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1863

The Christian Pioneer, Volume 3, June - December 1863

John R. Howard

David T. Wright

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THE
CHRISTIAN PIONEER,

A MONTHLY PERIODICAL,

DEVOTED TO

PRIMITIVE CHRISTIANITY,

AND CONDUCTED BY

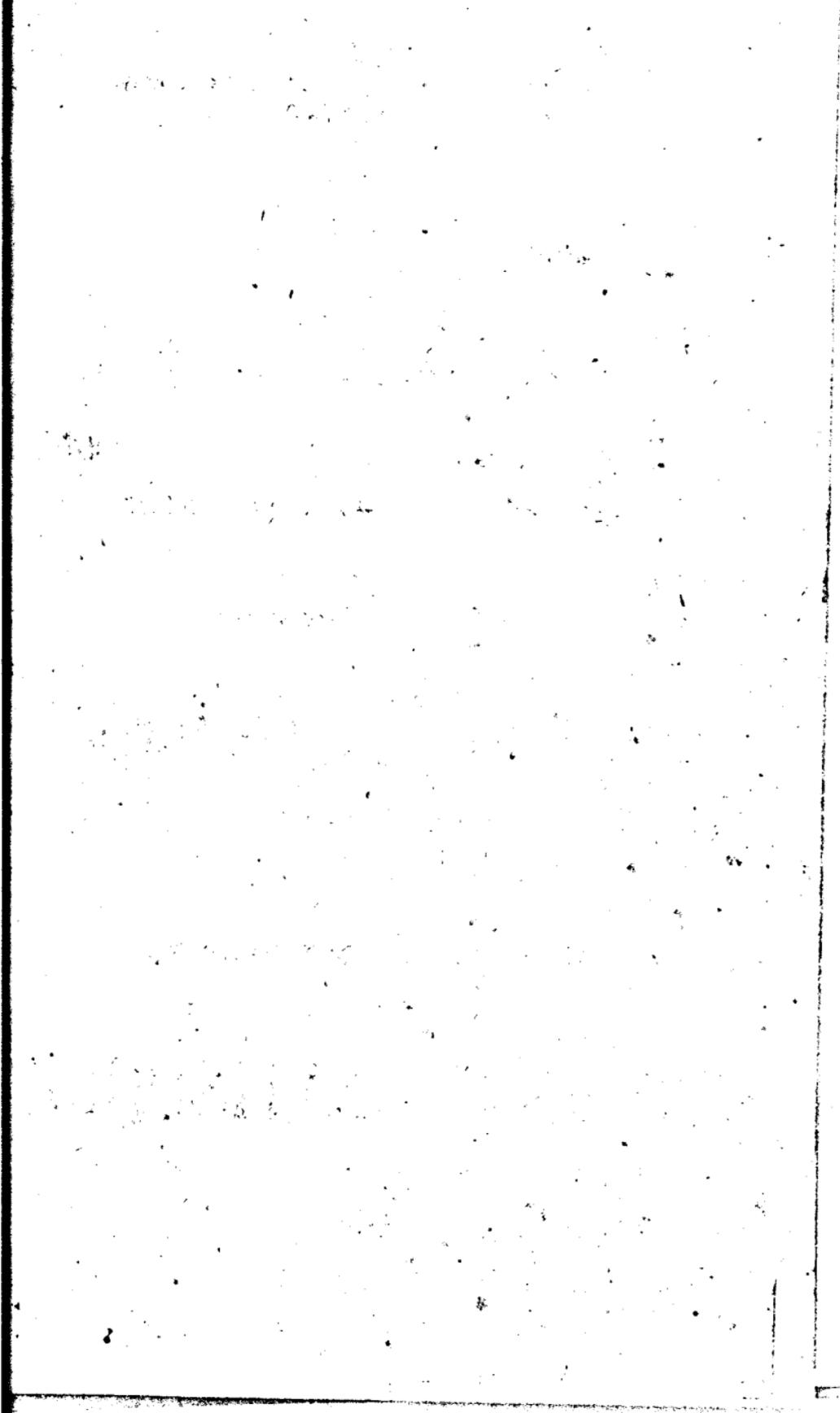
JOHN R. HOWARD & D. T. WRIGHT.

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

VOLUME III.

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

1863.



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CHRISTIAN PIONEER.

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

VOL. III.] LINDLEY, MO., JUNE 1863. [NO. 1.

PREFACE TO VOLUME THIRD OF THE CHRISTIAN PIONEER.

We have taken up our pen, in order to write the Preface for the third volume of the *Christian Pioneer*. And in doing so, would that we could do it under better auspices, as to the times in which we live and the circumstances of all kinds, by which we are surrounded; as the former are still gloomy and desponding, and the latter, in many respects, unpropitious and unpromising, as well as uncompromising in their character. But looking forward to the future, with mingled emotions of fear and hope, the two great principles of human thought and human action, the one impelling and the other leading forward man; we take courage, and go forward in the discharge of what we conceive to be our duties and obligations to both God and our fellow man.

As prefaces should generally be short, we shall not indulge in any unnecessary reflections on the past, or in useless anticipations and vain speculations as to the future. Our great anxiety and urgent desire to have the *Pioneer* sustained, and its publication continued, prompt us to do all we can in favor of it, in every way in which we can avail any thing; and to

ib. lib. Bindery 3.20

labor on for it, both with the pen and tongue, as far as we are able to achieve any thing, regardless of the censures and obloquy of opponents, on the one hand, and of the dissuasives and discouragemnts of friends on the other. We are anxious that it may continue to go on, in its great and good mission, as an auxiliary in aiding to restore primitive Christianity to the world, as that divine system came from the hands of the Savior and his inspired apostles, in its uncorruptedness and purity; and in its labors of love, in promoting "peace on earth, good will among men, and glory to God in the highest heaven;" as proclaimed by the angels, who announced the birth of the Savior of the world to the shepherds on the plains of Bethlehem; to be the glorious object and grand result of His mission to our world of sin and sorrow, pain and woe, disease and death.

Beginning our enterprise at a time when there was a prospect for an amicable adjustment of our national difficulties, then in their incipency, but assuming since, such awful magnitude and terrible character; we have labored on, from month to month and from year to year, without compensation or remuneration to either Editor or Publisher, being barely able to keep it afloat: in hope of better times and a more extended circulation; actuated by the desire of being instrumental in effecting the greatest good, in the best of all causes on earth—that of salvation and eternal life, through Jesus Christ our Lord and Savior. Having put our hands to the plough, we determined not to look back; but to go on with it, and trust to its merits and our brethren, who are generally so ready in every good and praiseworthy work, for its being sustained.

And We have the gratification to know, that wherever the *Pioneer* has circulated, it has generally met with the cordial reception and hearty approbation of the brethren, from whom we have received many gratifying assurances of the estimation in which it is held by them, and of its being a useful and valuable auxiliary to the great cause in which we are all mutually engaged. In fact, many of the brethren regard it as one of the best papers we have among us, and some of them the very

PREFACE.

best. We say these things, not in the way of boasting, but only to show the standing of the *Pioneer*, where it is known and appreciated, and its claims to be sustained by the brethren.

As to the manner in which we expect to conduct the forthcoming volume of the *Christian Pioneer*, we have only to refer our readers to the two volumes which have already been issued from the press; in which they have an earnest and the assurance of the manner in which it will hereafter be managed. The language of the apostle—"Prove all things, hold fast that which is good"—will continue to be our motto; and contains the principle by which we expect to be guided and governed, in our editorial labors. We expect to pursue pretty much the same course we have been pursuing, in conducting the past volumes of the paper; and which has met with such universal approbation among the brethren, as far as we have had the opportunity of ascertaining. All that we can promise is, to do the best we can, under all the circumstances by which we may be surrounded. It is true, that had we the time to go over again, with the *experience* we have in our past labors, we might be able to do better than we have done. There were some articles published by us, both from our own pen and the pens of others, we should have let alone; others we should have modified or abbreviated; and some perhaps have been omitted which we should have published. The past we cannot now help; and all we can do is to profit by the experience it affords as to our labors and management in the future. Like Dr. Franklin, when comparing himself to a book, the only privilege we would ask, in a second edition, would be to correct the errors of the first.

We must remark here, that, having to some extent neglected our regular essays, on various religious or Biblical subjects, in consequence of causes not necessary to mention, some of them unavoidable; we expect to resume them again, at least such as are not already finished or which may be discontinued; and to continue them as regularly as our opportunities may permit. We also intend, as far as doing justice to a subject will permit, to make our articles as *short* as possible; being

THE RESURRECTION OF CHRIST.

aware that the generality of readers, who have not much time to devote to reading, have but little inclination to wade through long articles; particularly in this age of railroads and telegraph lines. And we must here admonish our brethren, who are disposed to correspond with us and favor us with articles for our columns—and from whom we are always glad to hear—to do the same. The absence of such communications, has caused us to furnish much more editorial matter than we should otherwise have done. Besides, articles from correspondents give that *variety* to a paper, so necessary to please the taste of most readers; and it has been well said that,

“Variety’s the very spice of life,
That gives it all its flavor;”

and “in a multitude of counselors there is wisdom.”

