understanding was as clear and his affections as pure as theirs, as regular. This has never been attained by any of his sons, Who can bring a clean thing out of an unclean thing? Not one. He judged right, spoke right and acted right. But the case is widely different with his sons. They are not able to avoid innumerable mistakes. There is angelic perfection who left not their first estate; never declined from their original perfection, all

their native powers are unimpaired, their understandings are a lamp of light; their apprehensions of things are clear and distinct, and their judgments always unerring and true. Their knowledge is perfect. There is Patriarchal perfection. God said to Abraham I am the All-sufficient God Elshaddai walk before me and be thou perfect, and I will be thy exceeding great reward. *Sincere* is compounded of *Sine cera* without wax: and applied to moral subjects is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated, Job was perfect and upright, one that feared God and shuned evil. Noah was just and perfect in his generation, and Noah walked with God. This seems to be perfection to which these distinguished servants of God attained in their day. Not one of them was free from sin and imperfections. Abraham prevaricated, and had domestic troubles with Sarah, and Hagar.—Noah was intoxicated. Job cursed his day. Lot did wickedly with his daughters in the cave. We must be as travelers who are ever walking, going on, never standing still, till we come to our journey's end, which will not be death. David did wickedly in the case of Uriah. He says I have seen an end of all perfection, and thy commandment is exceeding broad, I have observed by my experience that the greatest and most perfect accomplishments and enjoyments in this world, and the greatest glory, riches, power and wisdom are so short lived to make men happy, Ps. 119: 96 Solomon said there was not a Just man upon the earth who did good and sinned not. Nathan erred, he told David to build the temple, when God never intended he should build it. 2 Saml, 7: 3, 4. Jonah disobeyed God. An old prophet lied, and another disobeyed God, 1 Kings 13. Jeremiah cursed his day. The apostle James speaking of Elijah the great—of the prophets says—they were homoeopaths, men of like passions with others—we are your fellow mortals as liable to diseases and death as yourselves as it is rendered by Dr George Campbell, Naturally as weak and as sinful as yourselves, as it is rendered by Wesley. This is the perfection that was attained under the Jewish ceremony. Perfection is but an-

other word for holiness, and holiness is another word for happiness. Christians are said to be complete or perfect in Christ who is the head of all principalities and powers, Col 2: 10. Complete in wisdom, pardon, peace, sanctification and redemption. A christian is accepted of God, through Christ. Paul had a sharp contention with Barnabas, and Peter erred.—Paul had a thorn in the flesh. Peter denied Christ, and so may we. John says, if we say we have no sin, we deceive ourselves. If we say that we have no sin we lie and do not the truth. Paul said when he would do good evil was present with him. All men confess their sins in their prayers to God. It was so from Adam to Moses, from Moses to Christ, and from Christ till now. Pure, upright and sincere desires, and corresponding efforts and conduct is as far as I have been able to go. I agree with Solomon, who says there is no man, who sins not, 1 Kings 8. 46. 2 Chron. 6. 36. There is not a just man upon earth, that does good, and sins not. Ecclesiastes 7.20. Christians are not angels. Our flesh wars against our reason and spirit, and our spirit wars against flesh, these are contrary one to the other, so that we cannot do the things we desire. I find my experience to correspond with Pauls in Rom. 7. th chap. I am full of imperfections and rebellious passion. All persons who try to do right, know how difficult it is to do it.

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CONSOLATION TO THE MOURNING.

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There is a voice that rings  
 Most musically clear:  
 It consolation brings  
 Unto the mourning ear!

It is the Savior's word,  
 Coming in tones of love,  
 The language of the Lord,  
 Speaking from God above!

"Blessed are they that mourn  
 They shall be comforted!"  
 Though left by men forlorn,  
 They have a Friend instead!

He is a Friend indeed ;  
 Able to succor all,  
 Who in the hour of need,  
 Believing, on Him call !

Then, mourner, dry your tears  
 Let all your sorrows end !  
 Banish away your fears—  
 You have a heavenly Friend !

From earth then, look away,  
 To Jesus Christ above—  
 To realms of endless day,  
 Where all is light and love !

There'll be no mourning there,  
 Where all is love Divine ;  
 In glorious mansions where,  
 Bright, endless day shall shine !

SENEX.

PADUCAH, Ky. February, 13th 1863.

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 For the Christian Pioneer

### A WORD TO THE SISTERS.

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After reading the Pioneer, I feel like addressing a word to the sisters on the subject of devotion to God. I for one am aroused to a sense of my own duty, and want you all to resolve to work more and be more devoted to the cause of religion. We can accomplish much if we will go to work with a full assurance of faith, believing that the Lord will bless our labors, and in the end give us a crown of glory that will outshine all the diadems of this earth. Let us, let our light so shine that all may see our good works, and be constrained to say there is a reality in religion. May we awake from our slumber. How can we sleep while the icy hand of destruction is abroad in our land ? Let us pray more and sin less, and God will bless our labors. We cannot expect to be happy or blessed without holiness of heart. I feel my own negligence ; but to whom shall we go for relief ? To Jesus, He will support us till conflicts are over. We have many afflictions in this life to encounter with, but all for our own good. Afflictions have brought

many to repentance, and we too deserve them, as we have lived too unmindful of blessings past and gone. Oh, sisters, let us be up and doing; religion must be our chief concern here below. Is it so with us? I fear not! Too much of our time is spent on the toys of this world. The fairest flowers here that bloom, will soon perish and return to their mother dust! not so with the soul, it will live forever in the sunshine of heaven, if purified and washed in the blood of the Lamb of God that cleanseth from all sin. Sisters, let us all unite in one christian band, and work for our Redeemer. He calls us and we must obey. While writing, those sweet lines of the poet come into my mind:

“Come join the humble happy band,  
That sing redemption’s lay,  
With them united heart and hand,  
Pursue the heavenly way.”

JANE McCONKEY

ALBANY, Mo. March, 1863.

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For the Christian Pioneer

DEATH.

BY MISS ELIZA J. JONES: OF MURRAY, CALLAWAY CO. KY.

How solemn is the thought of DEATH! And more especially is it so to those who are not prepared to meet it! They have no happiness for which to look forward! To them all is dark and drear beyond the grave! Not a single ray of light penetrates the gloom, to guide them through the portals of the dark valley of the shadow of death! We hear them mutter; “It is a dread, an awful thing to die!” But to the Christian there is a hope beyond the grave, dark and drear as seems the house of death!—a home where happiness is found without alloy! There sin and shame can never enter!—where all is joy and peace! During life, whilst enjoying the pleasures to which the wicked are prone, we should never entirely lose sight of the grim monster Death; but should bear in mind,

that in the midst of life we are in death ;" and so conduct ourselves, that when we cross the Jordan of death, we may exclaim with the apostle : "O death? where is thy sting! O grave! where is thy victory!

"Yet why should death be linked with fear!  
A single breath, a low drawn sigh,  
Can break the ties that bind us here,  
And waft us to the sky!"

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### RELIGIOUS NEWS.

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DEAR BROTHER WRIGHT: I wrote to you some 2 weeks since, sending you 11 subscribers for the Pioneer, and stated that we had then a meeting in progress at this place, and up to that time, 7 had been added to the number of the faithful here. The meeting was protracted until last night, when it closed. The immediate result of the meeting was 18 confessions, 2 reclaimed, and 2 by commendation. We labored all alone, no one to speak even so much as a word of exhortation.

The brethren are much stired up indeed, and we look forward to the future for greater results. We are now making an effort to organize a Sundry School, Young men's prayer meeting and a Bible class.

We expect to see the church properly officered next Lord's day, then we entertain the hope that she will prosper. We have some brethren qualified for the important offices, and we desire very much to see them in the harness before we leave them. May the Lord bless the faithful.

Your brother in Christ, J. D. WILMOT.

ROCHEPORTE, Mo. March 7th, 1863.

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BRO. WRIGHT: I was called upon some time ago to visit a sick man who was expected to die. I went to see him and found him very low indeed, and much troubled in mind. He had once been a member of the church of Christ, but afterwards backslided and got very much out of the way. He said that he was baptized when he was young, and under all the circum-

stances now considered, he was not satisfied with it, and wanted me to baptize him again.

I talked with him and tried to reconcile him to his baptism, but it was all in vain, nothing would satisfy him but rebaptism. And in a pool of clear water, I complied with his request—baptized him again. This was on Thursday, and on Monday following, I was called upon to preach his funeral. After his baptism, his mind became composed, and he died in peace.

W. W. QILLEN.

INGART'S GROVE, Iowa, March 24, 1863.

DEAR BRETHREN, HOWARD & WRIGHT: For the satisfaction of the brethren, I can say that the Disciples here are meeting according to primitive practice. I have been laboring the past year for four congregations, and have witnessed some forty accessions to the church.

Yours in the good hope,

JAMES C. WATSON.

Harrison County, Mo. March 20, 1863.

RO. WRIGHT: I spent the second Lord's day in February, in Taylor county, at a place known as Mormon Town, and obtained three additions; one by commendation and two from the United Brethren, which seemed to hurt them very much, and having the control of the school house, they refused to let us have it on Monday night. Our appointment was then changed to a private house; upon this, they changed their mind and invited us back to the school house.

I commenced preaching here in the spring when there was no congregation, and have continued to preach monthly ever since. I have had sectarianism and bitter prejudice of almost every sort to contend with, but notwithstanding all this, we now have a small congregation of eleven members, and good prospects for more. To the Lord be all the praise.

W. W. QILLEN.

INGART'S GROVE, Iowa, Feb. 2, 1863.

BRO. WRIGHT: As an item of church news, I will say to you, that during the past year, bro. Jasper H. Coffey and myself have been laboring in this county, and have baptized between us some twenty-five persons into Christ. So that you will see that we have not been wholly idle in the Lord's vineyard these troublesome times. May the Lord save his people from falling, and preserve them unto eternal life.

Yours in Christian love,

ELIJAH DUNAGAN.

GENTRYVILLE, Gentry, Co. Mo. March 24, 1863.

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PROSPECTUS OF VOLUME THIRD OF THE CHRISTIAN  
PIONEER.

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Having determined upon the publication of a *third volume* of the CHRISTIAN PIONEER, we again announce it in advance; in order that our subscribers and readers may be apprised of it, so as to make their preparations accordingly.

It is unnecessary for us to say much here, in reference to the course we expect to pursue in conducting it; as we have already said enough in previous Prospectuses, and as our course will be sufficiently indicated in our Preface to the third volume. We will merely say, that the *Pioneer* will still continue to be devoted to the advocacy and defence of the great cause of primitive Christianity, in its *faith* and *practice*; and its promulgation and dissemination, as it emanated from the apostles of Christ, and as to be found on the pages of the New Testament, when fairly and correctly translated from the inspired original. Our great object will continue to be, as it always has been, to aid in the Restoration and Diffusion of pure, unadulterated Christianity; and in the exposure and eradication of all antagonistic error, whenever and wherever it may be found. In the prosecution of these objects, we shall continue to give the usual variety of articles, original and selected, as to be found in such periodicals among us: as Essays, Discourses, Biblical criticisms, Religious News, Obituary Notices, etc. We shall endeavor to make our paper, on the one hand, every thing that such a periodical should be; and, on the other, we shall endeavor to avoid every thing that ought to be excluded from its pages; so as to render it as useful as possible, and worthy of the support and encouragement of the brotherhood. In our labors for the cause in the past, they have the pledge of what we shall endeavor to make the *Pioneer* for the future. While such questions will be discussed in our columns as come properly within the sphere of such a paper, we shall scrupulously exclude *politics*, *religious speculations* and *personal con-*

*trouversies* among brethren calculated to engender strife and ill-feeling and produce schism in the body of Christ. We are again gratified in saying that, notwithstanding the continued pecuniary difficulties and hardness of the times, the circulation of our paper has gradually but slowly increased—not only in our own State, but in other loyal States of the Union. And we have also the gratification of again saying that wherever it has circulated, it has met with the unqualified approbation of the brethren, who have generally expressed themselves as highly pleased with it, and determined to do all they can in its favor. As we still need their aid, in order for the *Pioneer* to be sustained, and its publication made permanent, we hope that they will use every exertion in their power to procure and send us subscribers; as neither Editor nor Publisher have as yet received any compensation for their labors—nothing over the expenses of publication—and cannot, without a greatly enlarged list of subscribers; and particularly as upon the success of the forth-coming volume, will depend the continuation of the paper.