In conclusion, we again commit our enterprise to the patronage of the brethren, trusting to them to sustain it, and to the favor and providence of God, in whom we ever wish to put our trust.

JNO. R. HOWARD.

THE RESURRECTION OF CHRIST.

PART I.

The RESURRECTION of the Lord Jesus Christ has well been termed the *corner-stone* of the Christian Religion; as it lies at its very foundation, and upon it rests the whole superstructure.

“Like some tall cliff that rears its awful form,
Swells from the vale and midway leaves the storm;
Though round its breast the rolling billows spread,
Eternal sunshine settles on its head!”

And as it is the corner-stone of Christianity, so it is the key-stone of that arch of evidences by which that religion is supported, and which rises in sublime grandeur from earth to heaven.

To see the great importance of the resurrection of Christ, and to appreciate properly its transcendent character, it is only necessary to affirm, that upon it rested all hopes of a lost and sin-ruined world. With the *death* of Jesus, its long-cherished

hopes expired; the powers of darkness triumphed; and all went down, with that gloomy and cheerless day, into a night of mind darker than Cimmerian darkness itself! At his crucifixion—when the Lord of eternal life and glory, the Heir of the Universe by whom and for whom all things were created, and by the word of his power upheld and sustained, who was without sin and pure as God himself, had his hands and feet nailed to the cross and His head and brow pierced by thorns of the mock crown put upon Him—the sun hid his face, veiled himself in darkness, and refused to shine upon the awful scene! In consequence of that tremendous crime, the earth quaked as if in agony, and heaving and trembling, to its centre—

“ Gave signs of wo that all was lost!—

the everlasting hills and mountains, for ages undisturbed in their repose, reeled and tottered to their foundations; while the everlasting rocks, which had remained unmoved in their beds from the creation or deluge, were rent assunder and gave way, under the tremendous shock! Such was the awful convulsion of nature, when the Lord of nature suffered and died upon the Roman cross!

But when the sun arose in brightness and splendor, upon the third morning after the death of Jesus, how changed the scene. He had only stooped to conquer. He had only yielded to death to rend its bars assunder; and entered the grave to sanctify it by his presence, to burst its bonds, and rise from it a victorious conqueror over death, hell and the grave!

From the death of Abel to the resurrection of Jesus, no ray of light had dawned upon the tomb! None had returned from the gloomy precincts of the grave into life again; and human existence seemed to have been eternally quenched in the dark night of death! Where are all the great men, the mighty heroes, the kings and emperors of the past; before whom the millions prostrated themselves; and followed them obsequiously and obediently, wherever they beckoned, or ordered, or went? Where is the mighty conqueror of old, Alexander, miscalled the Great, who, it is said in history, wept because there were no more worlds for him to conquer? Where is

RESURRECTION OF CHRIST.

Julius Cesar, that great butcher of the human race, who boasted that he had slain a million of human beings? Where is Charles XII, king of Sweden, who made Peter the Great of Russia tremble on his throne; and who was called "the greatest madman the world ever saw?" Where is Napoleon Buonaparte—the Abaddon or Apollyon of prophecy, in the Apocalypse, thus so truly termed the "Destroyer"—before whom all Europe trembled—who overthrew and reared up thrones at his will; and made and unmade kings at his pleasure—who drenched the world with human gore—

"When France got drunk on blood to vomit crime"—

"Whose chess-board Europe, and whose game was thrones,
Whose men were kings, whose dice were human bones."

Where are all these great men, with whose names and fame the world once resounded? Where are all the mighty armies which they led on to victory and conquest? Ask history, and she will reply that they are *dead!* DEAD!! DEAD!!! They and their victories have "gone the way of all the earth," and are numbered with the things of the past, that were and are not! There was a mightier conqueror than any of them; and that conqueror was Death; before whom they all had to bow and yield! But the Lord Jesus Christ conquered Death. He conquered him who had conquered all them and their mighty armies; and achieved a victory that as far surpasses their conquests as eternity itself surpasses the brief span of time. He seized the iron bars of death, and tore them asunder; and threw wide open the portals of the eternal world! And, oh! what captivating scenes of beauty, grandeur, sublimity, happiness and glory, burst upon the enraptured vision! Heaven, with all that Heaven is, and Heaven means, and contains, is revealed to the sight, and expands out before the eyes of the beholder! Scenes, such as mortal eyes never beheld on earth, and the mind of man never conceived, rise before it, on every side, in endless succession of grandeur, sublimity, beauty and glory! The heavenly Canaan, the land of eternal rest, joy, bliss and glory—but dimly adumbrated by earthly Palestine—bursts upon the enraptured vision, and

spreads out before the mind of the beholder ! The New Jerusalem, the Celestial City and Capital of Heaven, rises to the view, with its gold-paved streets, its gates of solid pearl, and and its walls of precious stone ! In the midst of it the throne of God and the Lamb appears, with the fountain of the River of Life, welling up from beneath it, and flowing forth in crystals streams of invigorating and rejuvenating gladness and joy ; for, " there is a river whose streams make glad the city of our God." Before the throne angels bend in adoration, and tune their harps of gold in symphony with the strains of Heaven ! The redeemed, that " multitude which no man can number," catch the sacred strains of the " song of Moses and the Lamb," and re-echo them, until the crystal vaults of Heaven ring with the glorious music !

Jesus, when he arose from the dead, seized the lamp of immortality, and descended into the dark and gloomy chambers of the tomb, and irradiated them with its eternal light ! He deprived the grave of its victory,

" And led the monster death in chains,"

extracted his sting, and filled the bosom with the inspiring hope of immortality !

But, although He had conquered death, and placed the vanquished monster beneath his feet ; " and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it ; " this world was not to be his eternal abiding place. From Heaven he came, to Heaven he must return ; there to remain and sit upon his mediatorial throne, " at the right hand of the majesty on high," until the restitution of all things, his foes shall become his footstool, and he shall wield the scepter of universal dominion, from the isles of the sea to the ends of the earth !

Hence after having been " seen of his disciples for forty days," recognized, fully identified by them, and having given them commands concerning the kingdom he came to establish in the world ; he ascended in a chariot of glory, upon the clouds of heaven, escorted in his triumphal progress by a bright convey of angels, to the Palace Royal of the universe. Angels

are in waiting to receive the King of Glory, when he arrives at the gates. Then comes the command: "Lift up your heads, O ye gates; and be lifted up, ye everlasting doors; and the King of glory shall come in." Then comes the enquiry: "Who is the king of glory?"—and the response: "the Lord strong and mighty, the Lord mighty in battle," Again is heard the command: "Lift up your heads, O ye gates; even lift up ye everlasting doors; and the King of glory shall come in," the enquiry comes again: "Who is the King of glory?"—and the response: "The Lord of hosts, he is the King of glory. Selah; when, at the mandate of heaven, the ponderous gates lift up their heads, and the everlasting doors fly open; and in comes the King of glory! There in the Royal Palace of the universe, and in the presence of the innumerable and glittering hosts of angels and archangels, Jesus is crowned King of kings and Lord of lords, and invested with the scepter of righteous and universal dominion. And there he still reigns and rules; and will continue to do so, until all shall come to know him from the least to the greatest, and the earth shall be filled with the knowledge of the Lord as the waters cover the sea

As the Lord Jesus Christ, as to his individual character, "stands alone on the records of time;" so does his RESURRECTION, as an event in the history of the world! Nor is this all; but its results to the human race are of the most sublime and important character; since, in consequence of it, or in connection with it, the whole human family, from Adam, the Federal head and representative of it, to the last man, who shall pass through the portals of death, will be raised into life and being again, to receive the final decision of the great Judge of all the earth; when, seated upon the great white throne, from which the heavens and the earth shall flee away, He shall render the final sentence, from which there shall be no appeal and the decisions of which will remain unreversed throughout eternity!—Such is the resurrection of Christ, in its importance, results and character; and such will be the great finale, in the destiny of the Universe! AMEN. J. R. H.

MEDITATION.

I.

“ His disciples said unto him, Lo now speakest thou plainly, and speakest no proverb. Now we are sure that thou knowest all things and needest not that any man should ask thee : by this we believe that thou camest forth from God.”—Jno. xvi. 29.

How careful our Lord was to challenge and to check the slightest appearance of *self-confidence* ! When the disciples here betrayed this feeling in announcing that *now* they were fully convinced that, by the evidence then afforded, they were truly assured, and did now believe that Jesus came forth from God, he immediately adds : “ Do ye now believe ? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone.” Soon the time was to arrive, when, in spite of all their present profession of confidence, it would be truthfully recorded of them “ Then all the disciples forsook him and fled.” Matth. xxvi. 56.

We have a similar instance in the practical rebuke to Peter when he desired to walk upon the water, but seeing the waves boisterous, began to sink. The permission accorded to Peter was doubtless for the very purpose of affording an illustration of both the power of faith and the vanity of self-reliance ; thus justifying in this particular case, the exertion of miraculous power, which is never exercised without a worthy and necessary purpose.

We have again a similar example in our Lord's reply, when Peter, still untaught, said, on a subsequent occasion : “ I will lay down my life for thy sake.” “ Wilt thou lay down thy life for my sake ? Verily, I say unto thee, the cock shall not crow till thou hast denied me thrice.” The event proved that the faith of Peter was but infidelity, and his boasted courage, cowardice. It was the prayer of Jesus only, answered from on high, that prevented him from apostasy.

How weak is man, left alone to struggle with the Tempter ! How consoling and encouraging to the Christian the thought that he has one who maketh intercession for him according to the will of God ! And, how important, that, admonished by

the examples placed before him, and by the lessons of his own experience, he should cease to lean upon his own understanding, to trust to his own strength, or to rely even upon his own convictions: "O Lord God of Hosts, blessed is the man that trusteth in thee!"

R. R.

 GOD—THE BIBLE—MAN.

One God, one moral system, one Bible. If nature be a system, religion is no less so. God is "a God of order," and that is the same as to say he is a God of system. Nature and religion, the offspring of the same Supreme intelligence, bear the image of one Father; twin sisters of the same Divine parentage. There is an intellectual and a moral universe as clearly bounded as the system of material nature. Man belongs to the whole three. He is an animal, intellectual and moral being. *Sense* is his guide in nature, *faith* in religion, *reason* in both. The Bible contemplates man primarily in his spiritual and eternal relations. It is the history of nature, so far only as is necessary to show man his origin and destiny; for it contemplates nature, the universe, only in relation to man's body, soul, and spirit.

The Bible is to the intellectual and moral world of man, what the sun is to the planets in our system;—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the human race, that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of THE ONE BEST BOOK.

—A. CAMPBELL.

 BIRTH OF WATER AND OF THE SPIRIT.

There is no subject perhaps in all the word of God, that has given rise to so much, and such variant criticism, as that of regeneration, or of being born again, in order to enter the Kingdom of Christ. Volumes have been spoken and written

upon it ; it is a subject easily comprehended ; and yet it is no better understood than it should be.

Jesus enounced it, in his conversation with Nicodemus—not as taking place then, under his earthly ministry ; but he stated it in advance of the establishment, or “setting up,” of his kingdom, and prospectively as the entrance into that. To understand properly what Jesus meant by the expression “born of water and of the Spirit,” we must first notice the *design* of the writer, John, in recording the conference of Jesus with Nicodemus, and, second, see when and *where*, and *how* that kingdom was entered. A great many persons regard John as recording it to show how Jesus taught regeneration ; but that was not his design, as we shall endeavor to show, but was only incidental to it. John has just affirmed, at the conclusion of the preceding chapter, that when Jesus was at Jerusalem at the feast of the passover, that on the feast day, “many believed in his name when they saw the miracles which he did”—that he was the Messiah—“but Jesus did not *commit* himself unto them,” did not openly avow and acknowledge that he was, and thus commit himself, and the reason is given, “because he *knew* all men, and needed not that any should testify of man : for he knew *what* was in man.”

John now proceeds, in the third chapter of his testimony, to give an illustration of this, by narrating this conference of Christ and Nicodemus. Why Nicodemus came to him by night, and not in the day, we are not told, and we make no conjecture, unless it was to escape the observation of his brother senators of the Sanhedrim, and it is a matter of no consequence in this investigation. His great object was evidently to ascertain what he could learn from Jesus, about the approaching kingdom or reign of heaven, which had been declared by John the baptizer as at hand. And another thing very important here to notice : Nicodemus, in common with the whole Jewish nation, not excepting even the disciples of Christ, was looking for an earthly or secular kingdom, of great splendor and power, that was to become universal, of which Jerusalem was to become the capital, and the Jews still remain the chosen and peculiar people

of God. With his mind filled with such views of this kingdom, he went to Jesus ; and perhaps also to ascertain, if he could whether Jesus was the Messiah or not, who was to be the King over this new empire. Not aware of the character of Christ, as God manifest in the flesh, as the *incarnation* of the living God, and of his attribute of *omniscience*, of knowing all men and what was in men, he approaches him as if he was nothing more than a mere man, an extraordinary teacher from God : " Rabbi, we know that thou art a teacher come from God "—and he gives the best of reason: " for no man can do the miracles that thou doest, except God be with him." Not a word about a kingdom ; but Jesus lets him know, that he knew what was on his mind, and what he had come for; and strikes a blow at once at the rulers fondly-cherished desire and expectations, by his reply to him : " Verily, verily, I say unto thee, Except a man be *born again* he cannot see the kingdom of God "—he cannot discern it, or be a subject of it, and enjoy its influences and blessings. Nicodemus is perfectly astounded ; and with a secular kingdom before his mind, as when he came, presents what he conceives an impossibility in reply : " How can a man be born when he is old ? how can he enter the second time into his mother's womb, and be born ? " Here is the great difficulty in his way; and as he had the natural birth before his mind, the two agents in which are mother and father, our Savior, who generally illustrated his teaching by the things with which the persons he addressed were most familiar, or which were before their minds, or with which they were surrounded, explains this new birth to him and illustrates it, by presenting the two agents in it, corresponding to mother and father in the natural birth : " Verily, verily, I say unto thee, Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." That is as the child is first begotten by his father, and then born of his mother, so must the subjects of this new kingdom first be begotten by the Holy Spirit, and then born of water, to enter this kingdom. What this is, and how it is effected, we will see before we are done.

Jesus then proceeds to contrast the subjects of the two kingdoms—those of a secular or fleshly kingdom, and those of this new kingdom, which he styles by way of contrast and pre-eminence, “the kingdom of God,” by saying to him: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;” not that which born of the flesh is fleshly, and that which is born of the Spirit is spiritual; as too often interpreted; but just as it reads: it is the flesh, the body, that is born of the flesh, and the spirit of man that is born of the Spirit of God, and the subject of the new birth. Nicodemus is incredulous, and wonders; when Jesus says to him further: “Marvel not that I said unto thee, Ye must be born again”—to enter this kingdom—not thou, Nicodemus, you alone, but ye, all who will enter into it—“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” Here is a passage that has been about as completely mistranslated from the original, (Greek,) by king James’ translators, in the common version of the Bible, as ever was any passage by them; for the reader must recollect that they were not inspired to translate it, as were the writers who wrote it; but were fallible men, like ourselves, and liable to make mistakes. The Greek term *pneuma*, rendered Spirit so often in this chapter of John, is the very same word here rendered “wind;” and to render it correctly, we must translate it Spirit. Now if thus rendered the language of the context must be translated in accordance; as it would not do to say “the Spirit *blows* where he lists,” etc. The correct rendering, then, of the original is as follows: “The Spirits breaths where he pleases, and you hear the report of him; but you cannot tell whence he comes, and whither he goes: so is every one born of the Spirit.” That is, this new birth is not like a birth of flesh, or a fleshly birth, into a kingdom, as was that of the Jew, who could be known by his descent from Abraham, and the mark of circumcision in the flesh; but will be the work of the Spirit of God, where that Spirit pleases, whether among Jews or Gentiles; as that

Spirit breathes, inspires, or operates where he pleases, in making the subjects of this new kingdom; and you cannot distinguish them as you can the Jew. As he breathes where he pleases, he breathed on the Jews at Jerusalem, at Pentecost, and then on the Gentiles, at the house of Cornelius; and as you, Nicodemus, cannot tell where he came from, and where he will go; so to you is every one born of him (as this is the point of comparison): as you can no more distinguish the subjects of this new birth, by any thing pertaining to the flesh, as descent, etc. than you can tell any thing of the coming and going of the Spirit.

Nicodemus, still incredulous, and loth to give up the long-cherished, Jewish ideas of a splendid secular kingdom, asks Jesus, "How can these things be?"—as to say, how is it possible for them to take place?—or what will be the manner of them? Jesus replies to him: "Art thou a master in Israel, and knowest not these things?"—that is are you a teacher in Israel, a man who professes to understand the Jewish institution, the Psalms and the Prophets, and to teach them, in which this new kingdom and its appurtenances are predicted and shadowed forth, and yet cannot understand me?—cannot comprehend these things? It was a greater reproof of the infidelity, than of the obtusity of Nicodemus, after his acknowledgment that Jesus was a "teacher sent from God," from the infallible test of the miracles performed by him. He ought then—after such an acknowledgment—to have received any and every thing that Jesus said, however conflicting with his preconceived sentiments on the subject of the new kingdom. And when Jesus told him that it had to be entered by a new, or re-birth, one of water and of the Spirit, it ought to have been enough; as that kingdom being in the future, still to come, the announcement of the means or manner of entering into it, should have been enough, without any particularizing and detailing of them.

Jesus still further rebukes the Jewish ruler for his infidelity and stubbornness of mind in not receiving that he had told him, attested, as his teaching was, by miracles, as he acknowl-

edged. Hence Jesus continues : " Verily, verily, I say unto thee, We speak that we know, and testify that we have seen; and ye receive not our witness : " that is, I say truly to you what I know and have seen. It is a matter of *knowledge* and *certainty* with me ; and yet you refuse to believe it :—manifesting a great inconsistency and most culpable infallibility in Nicodemus, after having made the acknowledgment he did !—the same disposition that prompted the Jews to reject the Messiah with all his mighty works and the evidences of his divine character and mission !