To the brethren who have aided us, we again return our most hearty and sincere thanks; and hope that they will not only continue their own subscriptions, but redouble their exertions for it. If every one will procure and send us an additional subscriber, with the *money* which is indispensable in all cases, our paper can be easily sustained. Again we say: Brethren, seeing the magnitude and importance of the enterprise in which we are engaged, and the necessity of exerting yourselves for us; we hope that you will, without delay, do all in your power for our enterprise. As you can see, that the making of money is not our object, but the advancement of the cause and kingdom of our great Redeemer, we call upon you in conclusion, to exert yourselves, and do all you can for the *Pioneer*.

#### TERMS OF VOLUME THIRD.

As we design concluding the third volume with the end of the year, and as it will consequently consist of only SEVEN numbers, the price will be:

**Sixty cents** to each subscriber—payment invariably **in advance**. This will make **three dollars** pay for **five subscribers**; **six dollars**, for **ten**; and so on. Current money of this, or any other State of the Union, will be received in payment; or gold in small sums will be best. Postal currency will be received, and can be easily remitted for single subscribers, or for more than one.

☞ Subscriptions must commence invariably with the volume. There can be no departure from this rule; subscribers will please not overlook this when sending for the paper. All communications, letters on business, orders for the paper, etc. to be addressed to

D. T. WRIGHT, Publisher.

LINDLEY, Grundy Co. Mo.

## OBITUARY.

**DIED**—At 3 o'clock P. M. on the 1st day of August 1862, at the residence of his parents, in the neighborhood of Paducah, M'Cracken Co. Ky. after a sickness of five weeks of typhoid fever, **WILLIAM LEANDER CURD**, son and oldest child of bro. Edmond G. and sistr. Matronia Curd. The deceased was born on Octr. 28th 1851, and consequently was aged 11 years, 9 months, and 5 days, when he died. We knew him well from infancy; and can say that he was rather a remarkable child. He possessed an excellent mind; was religiously disposed, and fond, from a child, of hearing the Bible read; and a few days before his death, had his mother to read it to him. Not only was he remarkably steady for a child, but also very industriously disposed.

But he is gone; and while his parents have to mourn his untimely death, cut off so early in life, they have the consoling reflection that if faithful until death they will meet with him again, in a world where diseases and death can never come, and where parting will be no more—there to spend an eternity of happiness and glory together. The deceased was much attached in life to my dear, deceased daughter, who was his relative and now lies by her side, sleeping the sleep of death, until they shall be awakened from it by "the voice of the archangel and the trump of God," into everlasting life!

"A light is from our household gone,  
 A voice we loved is stilled,  
 A place is vacant at our hearth  
 Which never can be filled;  
 A gentle heart that throbbed but now  
 With tenderness and love,  
 Has hushed its weary throbbings here,  
 To throb in bliss above.  
 Yes, to th home where angels are  
 His trusting soul has fled,  
 And yet we bend above his tomb  
 With tears, and call him dead.  
 We call him dead, but ah! we know  
 He dwells where living waters flow.

No need of fame's proud voice for thee,  
 No need for earthly fame,  
 Thou art enshrined in our fond hearts,  
 And that is all the same;  
 Ay, full of faith, and trust, and hope,  
 We tread life's troubled sea,  
 Till the last throbbing wave of time  
 Shall bear our souls to the—  
 To the, oh! it will be so sweet,  
 With all our sins forgiven,  
 To mingle with our loved and lost,  
 In our sweet home in heaven  
 To spend with all the blest above  
 An endless life of perfect love."

J. E. E.

# CHRISTIAN PIONEER.

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PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.—*Bible*

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VOL. II.] LINDLEY, MO., MAY, 1863. [NO. 12.

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## THE THREE CHANGES— OF HEART—OF CONDUCT—OF STATE.

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Man, in his natural, or Gentile state—before his mind has been operated upon by the word of God, and illuminated by the light of Revelation—by the rays of “the Sun of Righteousness,” who arose upon the world with healing in his vivifying beams—in that condition of which Paul speaks, when he tells the Ephesians, that they were “*by nature* the children of wrath even as others”—man, in such a state or condition as this—his Gentile state—is an enemy to God by a wicked heart. He loves sin, and hates God, righteousness and holiness. His *heart* must therefore be *changed*. The consequence of this love of sin—of the workings of the human heart, in its un-renewed, un-regenerate state—is, that the man’s actions and conduct, being prompted by the love of sin, are sinful. His *conduct* must therefore be *changed*. The result of this love and *practice* of sin, is that the man is in a state of sin—in one of guilt and condemnation before God. His state must therefore be changed. Hence we see, that, in the order of the gospel, there must be three changes, before man can become a Christian: a change of heart, a change of conduct or character, and a change of state. It will not do to transpose or reverse this order, and

place the change of state first, or the change of conduct, and that of the heart last, or in the middle of this order. To place it last, to make it the consummating act in the process, would betray an ignorance of the gospel plan of salvation, utterly inexcusable in any man, claiming to be intelligent in the Bible. Such a transposition or derangement of this order, would be utterly at variance with the order of the Christian system, and completely nullify it! God is a God of *order*, and not of confusion, "as in all the churches."

We have been induced to write this article, on a subject or subjects, so often discussed in our pulpits and papers, like "a tale a thousand times told," and so well understood by even "tyros" in the Christian religion—"catechumens," as they were called in the days of the "Fathers"—that it would seem almost like a work of supererogation to discuss them; nor would we do so, had it not been for one of the most bald and barefaced *heresies*—for we can call it nothing else—ever propagated—that the *change of heart*, in becoming a Christian, takes place at or in baptism, when the subject receives the remission of his sins; and that it is this change of heart at baptism, in receiving remission of sins, of which Paul speaks when he says, that God put no difference between the Gentiles and Jews, "purifying their [the Gentiles] hearts by faith." It is this heresy—a thing never thought of by the apostles, only as a heresy—that we are opposing here. We will take up these three changes, in the order we have already named, and discuss them; particularly as the discussion of them will not only relieve us of the imputation of this vile heresy, sought so persistently to be saddled upon us by our sectarian opponents, and now endorsed by some connected with us; but will serve to illustrate these points, and diffuse information on them to those who are not as well posted upon them as they ought to be, or who are entirely ignorant on them.—And,

1. A CHANGE OF HEART.—It is one of the truest maxims ever uttered: "Make the fountain pure and the stream will be pure. The *heart*, being the seat of the affections and desires of man, must first be purified, before he can become a disci-

ple of Christ. And it is this purification, or change of heart, to which Paul alludes, when, speaking of the Gentiles, he says: "God put no difference between them and us, [Jews,] purifying their hearts by faith;" and not to remission of sins. This is obvious from all the circumstances, connected with the case, as well as from the general teaching and tenor of the apostolic writings on the subject. The Lord Jesus Christ—He who made man, and knows well the human heart—says, on this subject, when addressing the wicked, corrupt and hypocritical Scribes and Pharisees: "O generation of vipers, how can ye, being evil, speak good things? for *out of the abundance of the heart* the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." The heart then must first be purified; and hence our Savior says, in this connection: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." This refers the love of sin to the heart; and makes that the seat of the evil affections and desires, the fountain from which they flow, the source of corruption, the starting point in conversion and regeneration; and consequently it must first be purified, before even a start, much less any progress, can be made in the Christian life.—Again, says our Savior: "But those things which proceed out of the mouth come forth out of the heart; and they defile the man: for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." This again makes the love of sin originate in the heart; and requires the purification of that, as the first thing in the process of conversion. To this we may add what the prophet Jeremiah says: "The heart of man is deceitful and desperately wicked above all things: who can know it?"

Our Savior himself has stated the process of conversion: "For this people's *heart* is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted,

and I should heal them." Here the order is, first, the seeing and hearing, necessary to faith; secondly, the understanding with the heart, in order to its change; thirdly, the conversion, or turning to the Lord; and fourthly, the healing or remission of sins and introduction into a state of acceptance, favor and covenant relation with God. Hence the purification of the heart by faith, of which Paul speaks, in reference to the gentiles, is not the same with remission of sins and not identical with it, but its purification from the love of sin. We have an illustration of this in the reply of Philip to the Eunuch, when the latter inquired what hindered him from being baptized: "If thou believest with all thine heart, thou mayest." This is sufficient to establish our proposition without any more proof that faith produces a change of heart; and the theory that would involve or identify this change with remission of sins in baptism has no foundation in the word of God. It is an unmitigated *heresy*.

2. *REPENTANCE produces a change of CONDUCT.*—The term *repentance*, as used in the original (Greek), in the New Testament, means *reformation*, or a breaking off from sin: and is the result of a genuine faith first, and sorrow for sin induced by it. Paul defines it, when he says: "A godly sorrow worketh a repentance [*reformation*] unto salvation, not to be repented of [*made sorry for.*]" The result of this reformation, is a ceasing or breaking off from sin; and consequently a *change of conduct*, or character. This is the second point or change, in conversion or regeneration.

3. *BAPTISM produces a change of STATE.*—Christian baptism being in order to remission of sins, must consequently result in a change of state; as the subject of it, having experienced a change of heart by faith, and a change of conduct by repentance or reformation, now passes out of the unpardoned into the pardoned state: proof: "Repent [*reform*] and be baptized, every one of you, in the name of Jesus Christ, for [*in order to*] the remission of sins:" "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord:" (see also Rom. vi. 3, 4, compared with 17, 18,) He passes out of the

unsaved into the saved state : proof : “ He that believeth and is baptized shall be saved : ” “ The like figure whereunto, even baptism, doth now save us : ”—out of the unregenerate, into the regenerate state : “ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God : ”—out of the unjustified and unsanctified state into the justified and sanctified state : “ But ye are *washed*, but ye are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God.”

Thus, as we see, according to the word of God, fairly translated and correctly understood, that a man, before he can become a Christian, must pass through *three changes* ; a *change* of HEART, a *change* of CONDUCT, and a *change* of STATE—involving his feelings or affections, his actions or conduct, and his state or relation. According to the teaching of the Bible, he must go through these three changes, as here presented—his *heart* first then his *conduct* ; and lastly his condition or *state*. “ *Order* is Heaven's first law,” as some poet has well said ; Paul says that, “ God is a God of *order*, as in all the congregations ; ” and this is the order of God and of Heaven ; and no man has any right or authority to reverse it, or change it in any way. According to this order, and the whole teaching of the Bible, baptism is not for a change of heart, but of state, and a change of heart does not take place in it, but antecedent to it—the first thing in the process of conversion and regeneration. Without a change of heart *before* baptism, it (baptism) will be worth no more to a person in the great affair of his soul's salvation, “ than a blue bauble.” So said ALEXANDER CAMPBELL, and so say we—not because he said so, but because it is the truth and the order of Heaven ; and the theory of a change of heart in baptism, as involved in the remission of sins is a base *heresy*, without the shadow of foundation in the word of God ! “ Taste not, touch not, handle not, the unclean thing,”

J. R. H.

For the Christian Pioneer

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 THE PAST.
 

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BY MISS ELIZA J. JONES : OF MURRAY, CALLAWAY CO. KY.

This little word comprises a world of meaning. Could we only rend the veil of the past, and view the scenes that have transpired in its bosom, what joy what pain, what transport, what alarm, would rule with alternate sway! Oh, the past, the mighty past! How shall I begin to comprehend and appreciate a subject so vast! It expresses all that has been in the ages that have rolled away—all that is great—all bright scintillations from an Allwise Mind, that shaped and brought into existence the beauties of creation. They lived and wrought in their home, the past. The past saw the attributes of Omnipotence, by a united effort of their power, created the innumerable worlds, with which universal space is strown! All the little stars that glitter above our heads, and adorn and beautify the heavens, were moulded in the past!

An Allwise Creator chose the past, in which to invest the innumerable hosts of his creation, with that beautiful diversity of laws, that governs, directs, and controls them, in their devious flights in universal space, in the performance of their, to us, incomprehensible destiny! From his home in the past, Deity sent forth his fiat, by which all the bodies which roll in immensity, were made obedient to the laws that govern them in, and confine them to, their orbits, with such exact nicety that each one, without deviation, performs its appointment! The stars roll, and shine, and bedeck the heavens, without increase in number, or loss of splendor. Yesterday, to-day, and forever they present the same grand, glittering system of wonder and astonishment, and unappreciable beauty!

All the nations that have peopled the earth, were born in the past. They rose, flourished, declined, and passed away with their greatness and glory! The mouldering records of ages scarcely go back to their origin; and must needs fail to give an adequate idea of their arts, sciences and grandeur. We can

only judge of their advancement in civilization ; and the finer arts, by the beautiful impress indelibly fixed on the fading ruins of the past. These are to the mind thirsting for knowledge, as an oasis in the desert, a place on which we dwell and rest with pleasure and delight ! How is it possible for the mind to wander up the stream of time, till we apparently live among the mental creations of ancient genius, that yet remain of Rome, of Palmyra, of Athen's of Balbec, of Thebes, of Babylon, of Nineveh, and of Jerusalem, without feeling an impression of the most sacred awe ! The very genius of inspiration seems to have taken up her abode among them ! While contemplating them, who has not felt the most solemn awe and devotional solemnity ? Who can think of the myriads of active, immortal beings, who once lived and dwelt here, without feeling the most serious and impressive veneration ? To us they are but the shades and buried shadows of the past ! The past saw them living, sentient realities, live, and love, and labor, till, like autumn's leaves, they fell into the bosom of their mother earth, their final resting place till the resurrection morn ! But I must close. Sleep, sleep on, yet, gloomy and solemn objects of devotional interest, and grand and gloomy contemplation !

Near PADUCAH, KY. March 24th, 1863.

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For the Christian Pioneer

THE BIBLE.

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BY MISS ELIZA J. JONES : OF MURRAY, CALLAWAY CO. KY.

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'Tis a precious gift—the word of God to man—the Book of books—the perennial source, the inexhaustible Spring from which all Divine knowledge flows—the great fountain, from which we can gain everlasting life ! Yet how often do we turn from its sacred pages to tread the fields of romance, and pluck the gay flowers of fancy ; heedless of fact, that within its lids may be found the purest poetry ; and that which will do the

soul of man more good than all else beside. 'Tis here, in this inspired volume, we find the finger points directing us to a home in the bright mansions above—to “that house not made with hands eternal in the heavens.” If we neglect its pages, ah! how fatal is our error; for then we neglect the salvation of our souls!

“This Book, this holy Book, on every line  
Mark'd with the seal of high Divinity;  
On every leaf bedewed with drops of love  
Divine, and with th' eternal heraldry,  
And signature of God Almighty stamped  
From first to last; this ray of sacred light;

This lamp from off the everlasting throne,  
Mercy took down; and in the night of time,  
Stood, casting on the dark her gracious bow;  
And evermore beseeching men with tears,  
And earnest sighs, to read, believe, and live!”

Such is the testimony to the Bible, borne by Pollock, one of the greatest of sacred poets in his matchless, his inimitable, his sublime poem, “The Course of time;” and such must be the testimony borne to the Sacred Volume, by every real Christian and lover of God, who can appreciate its teachings as he ought!—every one who would “read, believe, and live.”

J. R. H.

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## EVIDENCES OF THE EXISTENCE OF A SUPREME BEING.

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“An undevout astronomer is mad.” So sang Young, the poet, the author of that sublime and admirable religious poem, the “Night Thoughts,” on the great subjects of “Life, Death and Immortality”—a poem written in the heroic stanza of blank verse, as it is termed, and that in beauty of style, sublimity of language, and in all that really constitutes good poetry, is perhaps not to be surpassed by any poem in the language—a poem well worthy the reading of every Christian, who loves to read poetry; and the reading of which cannot fail to improve the mind and make better the heart of the reader.

The poet had been engaged in contemplating, with the eye of the mind, the "starry heavens"—perhaps had just been viewing them with his natural eyes; when viewing system after system, of the vast, the illimitable Universe of suns and worlds—as Pope says,

"Sees worlds on worlds compose one universe"—

the sun the center of the Solar System, and the planets, with their satellites revolving arround him—held in their orbits by the universal law of gravitation, and so nicely poised, so admirably adjusted, as never to deviate from their courses, as they are impelled along in them by the equally universal force of electricity—when he saw all this, he could see such evidences of the existences of a God, of a Supreme Being, that sustains and guides the whole—such marks of wisdom and design, as well as power—that the poet was deeply impressed with the obligations of man to worship, adore and obey that God; and to exclaim, "An undevout astronomer is mad." And with these evidences before him, it would seem, that a man who, like the great French astronomer, La Place, could be a Deist, or an Atheist, must either be insincere or "mad." But we suspect, that the French philosophy, or fashion, made him an infidel.

The poet Shelley, on inscribing his name upon a remarkable rock somewhere in Europe, wrote the Greek word "Athoes" (Atheist,) below it; for which he was severely censured by Lord Byron, wicked as Byron was, and charged with being guilty of an act of uncalled for, needless folly.

In this connection we are reminded of the beautiful, sublime and inspired language of the Psalmist David, written long before the great discoveries in Astronomy of modern times:

"The heavens declare the glory of God;  
 And the firmament sheweth his handy work.  
 Day unto day uttereth speech,  
 And night unto night sheweth knowledge.  
 There is no speech nor language,  
 Where their voice is not heard.  
 Their line is gone out through all the earth,  
 And their words to the end of the world.

In them hath he set a tabernacle for the sun,  
 Which is as a bridegroom coming out of his chamber,  
 And rejoiceth as a strong man to run a race.  
 His going forth is from the end of the heaven,  
 And his circuit unto the ends of it:  
 And there is nothing hid from the heat thereof."

Such is the language of David, as to the evidences of the existence, wisdom and glory of God, to be seen in the heavens; and hence the man acquainted with the science of Astronomy, who should, not only refuse to be a believer in the existence of a Supreme Being, infinite in his attributes of wisdom, power, goodness, holiness, etc. but to be a devout man—a worshiper of that God, is justly said by the poet to be mad. In the language of another poet, he should

"Wait the great teacher death, and God adore."

J. R. H.

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## LONGINGS FOR IMMORTALITY.

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When I speak of *immortality*, I do not mean merely an eternal life beyond the grave, but one of happiness and glory in heaven, for such is the sense in which the term *immortal* is used in the Bible; and never in reference to eternal *misery*. The dread of annihilation to the soul of man—the desire of an extended and eternal existence beyond the grave—shows that the soul, the mind, of man, is undying in its nature, and destined to exist forever. But with those who have "put on Christ" by obeying the Gospel, and "have Christ in them the hope of glory," who have within them that glorious hope, "which is an anchor to the soul both sure and steadfast, entering within the vail whither Christ our forerunner is gone;" there is an earnest desire, a longing for immortality, to enter after death into a blisful and glorious life in the mansions of heaven! This very longing is a strong proof of the undying, eternal existence of the soul; for God never would have created it, and implanted in it, desires never to be gratified and expectations never to be realized! But we have the inspired, the infallible

word of God, to assure us of the immortality of the soul. We have too, not only assurances there of it, but *examples* themselves. The prophet Samuel, after he had died, came back to earth at the bidding of the woman of Endor, and his soul was seen and heard to converse with Saul. The bringing him back was a high crime under the Jewish law, in the woman who did it, and who had what is termed in the Bible "a familiar spirit"—a crime punishable with death by stoning; but that does not detract from the *fact*, which is what we have to do with here. Moses and Elijah too, the giver and the restorer of the Jewish law, who had been long dead as to the body, for hundreds of years, appeared with the Savior upon the mount of transfiguration, and are seen and heard to converse with Him there. Here we have three cases, one in the Old, and two in the New Testament—like "two or three witnesses"—to assure us of the immortality of the soul. This is the strongest circumstantial evidence of immortality; and positive proof of the existence of the soul after death. But Jesus by his resurrection from the dead, has given us the *assurance* of the resurrection, soul and body, of all mankind from the dead. How solemn, how momentous, were his words while on earth: "The hour is coming in which all that are in their graves shall hear the voice of the Son of man, and come forth; they who have done good to the resurrection of life, and they who have done evil to the resurrection of damnation." We hear him again saying: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me he shall never die." Here we have the affirmation of *immortality*, predicated of all who believe in Christ, by Jesus himself—by Him who cannot lie," and who having all power in heaven and on earth has "the keys of death and hades," and "who only hath immortality." Can we desire any better *assurance* in this world, of the *certainty* of immortality and eternal life beyond the grave, to all who *believe* on Christ repent of and *reform* from sin, *confess* him before men, *obey* the gospel by being "buried with Christ in baptism;" and who, persevering in well doing, "seek for glory, honor and *immor-*

*ality!*" What a glorious hope is that of immortality! How cheering, how inspiring, how ennobling, how exalting, how purifying such a hope! "Every one who hath this hope in him, purifieth himself as He [Christ] is pure." Why? Because "without holiness no man shall see the Lord." No wonder that the apostle speaks of it as "an anchor to the soul both sure and steadfast, that enters within the veil, wither Jesus our forerunner has gone." No wonder that the sacred poet could exclaim:

"This glorious hope revives,  
Our courage by the way;  
While each in expectation lives  
To see a better day."

Under the influence of this hope, the Christian is buoyed up to patiently endure all the afflictions of life—to suffer persecution and even death itself in order to gain eternal life and a glorious immortality. It was this, based upon the assurance of life and immortality brought to light by the resurrection of Christ," which caused the apostles and primitive Christians to suffer the privations, and persecutions, and death of martyrdom, they did! In the beautiful language of Pollok, under its influence, we

"Navigate the sea of life  
To gain the coast of bliss securely;"

and enter the heaven of eternal life and immortality.

J. R. H.

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### THE DUTCHMAN AND THE CIRCUIT-RIDER— AN ANECDOTE.

BRO. WRIGHT:—I concluded to send you another anecdote as follows: In the early settlement of the country, on the frontier, in the neighborhood of——the Methodist had a class, and place of preaching. There was a Dutchman belonged to the class, who had been sprinkled in his infancy; he had for some time been reading the New Testament, and became convinced that it was his duty to be immersed, and

when the preacher came round, he so expressed himself. But the preacher told him that sprinkling answered every purpose, and that was sufficient. So the Dutchman was put off. He, however, was not satisfied, and on the next round named it to the preacher again. The preacher said to him you have been baptized once and that is enough. The Dutchman replied :

“Ta say I was sprinkled, put I do not know it to be so, and if I tid, it ish no baptism, as te pook reads.”

But he was put off as before, The result was he declined attending class-meeting. After sometime had passed, the circuit-rider called to see the brother to urge him up. The Dutchman laid before the preacher his complaint, and said he wanted to be immersed, and they would not do it. The preacher in a long round tried to satisfy him with his sprinkling ; besides, said he, I dont like to go into the water, I am no water dog. The Dutchman at this appeared to be vexed, and said :

“ Vel, I reats in te goot pook, tat te goot man Jesus, when in tis world, went into te land of te Gadarenes, and met wita man tat was possessed py te tevils, he had a legion of tevils in him, and when he saw te man Jesus, he ran and worshipped him, and pesaught him to cast te tevils out ; so te goot man cast tem out. And ter was a great gang of hogs feeding on te side of te mountain, and te tevils pesaught te goot man to let tem go into te hogs, and so he tid ; and ta all ran town into te sea, and was trowned in te water ; and tem tevils was put to it to swim out, and ever since tat time it is a hard matter to get te tevil in to te water.”

Further conversation ceased and the preacher left. This is about the correct history of the case as related to me.

J. S. ALLEN.

BETHANY, Mo. Feb. 16, 1863.

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THE BELOVED DISCIPLE.