Jesus continues to him : " If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things ? If I have illustrated this to you, in the plainest manner it could be done, by things of earth, of a material and sensible character and you refuse to believe ; how shall you believe if I divest them of what is figurative, and present to you the heavenly things themselves ? And further :

" No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jesus lets him know that he himself was the only one in possession of that knowledge, and who could impart it to man—the only medium of its communication—the only one in human form that ascended up to heaven, and come down with it—as he says in another place : " I am the way, the truth, [the reality,] and the life ; no man cometh unto the Father, but by me "—and, finally, that he the Messiah, as the eternal Logos or Word of God, incarnate in the person of Jesus, is " in heaven," or as Paul says ; " He that descended is the same also that ascend up far above all heavens, that he might fill all things."—In our next we shall endeavor to show what is meant by the expression : " born of water and of the Spirit."

J. R. H.

(to be continued)

ADDRESS TO OUR READERS.

As the Publisher of the *Christian Pioneer* has determined

to enter on the publication of another volume, we have concluded to address our readers and brethren, on the subject of sustaining our enterprise; which is yet comparatively in its infancy and needing all the encouragement and support they can give it. Two volumes of the *Pioneer* are now before the reading public; and we propose to offer them a third one; at least to our brethren, on whom we have had mainly to depend for supporting and sustaining our periodical. In what they have done already, we trust that we have an earnest of what they will do for it hereafter. We do not say, what they *can* do; for we feel assured that, if they will but *try*, they can easily sustain it—if they will only make the necessary efforts to do so—as unpropitious as the times have been, and still are, in reference to pecuniary matters. Let them adopt the excellent motto in reference to sustaining all good and praiseworthy enterprises, and apply it to such a one as that in which we are engaged—the restoration of pure primitive, apostolic Christianity to the world—the diffusion of the light of life and true religion over the earth—as far as within the sphere of our influence—let them adopt the motto,

“Try, Try again;”

and if unsuccessfull at first, continue to exert themselves, in compliance with the extension of that motto,

“If at first you don't succeed, Try, Try, again;”

let them, we say, do this in reference to sustaining the *Pioneer*, and depend upon it they will succeed in obtaining subscribers for us, enough to sustain our paper, and by thus increasing our circulation, enlarge our sphere of usefulness; and we will succeed in having the *Pioneer* sustained and continued. We will only add here, what we have before said: let each subscriber obtain another, and forward the name and money to the Publisher, as well as their own—and we hope that all our subscribers will hold on—and our paper can be susatined. While we hope that they—at least many of them—will do *more* than this; we hope they will not, any of them do less. We say this much, in reference to sustaining the *Pioneer*; because our enterprise, as we have observed, is yet compara-

tively in its infancy; and requires all the support it can obtain. We would address ourselves here, in an especial manner, to our preachers, and particularly to those of them who are engaged in evangelizing—in traveling about and preaching—as they have it in their power to do more for the *Pioneer* than our “lay” members as they see more of the brothers and sisters, and mix more among them; and consequently by exerting themselves, have it in their power to do more for the paper. We wish all such of them as get and read the *Pioneer*, to consider themselves as particularly addressed, and as agents for us to procure all the subscribers they can, as they can see the necessity of their making some exertion, to aid us in sustaining the *Pioneer*. We will only add here, in this connection, that, from the result of our own exertions in procuring subscribers, while on a preaching tour in southern Iowa, last fall was a year, we know what our traveling preachers can do for us, if they will only try all they can.

Our great anxiety to have the the *Pioneer* sustained, that it may continue on, in its mission of spreading the truth of God, as to be found in his word, and in persuading men to believe and obey the Gospel of Christ, is our apology for writing this Address. We have also another apology in thus addressing our brethren, in addition to the scarcity of money and the difficulty in obtaining it, and that is, in the recent great advance in the price of printing paper—*fifty per cent* in a month!—which requires a greater outlay in expenses, in order to carry on our paper. Hence we have also another plea, to urge our brethren forward, in their exertions to sustain us in our undertaking.

To this we will also add here that upon the success of the forth coming volume, on which we are now entering, will depend the *continuance* of the *Pioneer*. If not adequately sustained during this volume, its publication must cease; which we should greatly regret; as we had much rather continue our labors, for the great cause in which we are engaged, in that manner in which we can most effectually serve it. With

these remarks we now again submit our enterprise to the brethren, for their patronage and support.

JNO. R. HOWARD.

RELIGION.

DEAR YOUNG BRETHREN OF THE CURRENT REFORMATION:--Hav-
ing been requested by our beloved brother, D. T. Wright, to
write an article for the Pioneer, I have concluded, in accepting
his invitation, to suggest a few thoughts to *you*, on the subject of
religion. This, I know is a very common and familiar subject.
But I also know that it is a subject that is not yet well under-
stood even by many of those who have made a profession of it.
And hence, as most of you are doubtless aware, it is still a
subject of much controversy even among theological writers.

This is no doubt owing, in a great measure, to a failure
on their part to rightly discriminate between the different
senses in which the word *religion* is used by the inspired
writers. Like most other appellations, it has its different
shades of meaning in different sections of the Living Oracles.
When Paul, for example, says, that "after the strictest sect of
our religion, I lived a Pharisee,"* he evidently uses the word
religion in an objective sense, to denote the Jewish system of
faith and worship, as contained in the Old Testament Scrip-
tures and the traditions received from their fathers. And in
the same sense, we are still accustomed to say, that the Ma-
hometan religion is contained in the Koran; and the Christian
religion in the New Testament.

But the apostle James evidently uses the word in a very
different sense. When he says, "If any man among you
seems to be religious, and bridles not his tongue, but deceives
his own heart, this man's religion is vain,"† he certainly
does not mean to say that the Christian religion, as it is reveal-
ed, contained and illustrated, in the New Testament, is a vain
thing. Nay verily. This would not be true, even if all men

* Acts 26 : 5.

† James 1 : 26.

should fail to bridle their tongues, and thereby deceive their own hearts. And hence the apostle must refer to some feigned or pretended mental acquisition of the individual:—to something which he professes to have in his heart; and which if real, would certainly control his tongue. And because it fails to do this, the apostle says that it is a vain or worthless thing.

And again, in the very next verse, the same writer uses the word *religion* in a still different sense. When he says, that "pure and undefiled religion before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world,"* he manifestly refers directly to neither the religion of a man's creed nor to the religion of his heart; but simply to the religion of his life:—to religion as it is exhibited and illustrated in the daily walk and conversation of every truly pious man.

We have here then a sort of trinity in religion. Not indeed three different and distinct kinds of religion, but simply three different manifestations or developments of one and the same religion. The first of these may, for the sake of distinction, be called *objective* religion, or religion in the book; the second *subjective* religion, or religion in the heart; and the third, *practical* religion, or religion in the life. This last is but the immediate and necessary effect of the second; and the second is, in like manner, the legitimate effect of the first. So that if we would have pure and undefiled religion in our lives, we must first have it in our hearts; and if we would have it in our hearts we must first have it in our creed or religious standard of faith and practice. And hence it is, that we are brought back to the Bible as the only proper source of all religious instructions. The study of the Koran may serve to make men Mahometans; and the study of other human creeds may make them sectarians. But the study of the Bible alone can make them Christians.

We cannot then, my dear young friends, be too diligent in the study of the Living Oracles. They contain the only true

* James 1: 27.

system of religion ; the only system that is adapted to man's wants and circumstances : the only system that can make us pure, and holy, and happy here ; and that prepares us for the honors and glories of the redeemed hereafter.

But it is important to remember just here, that it is not the religion of the Bible, objectively considered, that does all this. Nay verily. It must be received into the heart, through the medium of the understanding, before it can accomplish results so very important. A man may carry his Bible with him every day ; he may place it under his pillow, or bind it upon his bosom every night, but if the scheme of religion which it contains has not a lodgement in his heart ; if its renovating, purifying, and comforting influences are not felt and diffused in and throughout the deep fountains of his emotional nature, it will only be to him a source of torment for time and for eternity. Better, far better were it for him that he had never heard of the christian religion, than that he should live and die without enjoying its vivifying, regenerating, and sanctifying power in his soul.

But no sooner is it received into the heart, than it begins to effect the life. Like a skilful governess, it at once takes possession of all the springs of human action,—the emotions, the affections, and the desires,—through them it controls the will ; and through the will, it very soon brings the whole man, with all that he has—his talents, his acquirements, and his possessions, under the will and government of the Messiah. Like Saul of Tarsus, he may have been a violent persecutor before the controlling power of religion was felt in his soul ; but now his only question is, “ Lord what wilt thou have me to do ? ” This being ascertained, he no longer confers with flesh and blood ; but denying himself all ungodliness and worldly lusts, he now lives soberly, and righteously, and godly : visiting the widows and the fatherless in their afflictions, and doing good to all men as he has opportunity.