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Every reader of the New Testament has noticed that there

was one of the twelve disciples of our Saviour, JOHN, for whom he had a particular attachment, and whom he *loved* more than any of the others. This may seem singular and remarkable, when we consider the character of Jesus, as the Son of God and "God manifest in the flesh ; as we learn again and again, that "God is no respecter of persons." But it is easily explained, when we consider that our Savior was man as well as God—that he was *human*, and was susceptible of all the feelings and affections of our nature—made in all these respects like unto us, sin only excepted. Hence Paul says of him : "For we have not a high priest which cannot be touched with the *feeling* of our infirmities ; but *was in all points* tempted like as we are, yet *without sin.*" And again : "Wherefore *in all things* it behooved him to be *made like unto* his brethren, that he might be a merciful and faithful high priest," etc.

Dr. Channing in speaking of our Savior's character, says that it was made up of *contrasts*, a "distinction which, more than anything, forms a *perfect* character ;" or, "in other words, it was a union of excellencies which are not easily reconciled, which seem at first sight incongruous, but which, when blended and duly proportioned, constitute moral harmony, and attract, with equal power, love and veneration ; and that among these contrasts was "a universal philanthropy, and a *susceptibility of private attachments.*" And Harris speaks to the same import. when he says of his character : "Universal philanthropy did not impair his *sensibility* to the pleasures of *private* friendships and domestic intercourse." These views of the character of our Savior, will sufficiently explain his greater attachment for one of his disciples more than the others : and in reference to it, John is called "the disciple whom Jesus loved," to whom he accorded the privilege of "leaning on his breast" at the table—of laying his head on the bosom of the Savior—and who is also called, from the circumstance of that attachment of Jesus to him, "the beloved disciple."

But why, it may be inquired, did Jesus *love* John more than any of his other disciples ? As there must be some quality in a person, some trait or feature of the character, to pro-

duce love in others; what was there in the character of John that caused Jesus to love him more than any of the other disciples? It is easily explained. It was LOVE—it was the existence and manifestation of this great, this external principle, so pre-eminently in John, that caused Jesus to love him as he did. As “like produces like,” and as “God is love,” is himself the very embodiment of this great principle, and as Jesus was himself that God manifest in man, we can see the reason why he so *loved* John. And in the accounts we have of the character of this disciple, we see this principle shining out more than any almost other trait in it. When we read his writings, particularly his epistles, we find them every where imbued with *love*, breathing out, as it were, this great principle! We hear him saying: “Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.”—“We love him because he first loved us”—“And this commandment have we from him. That he who loveth God, love his brother also”—“For this is the love of God, that we keep his commandments: and his commandments are not grievous.”—“let us not love in word, neither in tongue [only]; but in deed, and in truth.” etc.

And so predominant was this attractive and amiable, this *divine* trait of love, in the character of John, history says of him, that when he had become very old, feeble from age and white-headed, he would go with his staff to the house of the Lord at Ephesus, where he lived, meet with the disciples of Christ and too old and feeble to preach to them, he would say: “Little children, *love* one another!” LOVE was his great theme until the sun of his life set in bright and golden glory; and from behind the hills of life, it still throws back the glorious beams of LOVE, in his writings, to lighten up and cheer the pathway of the Christian pilgrim to mansions in the skies!

And what a lesson have we taught us, in the case of John, whose name means “the grace, gift, or mercy of the Lord.” Would we have the love of God, who himself “is love”—who is a boundless sea, an infinite ocean of love? Then we *must*

*love*—must love God—must love the brethren. Would we have the love and favor of Jesus, the Son of God? Then we *must love*—must love him—must love his disciples. Would we be beloved?—then we must love, for “like begets like”—love begets love.

And we also have another lesson taught us by the case and example of John. We see that this peculiar and tender attachment of the Savior to his “beloved disciple,” seems never to have produced any *jealousy* in the others; and never do we see any exhibition of it on that account. “Perfect love casteth out fear.” They were too much filled with the divine and heaven born principle, in reference to their Divine Master and to each other, for jealousy ever to arise in their hearts. The only expression we ever hear in reference to him, in connection with that peculiar attachment of Jesus, was the question of Peter, “Lord, and what shall this man do?”—to which Jesus replied, “If I will that he tarry till I come, what is that to thee? follow thou me.”—Thus, banishing all jealousy of each other from our hearts, and every feeling of a revengeful, hateful, or discordant character, let us “see that we love one another with a pure heart fervently;” for,

“Love is the golden chain that binds  
The happy soul’s above;  
And he’s an heir of heav’n that finds  
His bosom glow with love?”

J. R. H.

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From the Gospel Echo.

TEMPERANCE.

BY JACOB BECK.

The lovers of whiskey and lager beer universally appeal to the fact, that our Savior made wine at the wedding in Gallilee, in justification of their perseverance in the use of intoxicating liquors. Their next strong hold is Paul’s direction to timothy:—“Take a little wine for thy stomach sake and thine often infirmities.” I will venture to say that every drunkard from

Main to Mexico is familiar with Paul's directions to Timothy about taking wine for the stomach's sake. Now, Reader, let us reason together: you will admit the Bible does not contradict itself. Well then, do you believe our Savior made and gave to the people to drink, that which they were positively commanded not to look at? Do you believe that Paul told Timothy to use that which he was commanded not to look at?

Now let us hear Solomon the wise man: *Well what does Solomon say? Hear him: "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."*

What! not allowed to look at it? No, Reader, not allowed to look at it; read the book of Proverbs and you will find it to be so, also the reason why not to look at it; and while hunting for it you may stumble on this passage:—"It is not for princes to drink strong drink." If you happen on it, I wish you to remember one thing—simply this: that princes are rulers, and that every voter in this country is a ruler. Solomon says there is a time for every purpose under the sun. There must be a time then to abstain from wine—that time according to the Bible is when it is red—when it gives its color in the cup—when it moves itself aright. When does wine move itself aright? Why, when it moves it foment. We have all seen cider fomenting, moving itself without any external aid, wine does the same thing; and where it foment—or moves itself—so far from being permitted to use it moderately, we are positively commanded *not to look at it*. And I will here remark, that the violation of this command has brought more distress upon the human family than the violation of any other commandment in the Bible. Now as to the kind of wine Paul told Timothy to use—was there no alcohol in it? *No, emphatically no.* And for the following reasons: Let us quote the whole passage: "Drink no longer water, but take a little wine for thy stomach sake and thine often infirmities. Now I assert the wine that Timothy used could be substituted for water, for the first part of the text says: "Drink no longer water," it is a well established fact

in physics that intoxicating liquors cannot be substituted for water; but the unfermented juice of the grape can be. Paul did not tell Timothy what kind of wine he should use,—but Paul tells us, in another place that Timothy was well acquainted with the Holy scriptures which were able to make him wise unto salvation; and we very reasonably conclude he was aware of the fact he was not allowed even to look at intoxicating wine. Will some of those who drink the juice of the corn as a substitute for the juice of the grape and quote Paul's admonition to Timothy in justification of the act, please have the goodness to carry out the first part of the text which says: "Drink no longer water." I cannot see why they object to the first part of the prescription and then become so tenacious about the second part. Will some of the lovers of the "Crier," explain to me through the columns of the Echo?

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From the Western Evangelist.

### LETTER FROM THOMAS THOMPSON.

NUMBER VII

SANTA CLARA, [Cal.] January 22, 1863.

BRO. STEVENSON:—As Mr. Briggs said in one of his public speeches that he would defend Methodism, or was set for its defence, and also stated that some person had told him that the Campbellites were born with *baptizo* in their mouths, I therefore concluded that my contemplated contrast, or the letter containing it, had better be addressed to him, and, if you are willing, I will make to him the following proposition in the heading of the contrast, which you may put as a heading to what I have already written. But here comes the heading.

REV. MR. BRIGGES—DEAR SIR:—As you have not condescended to notice the few lines I sent to you, dated the 26th November, 1862, and as you have sneeringly said that some person had told you that the Campbellites were born with *baptizo* in their mouths and also that you would defend the doctrine and discipline of the Methodist Church, and as I have

already written the first article, contrasting the Church of Christ with the Methodist Church, which will be published in the March number of the *Western Evangelist*. I now propose, if our editor is willing, to let you have line for line and word for word in our paper, that you may write in defence of Methodism, for what I write in contrasting the two systems as aforesaid, to be published in the *California Christian Advocate*. I expect to prosecute the contrast, let your course be what it may.

Yours, very respectfully.

THOMAS THOMPSON.

BROTHER STEVENSON:—As intimated in my last I will proceed to contrast Christianity, as found on the page of revelation, with Methodism as found in the Methodist discipline, and for this purpose, shall commence with the commencement of each institution, so that we may clearly comprehend their difference. The first Church of Christ was formed out of the one hundred and twenty disciples that assembled before the day of pentecost, and the three thousand on the day of pentecost added to them. We find their character and how they acted in the following words: "These all continued, with one accord, in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren." We also have the character of the three thousand added to them on the day of pentecost in the following words: "Now when they heard this they said unto Peter and the rest of the Apostles, men and brethren, what shall we do?" Then Peter said unto them, repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call; and with many other words did he testify and exhort, saying save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls, and they continued steadfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayer," etc. Now

reader, you will see, by looking at *Jeremiah xxxi: 31-35*, that the prophet fully described this church, built according to the new covenant—all knowing the Lord, from the least to the greatest—all having their sins remitted; and by looking at *Hebrews*, eighth chapter, commencing with the eighth verse to close of the chapter, you will see that Paul applies this prophecy to the new institution.

But we will next give you the rise of another institution under the name of Christianity, differing so widely from the above institution that no sensible, impartial man can see any family likeness between them, not even so much as there is between a monkey and a man. But we will proceed as follows:

1st. In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London who appeared deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thence forward they did every week, namely, every Thursday evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities."

2nd. "This was the rise of the United Society, first in Europe and then in America. Such a society is no other than a company of men, having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation," etc.

It might not be amiss to state who are the law-givers to the aforesaid two institutions. The Savior and his Apostles are the law-givers for his institution; while Mr. Wesley and the General Conference give laws for the Methodist Church. This last-named Church has done more harm to the Government of

the United States in bringing about the war, with all its awful consequences, than all other sects put together. It is guilty of the sin of jeopardizing, if not destroying, the best human government that the sun ever shone upon. It is not only anti-Scriptural, anti-Republican, anti-Democratic, but anti-American, in its institution and discipline. These are grave charges to bring against a professed religious institution but we pledge ourselves to make them all good in drawing the contemplated contrast between it and the Savior's institution. Let no good man suppose I am aiming or even thinking of him, who may have been imposed on and joined this institution, believing it to be a Church of God while it is the very reverse. In this article we shall only be able to commence our contrast.

Now, reader, let your mind go back to the history of these institutions, as given in the word of God and the Methodist discipline, and I ask, do you not understand that the one hundred and twenty were disciples, recognized as such by Peter; and do you not understand how Peter preached to the three thousand, and directed them by the word as dictated by the Holy Spirit; and how they obeyed this dictate of the Holy Spirit for the remission of sins, and were added to the hundred and twenty, thus forming the first Church of the new institution, three thousand one hundred and twenty in number? "These continued steadfastly in the Apostle's doctrine," etc. All had been baptized into Jesus Christ consequently had put him on, were members of his Church, built on the foundation of the Apostles and Prophets, Jesus Christ himself the chief corner stone, all saved from their sins.

Now let us contemplate Mr. Wesley's subjects, and his directions to them. "Eight or ten persons came to Mr. Wesley in London, who appeared deeply convinced of sin and earnestly groaning for redemption," etc. Now suppose Mr. Wesley had given to these eight or ten deeply convinced of sin the law of pardon promulgated by Peter under similar circumstances they could have done like Peter's subjects, gladly received it, been baptized, and, like the eunuch, went on their way rejoicing. But no; he either did not know this law of pardon, or was too

self-willed to give it to those so much in need of it, but directed them to take a course directed by human tradition, that makes void the word of God, and leaves their poor souls under condemnation, having a form but still seeking the power of godliness. This reminds me of what Paul saw when he said—“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.” This Methodist fable, instituted by Wesley, has stood more in the way of the advance of the Church of Jesus Christ; and done more to pervert the Scripture, than any other Protestant fable known to me. Its preachers are now doing as some did in the Saviour’s day; they will not enter Christ’s Church themselves nor will they suffer those who would enter it, if they can possibly prevent it. In the first place they sprinkle a little water on the head of all the infants that they have that privilege with, and then try to have them when grown up, believe they have been baptized. In this way they keep all they can dupe out of the Church. In the next place, they try to make people believe that sprinkling, or pouring, is baptism, and all that they can dupe in this way, are kept out of Christ’s Church on earth. No one that they can hinder will be born of water, have their body washed with pure water, or be buried with Christ in baptism. So you see these fable teachers are shutting the kingdom against men that otherwise would enter it. But let us look at what is required of persons in order to membership in fables or classes established by Wesley. It is as follows:

There is only one condition previously required of those who desire admission into these societies, a “desire to flee from the wrath to come, to be saved from their sins.” Mr. Wesley forgot to make a baby door, for even his one condition excludes them for ever; they cannot have it. But there are at least three conditions in order to gain admittance into Christ’s institution—Faith, Repentance and Baptism as well as Confession, Mr. Wesley’s subjects, with his one condition in his

society, trying to flee from the wrath to come, looking at this wrath hanging over their heads, still under condemnation and the guilt of sin, without any Scriptural direction how to make their escape from this awful state of sin and guilt; Mr. Wesley, or some of successors now directing them to pray, and joining with them in prayer, that God would pardon, and make a revelation of this pardon to them, (and all this contrary to, and in the face of God's law of pardon under this dispensation.) Now, I ask, cannot any impartial man see the difference between these two institutions as well as the individuals composing them, one instituted by Jesus Christ and his Apostles more than 1800 years ago—all the individuals composing it having Faith and Repentance, and all having been buried with Christ in baptism, put him on and risen with him to walk a new life, consequently pardoned, justified and saved from their former sins, continuing in the Apostle's doctrine, etc., while Mr. Wesley's institution was hatched in 1738, as you will see by looking into the discipline, its subjects under guilt and condemnation, having Mr. Wesley's form of godliness and still seeking its power.

THOMAS THOMPSON.

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### THE CALLING AND CHARACTER OF THE APOSTLE PETER.

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We are informed in the Bible, in reference to the designs of God, in the great affair of the salvation of man from sin, that he works things "according to the counsel of his own will;" and Paul says, that he "separated *him* from his mother's womb and called him by his favor, to reveal his Son in him, that he might preach him among the heathen." And Peter seems to have been *designed* by Christ, and perhaps called to be one of the twelve apostles, not only for the *office* he afterwards filled, of opening the kingdom of heaven to the Jews and Gentiles, but of being the chief of the apostles, and for *taking the lead* among them: as it was necessary for some one of the apostles to do this, and he seems to have been the best fitted of any

of them for this purpose. Hence Jesus appears, from the first calling of Peter, to have intended him for these things.

The moment he appeared before Jesus he gave him a new name: "Thou art Simon the son of Jonas; thou shalt be called *Cephas*, which is by interpretation, *A stone*." *Cephas* is a Syriac word, as the language of the Jew at the time of our Savior, had become mixed with the Syriac, and denotes the Greek word *Petros* (Peter), a stone or rock. Peter seems to have had no other name than *Simon son of Jonas* until Jesus gave him that of *Cephas* or *Peter*.—Barnes in his note on the passage (Math. xvi. 18,) "And I say also unto thee, that thou art Peter," says:

"Thou art a rock. Thou hast shown thyself firm, and fit for the work of *laying the foundation* of the church and laboring to rear it. \* \* \* \* Thou shalt be highly honored; thou shalt be first in making known the gospel to both Jews and Gentiles. \* \* \* \* Peter had thus the honor of laying the foundation of the church among both Jews and Gentiles."—Again in his notes on the passage first quoted, (John i. 42:) "The stone, or rock, is a symbol of firmness and steadiness of character: a trait in Peter's character after the ascension of Jesus that was very remarkable. Before the death of Jesus he was rash; headlong, variable; and it is one proof of the omniscience of Jesus that he saw that Peter would possess a character that would be expressed appropriately by the word *rock*. The word *Jona* is a Hebrew word, whose original signification is a *dove*. It may be that Jesus had respect to that when he gave Simon the name Peter. You now bear a name ["Simon son of Jonas"] emblematic of timidity and inconstancy. You shall be called by a name denoting firmness and constancy."

We can now see the reason why Jesus gave the name *Cephas*, or *rock*, to Peter at first sight, and before he had said or done any thing to elicit the appellation. We have the design of it disclosed, when Jesus, in consequence of Peter's confession, that he was the son of God, he told him that upon "*petra*," that rock, in allusion to the great truth he had confessed, draw-

ing an *illustration* from Peter's name, he would build his Church. The promise Jesus then made to Peter of the *keys*, which in families were the badge of the chief office of the household, was illustrative of authority conferred upon him of *opening his kingdom*.

There are several other circumstances connected with the history and character of Peter which are illustrative of these things which we have been discussing. Paul "went up to Jerusalem to see Peter"—made a special visit to him among the other apostles—"and abode with him fifteen days;" and says that "the gospel of the uncircumcision was committed unto himself, as that of the circumcision was to Peter."

In the miraculous draught of fishes, figurative of the gathering of the people of the nations in the Church, when Peter, with his associates, James and John, forsook all and followed Jesus, it will be remarked that he entered the bark of Peter in preference to those of the others: it was Peter whom he ordered to let down his net for a draught: and to him that he said, "Fear not: henceforth thou shalt catch men;" that is, shalt be a *fisher of men*. From that time we always find Peter spoken of as the first and as acting in the lead of the other disciples. After his resurrection Jesus appeared unto Peter first of all the apostles; and to him the charge was given by him to strengthen and confirm his brethren; and the charge, after interrogating him three times whether he loved him better than all these, to feed his lambs. After the ascension of Christ, and before the day of Pentecost, we find Peter taking the lead in the election of Matthias as an apostle to fill the place of Judas—in opening the kingdom of Christ to the Jews, (Acts ii. 14—40, by a special commission in Matth. xvi. 19) and then to the Gentiles, (Acts x chap. compared with xv. 7,)—in rebuking Ananias and Sapphira, (Acts v. 1—10,)—and in the council at Jerusalem, (Acts xv. 7, etc.)

But there is nothing in all this, that gives the least shadow of countenance to the Romish assumption that the church was built upon Peter; that he was the *vicar* of Christ on earth, and that Popes of Rome were and are his *successors*! They

claim *infallibility*, and we find Peter *denying* his Lord before he was crucified; and after having opened the kingdom of Christ to Jews and Gentiles, *dissembling*, as Paul says (Gal. ii 11—14,) “to be blamed,” and “walked not uprightly according to the truth of the gospel.” So far from being the successor of Peter, the Pope of Rome is just what Paul said he was to be: “that *man of sin*,” that was to “*oppose and exalt himself above all that was called God, or worshipped as God*”—“*sitting in the temple of God*,” usurping the place of God in the Church of which the Jewish temple was the *type*—and the author and promoter of the “*mystery of iniquity*.” Instead of being the head of the Church of Christ he is the head of the *scarlet* colored beast that John saw in the Revelation, “*full of the names of blasphemy*,” with the women clothed in purple and scarlet sitting upon it, “*having a golden cup in her hand full of abomination and filthiness of her fornication*,” and upon her forehead the name, “*mystery, RABYLON the GREAT, the MOTHER of HARLOTS and ABOMINATIONS of the earth*.”

J. R. H.

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## BIBLICAL CRITICISM. NO. XII.

### THE APPOLLYON AND ABADDON OF THE APOCALYPSE.

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And they had a King over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name appollyon.—Rev. ix. 11.

According to the generally received interpretation of this passage, these two names are made to mean the *Devil*. But if this is the real meaning of them it is strange that we never find these appellations given to the Devil, any where else in the Bible, while Satan, Serpent, etc. are frequently met with. This should throw suspicion over this interpretation of the passage. Now the meaning of these two names is the same—the Hebrew *Abaddon* and the Greek *Apollyon*, each meaning Destroyer in these languages. Croly, in his “*New interpretation of the Apocalypse*,” has very satisfactorily shown that the whole of this chapter (Rev. ix. chap.) is devoted to

predictions of the (old) French Revolution. John, writing under the influence of the Spirit of inspiration, gives, first, the overthrow of the Bourbons, the reigning king and queen of France. Then the change of the kingdom into a Republic. Then he goes on to describe the French soldiery, and their successive changes; until at length he comes to the Empire, when we find the "king over them," in the person of (old) Napoleon Buonapart. "whose name," says Croly, is the very synonym of *destruction*; for the loss of human life, during his wars for the subjugation of Europe, and the amount of misery and suffering entailed, are almost incalculable! Buonapart was evidently the Abaddon and the Apollyon, the *Destroyer* here predicted.—The expression, "angel [messenger] of the bottomles pit," is probably what has caused these two terms to be applied to the Devil. It is an illusion to letting loose the infernal powers by the evils of war, despotism, etc.—when.

"France got drunk on blood to vomit crime."

The poet Byron, in his Ode on Buonapart, has well said that,

"He strewed the earth with human bones."

A criticism on this passage may be thought superfluous and unnecessary; but we will see its use, when we consider the importance of understanding correctly every word and sentence of the Bible; and particularly the correct interpretation of *prophecy*; as "the testimony of Jesus is the Spirit of prophecy;" and that every fulfillment confirms the truth of the Christian religion.

J. R. H.

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Written for the Christian Pioneer.

### THE HOME I LONG FOR.

"I long, oh, I long for the land that's pure and blest,  
Where the wicked cease from troubling and the weary are at rest,  
Where no stormy clouds arise to hinder the sons blest light,  
And the morning dawns forever all beauties and bright.

Where God so kind and holy sits on his radiant throne,  
Amidst the dazzling beauties of heaven's high arched dome,  
And looks on all around Him with a heavenly smite of love,  
Which cheers the hearts all happy in this blessed home above,

Where the Savior clothed in majesty sits at God right hand,  
 "The Chief among ten thousand and the lowliest in the band,"  
 And the redeemed of earth chant his praises as they sing,  
 The songs of love triumphant till the vaults of heaven ring.

Where there'll be no sin or sorrow, and grief no place obtains  
 But joy and bliss immortal forever reigns,  
 Where faith gives place to sight and hope is made complete,  
 With a crown of radiant glory which the ransomed then shall meet

Where the friends who loved on earth shall meet to part no more,  
 But will be forever happy on the pure and golden shore,  
 And we strike glad hands all joyous and join the heavenly lay,  
 And dwell with God and angels through a cloudless endless day."

J. F. M. P.

SWACHWINE III. Oct. 24, 1862.

For the Christian Pioneer.

### JAMES TAYLOR'S REPLY TO J. R. HOWARD ON METHODISTIC SANCTIFICATION.

Mr. D. T. WRIGHT—*Editor &c.*: I have received two numbers of your Magazine, the first, contains a reply to my "objections" or "crooked questions" by J. R. Howard, and the last a *sweet spirited* article from *Jacob Creath!* which I may attend to as it deserves in due time.\*

Mr. H. manifests in his reply a much greater amount of good nature than good logic. He says he seldom writes on any subject, and *particularly* on the subject of religion, without first fully investigating it—then if he has done so in this instance, I conclude he is incapable of understanding it. He says he has been acquainted with the tenents of the M. E. Church, and

\* This article is already to hand, but the controversy is becoming too personal to be continued. Each one has had a say, and that ought to be sufficient—Mr. Taylor opened and bro. Creath closed. The first round is mild to what the second might be; and as the substance of the matter has, we presume, been discussed sufficiently in the Evangelist, there can be no real necessity for continuing it in the Pioneer. Mr. Taylor's article in reply to bro. Howard on Methodistic sanctification, is respectful in its tone and devoted to the defence of the doctrine of his church, and we cheerfully publish it in accordance with our terms.