It is then, as you all perceive, a very easy matter to determine whether we are really living in the enjoyment of this religion or not. We have only to examine our lives, and to as-

certain whether or not they correspond in all respects with the precepts of the Bible. If they do, then indeed all is well. Then most assuredly, the religion of the Bible is the religion of our hearts, and the religion of our hearts is the religion of our lives. But if they do not thus correspond, then be assured, there is a fatal mistake some place: "for every tree is known by its fruit."*

And this is no doubt one reason why God has so benevolently connected the practice with the theory of religion:—why he requires every disciple of the Lord Jesus Christ, to be constantly employed in works of faith and labors of love. It is to enable every professor of religion to prove to himself, and to his fellow-citizens in the kingdom, and to the world, that he is a truly converted man. I do not say, that this was God's only object in making so wise and so benevolent an arrangement. It was also, no doubt, a part of his purpose to educate his people, and to accomplish as much good as possible, through their instrumentality, by calling into active exercise, every power and susceptibility of their bodies, their souls, and their spirits. But in addition to all this, it was evidently the design of the benevolent founder of christianity, to give to every man an opportunity to prove his faith by his works; to show his love and his fidelity to God by a constant endeavor to keep all his commandments.

And hence as you are aware, it is by the same infallible test of true piety, that Christ will judge us all at the last day. In that most graphic and impressive account that is given of the final judgment, in the twenty fifth chapter of Matthew, there is not one word said about the feelings or the *opinions* of any man. The destiny of the the assembled multitudes, is made to depend solely on their religious or irreligious *conduct*. The practically religious are received into everlasting life: but the practically irreligious are banished with an everlasting destruction from the presence of the Lord and from the glory of his power.

Would it not then be well, my dear young brethren, for us all

* Matthew 12: 33.

to pause a while just here, and to examine our own hearts, and to test our own characters and standing before God, by this infallible rule? Would it not be well to do so frequently—say at least once or twice every day, until we all arrive at the full assurance of faith, and to the full measure of the Christian's hope and love? What do you think of this proposition? Are you all willing to accept it?

Perhaps some of you will plead that you have not time for such an exercise as this. You may think that it requires every moment of at least the six working days of the week to attend to your secular duties. This, I know is a very common opinion. But is it not a very fallacious opinion?—What would you think of the student, who would allege, that he is so much occupied with the amusements of the gymnasium, that he has no time to prepare for the daily lectures and examinations of the class-room?—Would you not all say, that the latter is paramount; and that the former is wholly subordinate? and that such a lad, therefore, acts not only unwisely, but also in a manner that is utterly unworthy of his relations and vocation as a student?

And can you say any thing less than this, of the man who neglects religion for the sake of any thing else? Is not religion of paramount importance? Is it not the one thing needful? Is it not that which gives us sweetest pleasures while we live? and is it not that which alone can supply solid comforts when we die?—Why then, I ask again, should any one neglect it; or plead as an excuse that he has not time to attend to it?

Perhaps some of you may allege as an excuse for neglecting the duty of self-examination, that it is in some respects a very unpleasant exercise:—that such an examination generally leads to the discovery of much that is painful and loathsome to a truly sensitive mind.

This, alas! is no doubt all very true. The unrenewed human heart, especially, is certainly very greatly defiled and polluted by sin. Otherwise, Jeremiah would never have said, "The heart is deceitful above all things, and desperately wick-

ed:"* and otherwise our blessed Savior would never have said that, " Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies."†

But should we neglect the close, careful, and scrutinizing examination of the heart on this account?—What would you think of the man who, for a like reason, would endeavor to conceal from himself and from his physician, the diseased state of his lungs, brain, or any other vital organ?—Is it not best in all such cases, to understand the exact nature and extent of the disease, in order that we may thereby the more skilfully and effeciently apply the necessary remedies? Why then should we not make every possible effort to understand the exact nature and extent of our spiritual maladies; and that too for the same purpose: viz. in order that we may the more successfully use and apply the only panacea of the human soul; the only catholicon provided by the great Physician?

The truth is that God has provided all that is necessary to heal every disease of the human heart—every malady of the human soul. And did men but see themselves as God sees them, they would all most eagerly and most earnestly seek and apply the divine remedy. But the misfortune is, that most persons are ignorant of their real spiritual condition. Their minds are so much taken up with secular matters, that they have really no time left to think of their spiritual condition; of the infinitely more important wants and interests of their immortal souls. And the consequence is, they go on carelessly and thoughtlessly, trusting that all is well, till the brittle thread of life is severed, and they finally realize, beyond the bourne of hope and mercy, that they are indeed poor, and miserable, and blind, and naked.

But my dear young brethren, may I not hope for better things of you, and things that accompany salvation, though I thus speak? May I not hope that you will make religion your chief concern? That you will make every thing else

subordinate to it? that like David, you will go into your closets, at least once or twice, or three times every day, and that there, on your knees before God, your prayer will ever be "Search me, O God, and know my heart; try me, and know my thoughts; and see if there is any wicked way in me; and lead me in the way everlasting" ?* And in a word, may I not hope, that you will give all diligence in seeing that all your thoughts, and words, and actions correspond exactly with the spirit, and teachings, and precepts of the Holy Bible?—Do this, and study to exhibit in your lives the power of godliness; and all will be well! You will then live usefully and happily; you will die triumphantly; and you will finally receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

That this may be the happy destiny of each and all of you who read this humble appeal in behalf of pure and undefiled religion, is my earnest desire and sincere prayer for Jesus' sake.

Truly and affectionately, your brother in faith, and hope, and love.

R. MILLIGAN.

MEDITATIONS.

II.

Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. 2 Pet. i. 12.

It is not sufficient to *know*; it is necessary also to *remember*. The things known and admitted to be true must be kept before the mind, in order that they may influence the daily life. This, the apostle terms, in the following verse, "stirring up, by putting in remembrance." Otherwise, the things known however true and important are a mere deposit in the mind as coin in the *cache* of the miser—bearing no interest, and represented in actual life by nothing.

Truth must be kept in circulation. The sects gather up a little religious truth and place it in their vaults of Theology,

* Psalm 139: 23-24

and then proceed to issue their own notes, often to more than a hundred times the amount of their Scripture capital. Secularism is thus a sort of religious banking, often fraudulent, and always unchartered by the authority of heaven. For a few pieces of scripture, we have a large issue of men's opinions. For a single text, we have a sermon—for one truth, a volume of speculation. Can this base money ever be redeemed? Impossible! The only hope of continued credit is in the redemption of a small part, while the larger portion is kept floating on the credulity of mankind. Meanwhile, the party derives a large interest from the operation, having for a dime, issued a dollar, and substituted the cheap and flimsy promises of human vanity for the substantial gold of divine truth.

It would be a blessed change, if men would refuse to receive any thing but scripture for religious faith and obedience, and if all who know the truth would keep it ever actively employed, in the purification of their own hearts, and the salvation of the world!

R. R.

EXTRACT FROM THE NEW COMMENTARY
ON ACTS.

BY J. W. M'GARVEY.

III. 19-21. Having now fully demonstrated the Messianism of Jesus, and exposed the criminality of those who had condemned him, the apostle next presents to his hearers the conditions of pardon. 19 "*Repent, therefore, and turn, that your sins may be blotted out, and that seasons of refreshing may come from the presence of the Lord,* 20. *and he may send Jesus Christ who was before preached to you,* 21. *whom heaven must retain* until the times of the restoration of all things which God has spoken through the mouth of all his holy prophets since the world began.*" Here, as in his former statement of the condi-

*The literal meaning of the original, *deasthui*, is to receive, as in the common version; but it is here used in the sense of retain and should be so rendered. Heaven had already received him; it was yet to retain him.

tions of pardon, the apostle makes no mention of faith. But having labored, from the beginning of his discourse, to convince his hearers, they necessarily understood that his command, based as it was, upon what he said, implied the assumption that they believed it. A command based upon argument or testimony, always implies the sufficiency of the proof, and assumes that the hearer is convinced. Moreover, Peter knew very well that none would repent, at his command, who did not believe what he had said; hence, in every view of the case he proceeded naturally and safely in omitting the mention of faith.

In the command "*Repent and turn,*" the word *turn* expresses something to be done subsequent to repentance. There is no way to avoid this conclusion, unless we suppose that *turn* is equivalent to *repent*; but this is inadmissible, because there could be no propriety in adding the command, *turn*, if what it means had already been expressed in the command, *repent*. The two terms, then, express two distinct changes, which take place in the order of the words. Their relative meaning is well expressed by Dr. Bloomfield, who says that the former denotes "*a change of mind*;" the latter, "*a change of conduct*." Mr. Barnes also well and truly remarks, "This expression" (*be converted,*) "conveys an idea not at all to be found in the original. It conveys the idea of *passivity*; *be converted*, as if they were to yield to some foreign influence that they were now resisting. But the idea of being *passive* in this, is not conveyed by the original word. The word properly means to *turn*; to return to a path from which one has gone astray; and then to turn away from sins, or to forsake them." That *turn*, rather than *be converted*, is the correct rendering of the term, is not disputed by any competent authority; we shall therefore assume that it is correct, and proceed to inquire what Peter intended to designate by this term.