D. T. W.

that has always been his understanding of the doctrine of sanctification as held by Methodists. And says further, it is that of people generally, including Methodist members who are striving to become sanctified,—and then to prove it, quotes Wesley's little work on Christian Perfection—"A Christian is so perfect as *not to commit sin.*" Well, does this prove that he cannot fall. I think not.—Does he find in Wesley's, or the writings of any other Methodist, this sentiment expressed? I defy him or any other man to produce it. If he could, have done so, he would have produced the passage.—but he says this has been always his understanding of the matter, and this is the best proof he can give to establish his statements that Methodists believe in a state of perfection that renders them incapable of sinning. Then Mr. H. proceeds to argue the case as follows—"Now I think you will be forced to admit that before a christian can do this he must become incapable of sinning." You might as well say that all men who do not commit murder, on account of their moral training, are incapable of committing murder—for as you argue, "you must take away his capability of sinning before he can become so far perfect as not to commit sin, for as long as the capability of sinning exists, the liability must too," exactly so; but does this prove that the Methodists believe that a state of perfection is attainable which renders them "incapable of sinning?" Does this capability and liability to sin prove that the christian does commit sin? I answer no, and as you fail to bring proof from Methodist authors, I will give you the views of two of our standard writers, viz: Watson and Wesley:—"It has been urged, that this state of entire sanctification supposes future *impeccability.* Certainly not, for if angels and our first parents fell when in a state of immaculate sanctity, the renovated man cannot be placed, by his entire deliverance from inward sin, out of the reach of danger. "Watson's Institutes" Vol. 2d, page 455, near the bottom—again: Wesley's Christian Perfection, page 132-230 "Can they fall from it? Answer, I am assured they can. Matter of fact puts this beyond dispute. We are surrounded with instances of those who lately experienced all

that I mean by Perfection—they had both the fruit of the Spirit and the witness, but they have now lost both. There is no such height or strength of holiness as it is impossible to fall from." Also on page 167, you will find the same sentiment expressed. Now sir, I suppose this question is settled.

And now, sir, so far as the term sanctification is concerned, I agree with you, that it does not necessarily express the state of christian perfection, such as the Methodists hold. Hence they use the terms, entire sanctification—*wholy sanctified*; you say it means set apart, etc. Well this is what the Methodists hold—according to Paul in Rom: 12th 1-2' verses "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice holy acceptable to God," etc. Here is a *consecration*, a setting apart, called for on the part of *Christians*. You say all christians are sanctified. Well, suppose they are? are they *wholy sanctified*? if so what did St. Paul mean when he said to the Corinthians, 2 Cor. 7th chap. 1st verse: "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God." I presume they were not *wholy sanctified*. And again 1st Thess. 5th. chap. 13th verse, "And the very God of peace *sanctify you wholy*, and may your *whole spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." "He that comitteth sin is of the devil." John 1st general. Epist. 3 chap. 8 verse. And every man that hath this hope in him purifieth himself even as he is pure, 3rd verse, same epistle 1st chap. 6, 7, verse—Then look at the 2nd Epistle general of Peter, 1st chapter from the 4th to the 11th inclusive, and you will see described a state of entire freedom from sin; in verse 4th—and the 9th describes one fallen from that state—your notion that I was in a hurry to get out of the 6th chapter of Romans is rather amusing, and your running the whole subject into the water, is so characteristic, as to excite no surprise. I presume you will not again charge me with desiring to avoid proof and argument. You refer to my remarks on the topic—the Bible the Christian's only "Creed Book" etc. and ask "And has it come to this,

that men will exalt their creeds above the Bible? Did you understand me to exalt creeds above the Bible? Certainly you know better. I mean that there is no Human Creed so faulty as the Bible according to the representation of your agent of the "Bible Union," having 24000 errors in the translation—I however do not believe that there are any dangerous errors in the present version. Nor do I believe that any human creed in the world will begin to compare with the Bible. Neither can you find in any religious denomination of Christians any man of common intelligence, who exalts his creed above the Bible but merely a declaration public of what he believes the Bible to teach. He says by his creed or expression of his views that he does not believe in Universalism, Deism, Arianism nor Campbellism! especially Baptism to obtain remission of sins, etc.

A few years ago every sermon of your preachers almost, had the Bible as the only creed book. But after the New Version became so necessary for the continued success of the wonderful reformation! then a great change came over these great preachers, and the Bible which was so perfect a creed book suddenly became very imperfect, and even had 24000 errors in it—but when it became apparent the object of the movement was not likely to be realized, because Dr. Conant had retained the "*Sectarian Name Baptist after John the Immerser,*" and the Reformers had generally dropped the Society, Bible Union and other Revision Associations, and refused to have any thing more to do with them, why forsooth, it seemed quite convenient to get back to the good old ground that the Bible is a very good old book after all, with all its errors, etc. This must close up my remarks in answer to the production of Bro. Howard.

Yours truly, J. TAYLOR.

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### BANEFUL EFFECTS OF NOVEL READING—BOOKS FOR THE YOUNG.

There have been a good many books written and published for young persons and children of an interesting and edifying

character, which we intend noticing and commending from time to time, as we have space and opportunity for doing so; and which, while frequently as interesting, are far better than novels, tales, and the cheap and trashy literature of the day, with which the country has been flooded. In fact, we regard *novel reading* as of the most deleterious character of any other to the mind, particularly to the minds of the young—unless we except the exciting narratives of the lives of highway-men and robbers, which exert, if any difference, a worse influence. Such is the natural depravity and corruption of the human mind and heart that a morbid appetite for such trash is easily created; and there are publishers and venders of books and periodicals, always ready for the sake of *money*, not which itself, but “the love of money is the root of all evil,” said the apostle Paul; and it is just as true now as it was then in his day. Novel reading may be truly and properly called, the *dissipation* of the mind, and has the same effects upon it that intoxicating drinks have upon the body. Indeed, a confirmed novel reader is just as bad in that respect as a confirmed drunkard, in reference to such drinks.

HAWES, in his excellent “Lectures to Young Men,” a little work the reading of which we cannot too highly commend, says, in connection with this subject: “Here, if I mistake not, is an evil of great magnitude. We are at the present day, flooded with miscellany; over run with light fugitive publications; which so engage the time and attention of people, they have no leisure, and in many cases, no disposition to read any thing else. Works of solid thought and substantial merit are disrelished and thrown away, as dry and uninteresting; while a constant insatiable demand is made for what is light and superficial. Let every man who would not form the worst mental habits, and deprive himself of all real advantage from reading, guard most assiduously against this vicious taste. The evils of it, both to the heart and the intellect, are incalculable. It prevents all deep *moral feeling*, and all improvement in useful knowledge.—These remarks apply in all their force to the reading of *novels*. I will

not take it upon me to say, that there is not, here and there, a single volume to be found in this class of writings, which it may be safe and profitable to read. But where there is one of this character, there are hundreds and thousands of a directly opposite tendency ; and to make a proper selection in the midst of so much trash and poison, is so difficult a matter, especially to young and inexperienced persons, that he acts wisest, in my opinion, who inscribes upon this whole class of books, *touch not, taste not, handle not*. This is not the place to go into the discussion of this subject. Let any man however, examine it in the light of sober reason, and I am persuaded, he will adopt the conclusion, that a very small portion of time should suffice for the reading of novels. Many of them are decidedly bad in their character ; many more are useless and insipid ; and even the least of them, I fear, are fraught with a mischief which is a full counterbalance to any good effects they may produce. I object to novels, not more on account of the immoral tendency of many of them, than on account of the pernicious effects they produce upon the intellect and taste of their readers. A mind, under the genuine influence of novel reading, shrinks from every task that requires close thought and patient attention. An insuperable aversion is created to all serious, solid reading, and a taste formed, which, while it rejects truth and reality, as dull and uninteresting, can be satisfied with nothing but the high wrought creations of fiction. No habitual reader of novels can love the Bible, or love any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth ; with the sober realities that demand his attention, as an accountable subject of God's government. If then, you would not worse than waste your time and talents ; if you would not enfeeble your minds and impress on your hearts light and frivolous character, and by forming false views of life, prepare yourselves for disappointment and sorrow in the end, let the class of writings, now under consideration, have but a very small portion of your atten-

tion. *The less the better.* No man, certainly, needs to be so burdened with life as to squander it away in pouring over the dreams of fiction. Other and more serious matters demand our attention, and from the great number of useful books which abound at the present day; it surely cannot be difficult to make a selection that will much more profitably occupy our leisure hours than those, which call us away from the scenes of real life, to dwell in a region of chimeras."

All this is most true and just, and worthy the attention of every reader, particularly the *young*, whom we have chiefly in view, in these extracts and remarks, which we have been making. While there are so many books of History, Biography, Travels, Voyages, etc. equally as interesting and exciting as novels, and far more instructive, time should never be squandered in reading works of fiction.

J. R. H.

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#### A WORD FOR THE BELIEVING PENITENT SINNER.

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Why is it that people cannot understand and obey the gospel as readily and as easily now, as in the days of the apostles? Friendly sinner, who have been down upon your knees before the mourner's bench, and there with all the fervency of your soul desiring to be a christian, did you ever think of this? You know, yes, you know in your heart that you are not acting the hypocrit,—you would not for ten thousand such worlds as this, act so wickedly and blasphemously as to come there and let on that you wanted to be a christian, and bow before the preacher and the brethren and sisters there with him, and ask them to pray the Lord for you, that you may become a christian, and at the same time have no intention or wish to become one. No, my dear friend, you are in earnest in this matter, and the Lord knows you are, and he is willing, and not only willing, but anxiously desiring you to become a christian. He has died for you, he has shed his blood for the remission of your sins, and he wants to forgive you, and to encourage and com-

fort you by the consolations of his grace ; but it must be done in his way—upon his terms,—and not upon the terms of these blind guides and teachers, who have made void his word by their teachings and traditions, and have thereby deceived you—turned you from the right ways of the Lord. There was nothing of this sort in the days of the apostles. Wherever they went, or any of the preachers in that day, whether inspired or uninspired, and the people believed that Jesus Christ was the Son of God, there was no further difficulty in the way, they were immediately admitted to the privileges of the gospel—were baptized for the remission of their sins, and rejoiced in the Savior. Read the book of the Acts of the apostles through carefully and see for yourself. This is the only part,—only book in the Bible, that tells of the conversion of poor sinners like yourself under the Christian dispensation, or rather under the reign of Christ. It is an overwhelmingly interesting book to you. God is no respecter of persons. He is as willing to-day to receive you as he was to receive a single one of them. This great ado over you, to have the Lord have mercy on you, when you are praying with all your might, and weeping enough over your sins to break your heart, under the impression that God is not yet willing to receive you, and that you must still pray on, and beg him and agonize before him till he becomes willing, is a most awfully wicked business. God will hold such men to a fearful account in this matter,—shutting the kingdom of the Savior against poor penitent and heart-broken sinners who would enter and find rest to their souls but cannot for them. These men and their teachings make God a respecter of persons, partial in his dealings, admitting hundreds to the privileges of the gospel upon hearing a single discourse from some one of the first preachers, while he will not admit you, who have perhaps ten fold more knowledge of the Bible than many of them had, and desire as much to obey Christ as they did. But God is not a respecter of persons, but in every nation, and in every age, while the Savior reigns, he that fears him and works righteousness, that is does what the Lord through his holy apostles and prophets has

taught he should do—not what these men nor their systems teach, but what the Lord has taught, will be accepted. Then be not discouraged, the Savior is willing to receive you, but remember it is upon his terms, the same upon which he received those on pentecost, at Samaria, Philippi, Corinth, etc. He anxiously watches all your movements, your troubles and your sorrows; not a tear has been shed, nor a sigh drawn from your poor penitent heart, nor a single wish or desire have you had, but Jesus knows it. Oh, arise and go without delay to some one of his disciples, and tell him that you believe in your heart that Jesus is the Christ, the Son of the living God, and that you have come to confess him with your mouth, and to be baptized in his name for the remission of your sins. Do this, and then continue in the doctrine of the apostles, thus keeping the commandments of the Savior, and so be faithful till death, and none this side of the throne of God and the Lamb, are safer than you will be. May God help you to understand your duty, and enable you to go forward and do it.

D. T. W.

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“AM I MY BROTHER'S KEEPER?”