As already observed, it designates a change in the *conduct*. A change of conduct, however, must, from the very necessity of the case, have a beginning; and that beginning consists in the first act of the better life. The command to *turn* is obeyed

When this first act is performed. Previous to it, the man has not turned; subsequent to it, he *has* turned; and the act itself is the *turning* act. If, in turning to the Lord, any one of a number of actions might be the first that the penitent performed, the command to *turn* would not specially designate any one of these, but might be obeyed by the performance of either. But the fact is, that one single act was enjoined upon the penitent, as the first act of obedience, and that was, to *be immersed*. This Peter's present hearers understood. They had heard him say to parties like themselves, "Repent and be immersed;" and the first act they saw performed by those who signified their repentance, was to be immersed. When, now, he commands them to repent and turn, they could but understand that they were to turn as their predecessors had done, by being *immersed*. The commands *turn*, and *be immersed*, are in this case equivalent, not because the *words* have the same meaning, but because the command, Turn to the Lord, was uniformly obeyed by the specific act of being immersed. Previous to immersion men *repented*, but did not *turn*; after immersion they had *turned*, and immersion was the *turning* act.

We may reach the same conclusion by another course of reasoning. The command, *turn*, occupies the same position, between repentance and remission of sins, in this discourse, that the command "be immersed," had occupied in Peter's former discourse. He then said, "Repent and be *immersed* for the remission of sins;" he now says, "Repent and *turn* that your sins may be blotted out." Now when his hearers heard him command them to *turn* in order to the same blessing for which he had formerly commanded them to be immersed, they could but understand that the generic word *turn* was used with specific reference to immersion, and that the substitution is founded on the fact that a penitent sinner *turns* to God by *being immersed*.

This interpretation was first advanced, in modern times, by Alexander Campbell, about thirty years ago, and it excited against him an opposition which still rages. The real ground of this opposition is not the interpretation itself, but a pervar-

sion of it. The word *conversion* being used, in popular terminology, in the sense of a *change of heart*, when Mr. Campbell announced that the term incorrectly rendered in this passage, *be converted*, means to *turn* to the Lord by *immersion*, the conclusion was jumped at by his opponents that he rejected all change of heart and substituted immersion for it. He has reiterated again and again the sense in which he employed the term *convert*, and that the heart must be changed by faith and repentance *previous* to the *conversion* or *turning* here spoken of by Peter, yet those who are determined to do him injustice still keep up the wicked and senseless clamor of thirty years ago. The *odium theologicum*, like the scent of musk, is not soon nor easily dissipated, and there are always those to whose nostrils the odor is grateful.

There are several facts connected with the use of the term here rendered *turn*, which are worthy of notice. It occurs in the New Testament *thirty nine* times, in *eighteen* of which it is used for the mere physical act of *turning* or *returning*. *Nineteen* times it expresses a change from evil to good, and *twice* a change from *good* to *evil*.* If the term *convert*, therefore, were retained as the rendering of it, a man could, in the scriptural sense, be converted to *Satan* as well as to *God*. But *be converted*, can never truly represent the original, though it is employed for this purpose six times in the common version. The original is invariably in the active voice, and it is making a false and pernicious impression on the English reader to render it by the passive voice. To render it truthfully by the term *convert*, we would have "Repent and *convert* in Peter's discourse, and in several other passages, "lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should *convert* and I should heal them." The absurdity of such a rendering shows the necessity for some other term. In a correct version of the New Testament, indeed, the expression *be converted* could not occur; for there is nothing in the original to justify it.

Not less worthy of observation is the fact, that whilst the

* Gal. 4: 9. 2. Peter 2: 21.

the change called conversion is popularly attributed to a divine power, as the only power capable of effecting it, and it is considered scarcely less than blasphemy to speak of a man converting another, or converting himself; yet the original word never does refer either to God, or Christ, or the Holy Spirit, as its agent. On the contrary, in *five* of its nineteen occurrences in the sense of a change from evil to good, it is a human agent who does the work, as John the Immerser, Paul, or some brother in the church;* and in the remaining *fourteen* instances the agent is the *person who is the subject of the change*. Thus men are properly said to turn their fellow men; yet the subjects of this act are never said to *be* turned, but to *turn* to the Lord. The term invariably expresses something that the sinner is to *do*. These observations show how immeasurably the term *convert*, in popular usage, has departed from the original which it so falsely represents, and how imperious the necessity for displacing it from our English Bible. The word *turn* corresponds to the original in meaning, in usage, in inflexions; and translates it unambiguously in every instance.

[Note. This is not all of the comments on the section quoted, but as much as I felt at liberty to ask space for in one number of the Pioneer.]

INSTRUMENTAL MUSIC IN CHRISTIAN ASSEMBLIES.

BRO. D. T. WRIGHT: I have been frequently asked about instrumental music in christian congregations. Will the advocates of such a practice answer the following questions.

1. Did Jesus Christ or his apostles ever use or sanction the use of them? 2. Were they ever used in the apostolic congregations? 3. Do they sing with the *spirit and understanding*, and can they make melody in their *hearts*? 4. Have they spirits, understandings and hearts? 5. Do they increase devotion? 6. Does it appear that *bands of musicians* either in their *collective* or *individual* capacity are more spiritual than the other parts of the congregation? 7. Is there more pride,

*Lu. 1: 16, 17; Acts 16: 13; Jas. 5: 19, 20.

selfwill, stubbornness, insubordination, lightness, frivolity, among such persons, than among the other professors of christianity, found in the same assembly? 8. Was it ever known that such bands of musicians in the house of God, have ever attained any depth of piety, superior understanding in the things of God? 9. Are those societies which use them more holy, pure and devotional than others who do not use them? 10. Are those preachers who use and recommend them, more spiritual and useful than others who do not use them? 11. Can mere sounds without words, sentiments or reason praise God? 12. Can pipes or strings of any kind praise God? 13. Can God be pleased with sounds which are emitted by no sentient being and which have in themselves no meaning? 14. Are they not anti-christian and calculated to debase and ultimately to ruin the worship of God? 15. Is not the human voice the best instrument to praise God with?

Yours truly, JACOB CREATH.

THE CHRISTIAN'S HOPE OF HEAVEN.

The Christian has within him a hope that entereth into heaven itself, and there opens to him another and a better life—a divine inheritance—an eternity of felicity and glory—a home in heaven. Without this hope he would be “of all men the most miserable.” How strictly true this is. Notwithstanding the earth, his present home, is freighted with mighty interests, has objects which please and delight him and opens fields for his investigation and thought; yet, without the hope of heaven—the object of his admiration and wonder—it would be in vain to talk to him of the gold of California, of the diamond treasures of Asia, and of the corn of Egypt. It would be in vain to invite him to investigate the animal, vegetable and mineral kingdoms, to point him to the perfections in art, or to inspire him with an aspiration for the position of the great. These are finite objects of earth, and do not altogether accord with his ambitions. His treasures are in heaven. He longs to be delivered. He sighs for the infinite, the eternal and glorious

objects of heaven—those “mansions” in his Father’s house.

Does any person ask of us a reason for the hope, which we have attributed to the Christian? Then, we point you to two great facts in christianity, viz.: Christ’s *resurrection* and *ascension*. These are the basis of the Christian’s hope. If our Savior was laid in the cold and narrow grave and has arisen there-from and ascended on high, then, we too shall arise and ascend on high at the appointed time.

The appointed time will be when He comes the second time, which is a joyful certainty. He came once for sinners, He will come again for his saints; he came once to suffer, he will come again to reign; he came to bear the cross, he will come again to wear the crown; he came the first time in grace, he will come the next time in glory; the pious Jews waited for his first advent, we wait for his second; they prepared for that, we should prepare for this.

Z. S. HASTINGS.

EPSOM, Ind. April, 1863.

J. W. MCGARVEY’S COMMENTARY ON ACTS.

In this number of the Pioneer the reader will find the Prospectus for this new work, and also an extract from it, showing something of the style and character of the book. Every brother who can command the small sum of one dollar will certainly send for a copy. It is a commentary on one of the most interesting portions of the scriptures—on that part of the New Testament that tells how the gospel was preached to the world under the great commission, any other way in which it may be preached than that—the way there recorded—will bring a most fearful curse upon the preacher who ever he may be; even though he be an angel from heaven, he will be accursed. How deeply interesting does this part of the Living Oracles become in view of this fact. And how this interest increases too, in view of another equally important fact, that it not only tells how the gospel was preached, but also how it was obeyed—how the people understood it, and how they

obeyed it. As it was then preached, and as it was then obeyed, so it has still to be preached, and still to be obeyed. No other way will ever be acceptable before God. All are deeply interested in this portion of the divine volume. It is properly, as brother M'Garvey has styled it, *The book of Conversions*. As important as all our interests in the future are, so important is this book—Acts of Apostles.—Such a work as bro. M'Garvey now offers to the brethren and to the people generally, has long been needed, and we are gratified indeed that he has supplied this want. The author is known to be not only a thorough scholar, but also one of the most clear headed, original thinkers and sound reasoners of the age. Such a work could not have fallen to one more competent in all respects for its execution. The very low price at which the book is offered, places it within the reach of those in the most humble circumstances. And here is another recommendation of it, in the goodness and benevolence of the author in putting the price so low that it will fall within the reach of the poor. We bespeak for the work a large circulation, and trust, that, by the blessing of God, it may do much good. Let all take an interest in it, and do what they can to give it a wide circulation.

D. T. W.

THE MATTER AND THE MANNER IN PREACHING.

It is a great mistake to suppose that, in preaching, the subject *matter* is all, and the manner nothing; or, the *manner* is all, and the matter nothing. These are enormous extremes. Though the matter is most important, and the lack of it cannot be compensated by manner, however good, captivating and attractive; yet both are important—both are necessary. Such was the importance of both among the ancients that it gave origin to the Latin maxim or sentiment: "*Suaviter in modo, fortiter in re;*" which freely translated, means: "Be mild in manner, but strong in matter." The best sentiments; the most pathetic, charming and sublime expressions; if uttered in a careless, monotonous, affected, drawling tone of

voice ; or in a rough, angry, petulant manner ; will fail to impress the mind or affect the heart, as the matter of the expressions should. They will be like the pouring of water on a rock, as to any impression it may make on a person. As the saying is, the words will go in at one ear and out at the other, without being detained in the head, or finding a lodgement in the heart.

This gives great importance to manner, and would make it appear as if it was almost every thing—the first, second, and third requisite. Indeed, so important was it considered anciently, that when a celebrated orator was asked, what was the first requisite of the orator or public speaker, in order to success, replied : “ Action.” When asked, what was the second requisite, he replied again : “ Action.” When asked, what was the third, he still replied : “ ACTION.” To quote a line from a piece of poetry, though on another subject :

“ *Action, ACTION, is the plan,*”

connected with the manner of public speaking, (preaching, I mean,) and as a requisite of the first importance, we must add that of earnestness, in the delivery of a discourse. We may very properly call this a first, second and third requisite ; for, without it, no public speaker can succeed ; it matters not what may be his theme ; or how important, sublime, attractive, soul-stirring and heart-moving or heart-melting, it may be. The speaker must not only be in earnest himself, but the audience he addresses must see and feel that he is in earnest. If this is not the case, his words will fall like empty, unmeaning sounds upon their ears. It will be like pouring water upon a rock to melt it, or wash it away.

How often is it the case, that we hear preachers utter in the pulpit the grandest, the most sublime, the most pathetic truths—sufficient to stir the soul to its inmost depths, and to rouse every energy and feeling of the human heart—in a cold, unfeeling, tame manner ! No wonder that they produce no effect, rouse no feeling, and fail to stir and vivify the soul ! The preacher then who would succeed in convincing the minds, and enlisting the affections of men, must be in earnest and

feel himself what he preaches. If he wishes to convince his audience and to cause them to believe and obey the Gospel of Christ, he must show them by the earnestness of his manner, that he himself believes and feels what he is saying. Without this he can never succeed. Let him be in earnest first, last, and all the time.

J. R. H.

REMARKABLE ANALOGY.

It throws light upon, and clears up to the understanding, a complicated and difficult portion of the word of God.

One of the best rules of the interpretation of the Scriptures, and one admitted by all parties in religion, is, that "Scripture is the best interpreter of Scripture;" or, the word of God is the best interpreter of itself. This implies what is termed the "Analogy of Scripture;" or the correspondence of one part of the Bible with another. This rule is well illustrated in some portions of the New Testament, in reference to which we have never before noticed its application; the 24th chap. of Matthew, or rather the 24th and 25th chapters, in which there is a remarkable analogy with the 19th, 20th and 21st chaps. of Revelation.

It will be remembered, by the Bible reader, that the disciples, on the Mount of Olives with our Savior, were admiring the buildings of the Temple, when Jesus told them, that the time would come when there should not be left there one stone upon another. An annunciation like this so unexpectedly, and startling to them, involving an event so unlooked for, as the destruction of the Temple, excited their minds to know all about it; and about his coming, which He had foretold; and also the end of the world. Hence, as we have elsewhere observed, the apostles then came to Him, and asked him privately three different and distinct questions: 1st. *When* the Temple should be destroyed? 2nd. What should be the sign of his coming?—and, 3rd. what the *sign* of the end of the world? And, as we have also elsewhere shown, our Savior proceeds to answer these three questions in the order in which they were

asked ; all of which we will sufficiently discuss in our article, entitled an "Exegesis of the 24th chap. of Matthew."

And here we will remark that, contrary to the generally received idea, there are *three comings* of our Savior, spoken of, and referred to in the New Testament: 1. His *first* coming, when, as the Logos, or word of God, he became incarnate, as John speaks of him, in the 1st chap. of his testimony ; 2. His *second* coming, antecedent to, or at the beginning of, the Millennium ; 3. His *third* coming, when he shall come to raise the dead, and judge mankind, at the end of the world. We could say a good deal here, in reference to these comings ; as about the *three resurrections* connected with them, etc. but we defer it for a future article on the number *three* as a *sacred* number.

Let us now look at this *analogy* ; and we will see how it holds, and explains the 24th chap. of Matthew. It will be remembered, that, in Acts, (i chap. 9-11,) in the reference we there have to the ascension of our Savior, we are told : "when he had spoken these things, while they beheld, he was taken up ; and a *cloud received him out of their sight*. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Now let us notice the *second* coming of our savior in Revelation ; and see how it corresponds with this : "Behold, he *cometh with clouds* ; and every eye shall see him, and they also which pierced him ; and all the kindreds of the earth shall wail because of him. Even so, Amen." Now let us go to the 19th chap. of Revelation, (11 v.): "And I saw *heaven opened*, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war : * * * * and his name is called The WORD of God." In connection with this, see what John, this same writer (of Revelation,) says in reference to the Savior : "In the beginning was the WORD, and the Word

was with God, and the Word was God. * * *

* And the Word was made flesh, [became incarnate,] and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth."

Let us now see what is said in Matthew about this second coming of the Savior, and notice its correspondence with what we have been quoting: "And then shall appear the *sign* of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son man *coming in the clouds* of heaven with power and great glory." Notice the correspondence: "He cometh with clouds"—"coming in the clouds"—"I saw heaven opened." This *second* coming, in 19th chap. of Revelation, is to take place *before* the Millennium, and to occur with the ushering in of that glorious and happy period, when "they" lived and reigned with Christ a thousand years." We must keep this before the mind.

We have seen, that it is said, in reference to this coming, "and then shall the tribes of the earth mourn"—"and all the kindreds of the earth shall wail because of him;" and now let us see the correspondence of these expressions with what is said of the "Universal War," to take place just before the Millennium, when our Savior shall come to take vengeance on the enemies of Him and his church; which is predicted no less than four times, and each time with some added terror: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Again: "And the nations were angry, and thy wrath is come," etc.

Let us continue the *analogy*, and notice the *third* coming of our Savior, to raise the dead and judge the world. In Matthew we hear Jesus saying: "When the Son of man shall *come* in his glory, and all the holy angels with him, then shall he sit upon the *throne* of his glory; and before him shall be

gathered all nations," etc. (Matt. xxv. 31, 32.) Now let us notice what is said in Revelation: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. xx. 11, 12.)

We now have this analogy fully before us. We have seen the correspondence, in the account we have in Matthew of our Savior's *second* coming—when he is to come as he ascended, in the clouds of heaven, (in Matthew) and heaven is to open (Rev. xix. 11,) and he is to emerge from it on the clouds—in the wailing and mourning of the wicked and unprepared, (in Matthew,) and the kings and great men of the earth calling on the rocks and mountains to fall on them, the nations being angry, etc. (in Revelation). And the correspondence of his *third* coming, to raise the dead and judge the world, in his taking his seat on the throne of his glory, and the nations gathered before him, (in Matthew,) and his being seated on the great white throne, and the dead, small and great standing before him, and being judged out of the books, that were opened. Let us all ever be ready to say, in the language of John: "Even so, come, Lord Jesus." J. R. H.

A HOME IN HEAVEN.

A blessed hope. How sweet is home, how pleasant and desirable. The traveler longs for home; he longs to see the absent ones. And how this anxiety increases as he nears his home. The scenes by the way engage less of his thoughts; his mind becomes more and more absorbed in the contemplation of home. His friends and relatives are there; all the valuable interests with him in this life, centre and cluster there. Reader, are you traveling to this home in heaven? then you are my brother or my sister. I may never see you in this world, but

A HOME IN HEAVEN

we shall see and know each other when we arrive at home. We shall all be there, and we shall know and recognized each other; there will be no strangers there. I long for home, and to be at rest. I am a pilgrim and a stranger here, lonesome, weary and sad, in this land of carnage and death! it has no pleasures for me; my own brethren often seem strange; I long, I long for home. It will not be so there. No feelings of gloom and sadness will come over us there; no feelings of mistrust or suspicion there; no acts of coldness or indifference benumb the affections there; all will be love and joy forever. The company will be desirable. Enoch and Elijah will be there; the old patriarchs will all be there; Moses and all the prophets will be there; the apostles and disciples of the Savior will all be there; the righteous of every kindred and tongue and people will be there, and we shall know and recognize every one of them; our parents and children who have died in the Lord will be there; they will know us and we shall recognize them; long separated friends will there meet to part no more. O, home, sweet home! who would live always here, away from this home! There we shall see the Almighty, himself as our father, poor and feeble as we now are, our eyes shall see him in his glory and grandeur, and we shall feel ourselves to be at home; the presence of God our heavenly father will be our joy and happiness forever. There we shall see Jesus; our eyes shall behold him and he will look upon us, and we shall be glad; our voices will rise in holy ecstasies and happy halleluiahs in honor of him who redeemed us from our sins and gave us this home in heaven. O, who would live always here, in this land of wars, carnage and death! away from his God, and that blest heaven of rest, our home in heaven! These are no idle sketches of fancy, nor the reveries of an excited imagination; they are not the effects of enthusiasm or fanaticism, but glorious and sublime realities; as true as the Bible is true; as true as that we have a being, will the faithful to Christ realize and enjoy all this, and much more than the heart can now conceive or the tongue express. And in view of this, how great the inducement to live in obedience to Christ,

that we may share these honors and rewards awaiting his people, and have a home in heaven. D. T. W.