Thus spake Cain, in answer to the Lord's inquiry about where his brother was. This was a wicked and insolent answer, and was characteristic of that murderous heart from which it sprung, for it is out of the abundance of the heart the mouth speaketh. How many brethren are there in the congregation now, who by their actions, which speak louder and more correctly than words, give the same answer? It is well to call attention to such things lest they may be forgotten, and more especially so at such times as these. All that is written in the scriptures, demands our careful consideration; it is written for our instruction that we may be perfect, thoroughly furnished unto every good work. And this answer of Cain was beyond doubt written for our special admonition, lest we forget and neglect the welfare of our brother. We are our brother's keeper, and the Lord will demand of us an answer as he did of Cain, in reference to this trust. We are made to the ex-

tent of our capacity and ability responsible for our brother ; and if through our neglect of him, he wander off from the fold of Christ and fall unto the hands of the evil one and perish, we will be held accountable for it. His blood will be required at our hands. Christ has constituted us an agency for the salvation one of another, and by our faithfulness in this trust, we shall save not only ourselves but also all those we hear us—who are influenced through what we may say and do, to obey the truth. The great remedial system for the salvation of our race, is not entrusted to any other order of beings and intelligences than ourselves—human beings, all of the same origin, having one common ancestry as to our flesh, and God as the Father of our spirits. The weal or the woe of humanity depends upon the faithfulness of the church, and as one of that body, my brother, most solemn and weighty responsibilities rest upon you. Remember the answer that Cain gave his Lord, and see to it that you do not neglect any means within your power to save your brother. Is he wayward and obstinate, speak kindly to him ; is he inclined to this world and its cares, admonish him in love ; is he absent like Thomas at the meeting of the brethren, tell him of the Savior ; is he growing cold and luke-warm, stimulate him to diligence by the glorious promises of the gospel and the happy destiny awaiting the finally faithful ; is he offended, use all the means in your power to reconcile him ; has he fallen into sin, look after him and persuade him to come back, and you will save his soul from death ; is he disheartened and ready to give up, tell him of Jesus, of his struggles in the garden of Gethsemane, and of his suffering and death, who for the joy set before him, endured the cross and despised the shame and is now set down at the right hand of God ; tell him of that glorious company that shall stand before God and the Lamb, and the grand inquiry that shall be made, as to “ who are these and whence came they ? ” and the answer that shall be given, “ these are they that have come up through great tribulations and washed their robes and made them white in the blood of the Lamb ; ” tell him it is the Lord's will that he shall be in that company ;

tell him to take courage and look up; the journey is short and we shall be there; remind him of the innumerable interests and anxieties manifested and felt for him, by all the good and the great in both worlds, and that angels stand ready to bear him away from this world of trial to the paradise of God as soon as the journey is ended; take him by the hand and speak kindly to him, let him feel that you are interested in his welfare, and you will be prepared to give a different answer to that of Cain.

D. T. W.

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### CONCLUSION OF VOLUME SECOND.

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The *conclusion* of the volume of a periodical, like the end of a year, is suggestive of many useful, profitable and monitory reflections. If not the end of a calendar year, it is that generally of the volume of a periodical; and includes the four seasons, in some way or other. When we look back at the past; through all the intervening months that have gone by since the volume commenced; how many scenes of varied character does it present to us, through which we have passed ourselves and other scenes through which others have gone! How many hopes have been born, and how many others that animated the bosom and urged men along, have died without fruition, and left disconsolate those who entertained them;—while how few comparatively, have been realized! How many fears that were anticipated, have proven groundless, and left the entertainer of them relieved from their oppressive weight; while how many others have been painfully realized, and brought grief, and sorrow, and desolation, to the human heart! Human life is a checkered scene of hope and fear, of joy and sorrow, of gladness and grief, of happiness and misery!—all soon passing away and gone! like *man* himself, the subject of all these emotions of the mind! All is uncertain—all is evanescent—all is varying—all is fleeting and transitory! *Change*, passing away, is written upon every thing human and earthly! In the language of a poet,

“There is nothing true but heaven.”

By the passing away of the revolving year, with its varying seasons, we are reminded of the rapid flight of time, and the transitory life of man! Like the year it has its season: the *spring* of child-hood and youth; the *summer* of maturity and man-hood; the *autumn* of middle age and its declination; and the *winter* of old age and decrepitude. Time waits not, tarries not, stops not; but ever moves along with silent but rapid tread! How well has a poet said:

“Time, like an ever-rolling stream,  
Bears all our hopes away!  
They die like a forgotten dream,  
Just at the dawn of day!”

Since we began the volume of the *Pioneer*, which we are now closing, how many *changes* have come over men and things, in our beloved country, and this changeable and uncertain world! How many thousands of hearts, that beat high with hope and exultation, have ceased their throbbings forever; and now lie cold and silent in the grave, often far away from home and its loved ones, and among strangers! Many of these have “gone beyond that bourne from which no traveler returns,” to try the realities of another, and unseen, and eternal world, *unprepared* for a happy eternity! What an awful account will all such have to render, when they appear before “the Judge of all the earth,” who, while he will do right will “render to all according to their deeds,”—to them who “by patient continuance in well doing, seek for glory, honor and immortality, eternal life; but unto them who are contentious, and do not obey the truth, but obey unrighteousness, *indignation* and *wrath*, *tribulation* and *anguish*, upon every soul of man that doeth evil!”

In bringing the second volume of the *Christian Pioneer* to a close, we do so with the consoling reflection, that in the conducting and management of it, as far as we have been individually concerned, in the editorial department, and in writing for its columns, we have done the best we could, under all the circumstances by which we have been surrounded. With the experience we have, in conducting the preceding volumes of

the *Pioneer*, we could no doubt have done better than we have ; but the benefits of that is something denied to man until too late for it to avail him any thing in the past. All that the Editor can do, in reference to it, is in the future to avoid such things as should be let alone, and, on the other hand, to adopt such as may have been, found to be beneficial ; taking as our infallible guide the inspired word of God, in following the guidance of which, if we do so arightly, we cannot err. This we have always endeavored to do ; and shall continue to do, in all our future labors for the great cause, in which we are, and have been engaged ; and in which we expect to spend and be spent.

We now bid our readers "good night," hoping that they will be prepared to bear us company through the next volume—to "rise" with us in the morning, to "break-fast" with us—to continue the mataphor—to "dine" and "sup" with us; and we promise them the best "bill of [literary and religious] fare," the we are capable of preparing, for their mental, moral, and religious "appetites," And may they all believe and obey the Gospel of our Lord Jesus Christ ; and so persevere in living the Christian life, that they may be saved eternally in Heaven ! And to God and the Lamb be glory, honor and dominion forever and forever, in a world without end !

J. R. H.

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RELIGIOUS NEWS.

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**BRO. WRIGHT :** I closed a meeting a few days ago at Miller's landing, on the Missouri river, with 17 additions—16 by confession and baptism. Bro. S. C. Humphrey, of Illinois, was with me, and added greatly to the interest and success of the meeting. Your bro.

B. H. SMITH.

St. Louis, Mo., April 6, 1863.

Bro. Martin Peterson had quite an interesting meeting at the Church near his residence, on the second Lord's day in April, at

which there were some 13 additions, mostly by confession and baptism. The particulars of this meeting were to have been furnished us for the present number of the Pioneer, but as we have not received them, we state the substance of what we know respecting it.

Bro. Peterson, in company with some 20 or 30, and possibly more, members of the Christian Church, and a number of others of our most choice citizens, have left, during the last month for California. We hope they may have a safe and pleasant journey to their destined home on the Pacific. We think it is the intention of bro. Peterson, and perhaps most of these brethren with him, to stop in Amador county. And we hope the Lord will make him as useful in preaching the word in California as he has been with us. He is an able, true, faithful and safe brother, and worthy of all confidence, and as such we commend him to the brethren in California.

We learn from one of the brethren with him, that it is the intention to break the loaf every Lord's day, during their journey across the plains, and also to have bro Peterson to preach for them.

D. T. W.

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### A WORD TO OUR SUBSCRIBERS.

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This number of the Pioneer closes the second volume. Brethren, to how many of you shall we send the third? It is our wish for you all to continue. Will you do so? Shall we hear from you soon? The distracted and unsettled condition of our country—the continual changes taking place among the people, are such as forbid our sending out the paper without payment in advance. We continued to send the Pioneer to a few of the subscribers to the first volume, and some of them have not yet paid us; and what is still worse, now and then, we hear that such and such a one has moved away—perhaps left before the first volume was out—and that our paper has been taken out of the office ever since, by one and another of his neighbors, without letting us know any-

thing about it! Such is the carelessness of some people, that we must demand the pay in advance, and we are sure you will not blame us for it. Sixty cents is all we ask for the third volume,—a very small sum which any one can raise. Will each of you only make an effort to get us another subscriber? you will on an average, be as sure to succeed as you make the effort; that is, collectively, you will increase our subscription to twice the size it is at present. True, every one may not get a new subscriber, but then some may get two, and some may get half a dozen, and others may, perhaps, get a good many more than that; so, that on an average, there will, at least, be an additional subscriber obtained for each one at present. But without an effort, this is certain not to be the case; no one can tell what he can do till he makes an effort. Let each subscriber, then, make an effort and see what he can do. Labor in this way, is not lost; you are honestly trying to spread a knowledge of the truth. You are trying to turn your neighbors from the error of their way; you are trying to enlighten their understanding of the word of God; in short, you are laboring for the Lord, trying to increase his dominion, and what if you do not receive any earthly remuneration, is not the consciousness of so noble and God-like a work, itself, a sufficient reward; is it not enough to stimulate you to make an effort? God sees not as man sees, he rewards according to real merit, and you may, by your diligence in trying to extend the circulation of a good paper, possess as much merit before God, as the editor himself. Remember the widow's two mites, that it was more valuable before God, and gave her actually more merit in his sight, than any of the nobles and wealthy possessed for the abundance they cast in. Then be not backward in trying to obtain subscribers for the Pioneer. If, by the blessing of God it shall accomplish any good, you will have an interest in that good; you will sow the good seed that will mature and bring forth fruit to the glory of God, long after you shall have gone home to rest. As editors, we are only co-laborers with you in the work of the Lord. Shall we work together?

D. T. W.

## KENTUCKY UNIVERSITY.

This University located at Harrodsburg, Ky., is one of the best educational institutions among the brethren, and will compare favorably with any in the West. Its President, R. Milligan, and Vice President R. Richardson, both formerly Professors in Bethany College, Va., have, during our national troubles thus far, succeeded most happily in managing the students under their charge; so much so indeed, that, judging from the prosperous condition of the University, the large attendance of students, &c. one would be almost led to the supposition that they were not actually aware that our country is overwhelmed with trouble. Such an unabated interest in the school by the students and its patrons, is the very highest recommendation of its President and Professors, as educators. The following extract, however, which we make, touching this matter, from a private letter written us by bro. Milligan, explains the secret of success in a few words. He says; "We are quietly, though earnestly and laboriously, attending to our own business as educators. This is our settled policy; and with God's blessing, nothing shall divert us from it," In the conclusion of the same letter, bro. Milligan says "If the brethren of Missouri will send us a number of good students at the beginning of next Session, (September the 15th,) we will endeavor to do for them and by them all that is possible."

We hope the brethren of Missouri will do so. Terms, &c. will appear on the cover of our next number.

D. T. W.

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A TRACT ON PRAYER.

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From a private letter from bro. R. Milligan, President of Kentucky University, we make the following extract and invite the attention of our readers to it:

"I have recently been strongly urged, by several of our most thoughtful and influential brethren, to revise, enlarge, and republish in the form of a Tract, seven Articles on Prayer, written for the Millennial Harbinger in 1857—8; and after some consideration, I have concluded to do so. My object is,

1. To produce, if possible, a more humble and prayerful spirit among our own brethren.

2. To correct certain prevalent errors, and sectarian prejudices.

3. To make something, be it ever so little, for the A. C. Missionary Society. To its use all the proceeds beyond the mere cost of the publication will be appropriated.

As I have resolved on making the publication, I would like to give it as wide a circulation as possible ; and I will therefore be obliged for any influence that you may think proper to exert for the purpose of having it widely circulated among the brethren in Missouri."

We are gratified to learn that bro. Milligan is going to have these valuable essays republished in the form of a Tract, suitable for general circulation among the people ; and we hope the brethren generally will purchase a copy and give it a thorough perusal. As soon as we learn that it is published and ready for distribution, we will give notice of it through the Pioneer, terms &c. D. T. W.

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### MARRIED

At the residence of Eld. Martin Peterson, in Grundy County, Mo. on the eveing of the 19th of April, 1863, by Eld. D. T. Wright. Mr. Uriah F. Elledge and Miss Lorena J. Peterson.

Also, in Church, at this place, immediately after services and before the congregation was dismissed, on Lord's day, the 15th of March, 1863, by Eld. D. T. Wright, Dr. F. F. Carez and Mrs Nancy Nordyke.

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### OBITUARIES.

DEPARTED this life on the 19th day of March 1863, after an illness of several weeks of Typhoid fever Mrs. PARLEE JACOBS, consort of John Jacobs, and daughter of Robert M. and Louisa Sharp, of Sullivan county, Mo.

The deceased was a member of the Church of Christ at Lindley, and died in full faith and assurance of a home and an inheritance with the saints in light, where all is health and happiness forever. She was conscious of her death several days before she died, during which time she conversed freely in reference to the future and the happiness of the Christian, giving the fullest evidence possible at such a time, of strong faith in Christ and an unshaken confidence in his promises. It may well be said of her : "Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them." She leaves a husband and two little children, together with a distressed and almost heart-broken mother, little brothers and sisters, and a large circle of relatives and friends, to lament her death.

After her decease, her dear father, **ROBERT M. SHARP**, who had been sick for some time previous, with the same disease, Typhoid fever, continuing to grow worse, departed this life on thursday the 26th day of the same month, (March 1863), and closed his eyes in death—fell asleep in Christ, and now rests with his dear children who went before him, in the paradise of God, in that heaven of rest where disease, sickness and death, are felt and feared no more. Bro. Sharp was a member, and also an elder in the Church of Christ at Lindley, and at the last meeting he was able to attend, before he was confined to his bed, he officiated as deacon, in waiting upon the brethren and sisters while breaking the loaf. He soon afterwards took his bed, and now sleeps that long sleep of death! When he awakes, he will come forth clad in the habiliments of immortality—in a glorious body like that of the Savior. We knew him long and loved him much, but he is gone to that home for which he sighed and often prayed, to receive the reward of his earthly toils in the kingdom of Christ! He leaves a christian wife with several little children, and many relatives and friends to mourn his death.

The hand of affliction has fallen heavily upon this christian family. A malignant form of Typhoid fever broke out in the family which was large, and at one time, every one, with perhaps a single exception only, were sick, and dangerously sick. The physician, thinking there might possibly be some local cause for it, had the family separated, taking brother Sharp and some of the children to his own house, about four miles distant, and another part of the family were provided for with a relative, some four or five miles distant also, while sister Sharp, with her now deceased daughter, Parlee, and some of the children were waited upon still at the old homestead—the family residence; and there sister Jacobs died, while brother Sharp died at Dr. Burns', some four miles distant, as we said. Sister sharp had recovered sufficiently to be able after the death of her daughter, Parlee, to be conveyed to where her husband, bro. Sharp, was, there to see him too breathe his last. Sister Sharp remarked to me only a few days before her daughter, Parlee, died, and while I was trying to comfort her in her distress: "Bro. Wright, you know nothing about trouble?" How true indeed did she speak! When I looked at all her family prostrate,—that several had been taken away before, and only a month or so back, a lovely and christian daughter of sixteen, had been taken from her, and while she sat propped up in the bed, for she was then very weak,—and not knowing at what moment a messenger might arrive to announce the death of another one, I confess that I know nothing of trouble? May the Lord Almighty have compassion on our distressed sister and her dear family, in these most intensely painful and afflictive bereavements, and bring them safely through this world of sin and death to reunite with the departed ones, now gone before, in that rest that remains for the people of God, where the wicked cease from troubling and the weary are at rest.

I am happy to say that the surviving members of the family are now convalescent.  
D. T. W.

Died on Lord's day evening the 21st of December 1862. Joseph Franklin England, aged three years, three weeks and two days. He was the only son of bro. William W. and Julia A. England. He was a very promising and sprightly child, and much loved by his parents, notwithstanding, the strong ties of nature were severed and they had to give him up, but not with that forlorn and chilling prospect of them who cannot see by faith's discerning eye beyond the grave. They know that though he is dead yet he will live again.

Little Joseph, we know thou art gone  
To that land of peace and rest,  
There all the faithful have a home  
In which they ever will be blessed.

A few days after the Death of Joseph, his father William W. England was taken sick and died on the 15th day of January 1863, in the 31st year of his age. He was a devoted and faithful member of the Christian Church. He was from a small boy, remarkable for his quiet and peaceable disposition. He was a good husband and a kind father. He leaves a christian wife and a little daughter, with many relatives and friends to mourn his death. May they imitate his example which is worthy of their consideration whilst in this life.

Most deeply do we feel and sympathize for his bereft wife and helpless little daughter. May God in His mercy and Providence guard protect and shield them from the wickedness of this world so that the division that now exist in that family may not be permanent, but ere long they may meet in that upper and better inheritance that is prepared for all the faithful in Christ the Lord.

Quiet be thy slumbers in the peaceful tomb,  
Light from above has broken through its gloom.  
In the grave thy Savior once lay  
He will wake you in a future day,  
Like a tired child on its mother's breast,  
Rest, dear friend, sweet be thy rest.

D. H. CORNELIUS.

CALLAO, Mo., April 3, 1863.

## INDEX TO VOL. 2.

Preface	3	Query and Answer.....	15
The Great end of Creation...	5	Beyond the grave.....	36
Backsliding of Christians...	15	Our earthly ties grow less...	39
Live and Let Live.....	17	Self-abasement and Self-exaltation.....	40
Sustaining Preachers.....	23	Argument against Universalism.....	41
Review of B. H. S. on the Keys of the Kingdom.....	26	Rest beyond the Shore.....	43
Possibilit of Apostasy.....	27	Speculation in Religion.....	42
Knowledge and Wisdom.....	34	Progress of the Gospel.....	45

Page		Page		
	Moses' account of Creation	44	Second coming of Christ	196
	Obituaries	45	Infant Regeneration No. 2.	198
	The Sufferings of Christ	49	Gospel in Promise.	201
	Apostasy from the Christian Profession	60	The Millennium.	202
	The Seven Missions	67	It occurs but once.	204
	The Book of Revelation, No. 8.	76	Sectarian Teachers.	206
	A short Discourse	79	To My Soul—Poetry,	207
	Tour in Illinois	81	Progress of the Gospel,	207
	The Question of Comtaunion	85	Erratta.	208
	Christians taking the Supper with unbaptized persons	92	Laying up treasure in heaven	209
	Prospects for the cause in Illinois	96	Infant Regeneration No. 3.	214
	Necessity of a healthy body	97	“ “ No. 4.	217
	A Trip to Illinois	100	A few thoughts	220
	Response to " Missouri "	101	The Savior Turned out,	223
	Don't want to be convinced	102	A man in Christ Jesus,	223
	Mark and avoid them	103	Biblical Criticism No. 4.	226
	Queries and answers	104	“ “ No.5.	232
	Correspondence	105	“ “ No.6,	248
	Progress of the Gospel	107	Modern Spiritualism	228
	Bethany Collegiate Institute	111	Infant Regeneration No. 5.	235
	Poetry	112	Purification of the heart,	228
	Conditions of Prayer	113	The gospel the power of	242
	Weekly Meeting	121	God unto salvation,	242
	Remission of Sins	127	Gigantic Character of the Antediluvian world,	246
	Tour in Illinois, No. 2.	134	Reflections on Death,	250
	An Exhortation to Youth.	139	Originality of the Bible,	251
	The Gospel A Blessing.	142	Tit for tat,	251
	John and Elijah	145	Questions for bro. Howard,	252
	Communion.	149	Progress of the Gospel,	252
	" Missouri "	152	Fiery trials,	255
	A kind Letter	153	Obituary,	256
	Progress of the Gospel :	154	Methodistic Sanctification,	257
	Hope	159	Infant Regeneration No. 6.	262
	A Mother's Lament	157	Matthias and Paul,	263
	Obituaries	159	Harris' Great Teacher.	271
	The Righteous	160	Biblical Criticism No. 7.	272
	Baccalaureate Address	161	“ “ “ 8.	281
	Lying, No. 1.	172	“ “ “ 9.	288
	Desecration of the Lord's Day	176	Reversal of calamities.	274
	Infant Regeneration No. 1.	178	Not sent to baptize,	275
	Progress.	181	Christian's-creed book,	279
	Phrenological Chart.	184	Reading the Bible.	283
	The community of hell.	186	Blessings of the Gospel,	284
	A Discourse	187	Damascus,	285
	Biblical Criticisms, No. 1.	190	The last conflagration,	287
	“ “ No.2.	192	Christian Love,	291
	“ “ No.3.	193	Glorying in the cross,	295
	Immortality	194	The incarnation.	297
			Progress of the Gospel	299
			Christian Pioneer	300
			Tribute of Respect,	302
			Christ the only way	304
			Imposter.	304
			Unstable Christians,	305

	Page		Page
With me in Paradise,	311	The picture anecdote....	461
The Pope's Authority	312	The work in Future.....	462
The character of God,	316	Respect to aged persons..	465
Value of the truth,	318	The work of the Spirit..	466
Rome, Paul, Christianity,	320	The old and the new year.	469
Religious Fallacies	321	James Taylor.....	473
Salvoes to Universalism	326	The cause in St. Louis..	474
Fountain in the desert	330	The Supper.....	476
Infidel Testimony	331	"Not sent to baptize"...	477
Sectarian Pretensions	333	A word to the sisters ...	491
The Miracles of Christ	335	Correspondence.....	492
Important Hints,	336	Bethany Collegiate Insti-	
Sent me not to baptize,	340	tute. ....	496
Reply,	344	Obituaries. ....	497
Letter from Eld. Allen,	347	Errata.....	500
Reply to Bro. Allen,	348	The Lord's Supper.....	559
Clergymen as Military offi-		Death compared to a sleep	559
cers	349	Biblical Criticism. no. x'	510
Letter from Eld. Thomas		"    "    no. xi	512
Thompson.	350	Uniqueness of the Bible,	514
The Roman Soldier.	351	Thoughts for christians..	518
Obituary	352	James Taylor.....	520
Seven good rules of Scrip-		Modern Spiritualism....	523
ture Interpretation,	353	Jack Nips. No. I.....	525
Union of the church	358	Biblical Criticism. no.xii.	529
Sectarianism vs. Christian		Ancient women.....	530
Union	360	Dangers to the Cause....	533
Purity first—then peace	362	Repinings—Poetry.....	537
Chinese tradion	364	Perfection.....	538
Politics in the pulpit	366	Consolation to the Mourn-	
The Millennium	369	ing—Poetry.....	543
The character of Christ	371	A word to the sisters....	544
Importance of the church	372	Death . ....	541
Perversion of scripture	375	Religious news.....	542
A nut for Infidel geologist	378	Prospectus Vol. 3rd.....	546
Melchisedek	384	Obituary.....	548
Sent me not to baptize,	386	The three changes,	549
Reply to the foregoing,	390	The Past,	554
Weep not Christian,	398	The Bible.	555
Pioneer preachers	399	A supreme being,	556
Obituary	400	Longings for Immortality	558
For all christians to read,	401	An Anecdote	560
The Popery, No. 2.	405	The beloved disciple	561
"    "    "    3.	409	Temperance	564
Paul not sent to baptize,	412	Letter from Thos. Thompson.	566
Objections to articles, &c;	419	The Apostle Peter,	571
Reply to objections.	421	Riblical Criticism, No. 13,	574
Reflections on the times.	425	Poetry.	575
Reply to Bro. Porter.	428	James Taylor's Reply	576
Not sent to baptize,	432	Novel reading,	579
Reply to the foregoing,	439	To the Believing Penitent,	582
An Appeal for the Pioneer,	447	"Am I my Brother's Keeper "	584
Progress of the gospel	451	Conclusion.	586
Obituary	452	Religious News.	588
Infant Sprinkling.....	453	To our Subscribers	589
Dangers to the Cause...	458	Kentucky University.	591