 LOYALTY TO CHRIST.

The term loyalty is one near akin to royalty, which (last) implies a regal, or kingly, government. So the word loyalty implies a government, whatever the nature of that government may be; and it not only implies this, but also faithfulness to that government, whatever it may be. And by faithfulness we mean not only faith and confidence in the government and in its rulers, but also obedience to its constitution, and to all its statutes, laws, ordinances, and requirements, whatever they may be. If it be a monarchical government, the citizen of it, to be loyal must be faithful to it—faithful in every thing it requires of him. If it be a Republican form of government, the citizen, if he would be loyal, must be faithful to it and its rulers, in the performance of all its requirements of him.

Now the Lord Jesus Christ is a King—King of Zion—King of kings and Lord of lords; and His government is a regal or royal and monarchical one. More than this—it is an absolute monarchy, and Christ is an absolute King over it. And the Christian, as a citizen of his kingdom—one of the fellow citizens with the saints—is required to be loyal to his government and to Him as its Supreme and Absolute Ruler—to be faithful in all things pertaining to Him and His government; and obedient to all the commands and requirements of His religion.

Loyalty to Christ requires supreme devotion to Him, over all the rulers and sovereigns of earth whatever may be their rank, or power, or demands upon, and requirements of, their subjects. He is KING of *kings*, as well as Lord of lords, or Ruler of rulers. The laws, ordinances, demands and requirements of earthly potentates, where they conflict with the duties of the christian to Christ, are to be disregarded by him, whatever may be the consequences. Jesus Christ is to be

Supreme and absolute over all. "Him first, Him last, Him middle, without end." J. R. H.

IMPORTANCE OF RELIGION TO SOCIETY.

A BEAUTIFUL EXTRACT.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to the virtues of ordinary life. No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices for uprightness and the public good; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing; that this brief life is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation that would follow? We hope perhaps that human laws and natural sympathy would hold society together. As reasonably might we believe, that were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize the earth. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if Atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man;

Appetite, knowing no restraint, and poverty and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling, and man would become in fact, what the theory of atheism declares him to be, a companion for brutes

—DR. W. E. CHANNING

RESISTING THE TRUTH.

All scripture truth is Divine—surely not human—and hence, any truths of scripture taught to the human mind is *Divine teaching*; every thing which God proposes in the Scriptures, for man to submit to, is divine teaching, by whomsoever read or spoken. If Satan, or any wicked man, speaks *Gospel truth*, it is Divine teaching as well as when it comes from another source. And men may and do resist the truth or divine teaching—he who resists any thing taught in the Scriptures, resists Divine teaching. And there is a power, or principle, in the human mind, to resist the truths of the scriptures—that is, to disregard, disbelieve, disobey, or act contrary—there is, also, a power in the same mind (for man is a rational, intellectual being, capable of choosing and refusing) to believe and act in accordance, or in obedience to the Gospel; for it is the same mind that receives truth, or rejects and resists it. Take this principle or power from man, and he is a mere brute, yea, in a worse state; he would not even have the common instincts of brutes, etc. The axe that has not an *edge* to cut your foot, has none to cut your wood; and the same fire that will cook your victuals, and warm you, may burn your house. If man could not resist the truth, he could not be blamed for not believing; *unbelief could not be a sin*; hence we see that if “the truth” is properly presented to the human mind, man has power, either to believe and obey, or to resist, as inclination or interest, etc. may incline.

—JOHN REIS.

REPORTS FROM THE BRETHREN.

REPORTS FROM THE BRETHREN.

FAYETTE, Mo., April 27, 1863.

DEAR BRO. WRIGHT: Since I last wrote you, I have held a meeting of 16 nights in this city, unaided. The immediate result was 33 confessions and immersions, 1 from the Baptist, and 1 reclaimed to the fellowship of the brethren again. Several of the number baptized were from the Methodist and Episcopal churches. To the Lord be all the praise. Go on, bro. Wright, I hope the clouds will clear away soon, and then we will have a clear sky and a smooth sea, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." May God help us to faithfully present it to a dying world. We have had 62 additions at two recent meetings.

Very affectionately your brother in the Lord.

J. D. WILMOTT.

Harrison County, Mo. May 22, 1863.

BRO. WRIGHT—*Dear Sir*: The third Lord's day and Saturday evening before, in this month, I spent with the brethren, known as the Little Creek Congregation, at which meeting I immersed five individuals, took two more confessions to be immersed at another time, and also received into the fellowship of the brethren four others who had been previously baptized; making in all nine added to the faithful at that place.

I am still laboring in word and doctrine to the best of my ability. Though I am but a young minister, yet I feel it my duty to do all for my Master's cause that is in my power,—assured of the great necessity of advocating the Lord's cause; or, in the language of the apostle, "Knowing the terror of the Lord we persuade men." Yours in the good hope.

JAMES C WATSON.

Palatina, Cook Co., ILL. May 9, 1863.

DEAR BRO. WRIGHT: I found the cause of Christ here in rather a dilapidated condition. I have been here only two

months and a half, and have had 21 additions by immersion. We now number 66 members, have a fine Lord's day School, and a Social meeting every Wednesday evening. I will do what I can for the Pioneer. Money is scarce, but all like your paper very much.

Your brother in Christ.

J. F. M. PARKER.

A NEW COMMENTARY ON ACTS.

PROSPECTUS.

I have now ready for the press a Commentary on Acts of Apostles, to the preparation of which I have devoted all the time I could spare from my ministerial labors for three years and a half. The peculiarities of the work are chiefly these:

1st. It presents the real meaning of the text, as developed in the writings and teaching of our brotherhood, the only people of modern times who have understood and appreciated this book.

2nd. On every passage which presents any of the great issues of the day the question is argued in full. In this way nearly all the issues which we have formed with the sectarian world come up for discussion in the course of the work.

3rd. It is adapted to circulation among sectarians, and the unconverted, and contains much matter for the edification of the brethren.

4th. It contains a complete biography of Paul, the blanks in his history left by Luke being filled up with facts derived from the epistles.

5th. It contains a revision of the text, in which the common version is modernized and corrected.

6th. The text and comments are so combined that the latter will not read like a dictionary, as in most commentaries; but the whole is connected and continuous like a book on any other subject. It is a book to be read, and not merely a book of reference.

The volume will contain about 340 pages the size of those in Brother Scott's "Great Demonstration," and about twice as much matter as Bro. Lard's reply to Jeter.

Desiring to circulate it widely rather than make large profits, I offer it, notwithstanding the high prices of book material, at

One Dollar per single copy.

For every ten copies ordered to one address, one copy extra.

Single copies sent by mail postpaid, and larger numbers by Express, with charges paid to the nearest Express office.

A liberal deduction to agents who wish to sell a large number.

It is highly important that I should know how many copies to publish

In the first edition; and in order to this I propose that all the brethren who are willing to pledge themselves in advance to take a copy, shall send me their names at once. That they may do so understandingly, I will publish in our periodicals, a few extracts from the work which will give an idea of its merits. Let every brother who desires to encourage the enterprise, at once collect all the names he can procure, and send them to my address, the money to be forwarded when the book is ready for delivery.

LEXINGTON, Ky., April 26, 1863.

J. W. MCGARVEY.

POPULAR LECTURES AND ADDRESSES

BY ALEXANDER CAMPBELL.

We call attention to the following letter from James Challen & Son which announces that the popular lectures and addresses of Alexander Campbell are now all stereotyped and ready for printing. "The work is regarded as the *Chef-d'oeuvre* of all his numerous works; and to show the author's estimate of its value, he has delayed its publication to this late period of his life, and has dedicated it to his dearest earthly object of affection—his truly Christian wife. The work will contain the following lectures, &c: The Anglo-Saxon Language; Amelioration of the Social state; Responsibilities of men of Genius; Supernatural Facts; Destiny of our Country; Woman and her Mission; Capital Punishment; Address on War, on Life and Death; Moral and Intellectual Culture; Baccalaureate and Missionary Addresses, &c. It will have, besides a list of topics, a full and copious index of the subject matter found in the entire book for the benefit of the student and general reader. It will also be embellished with a superb and original portrait of the author."

It will be one of the most popular productions of the age. We bespeak for it an extensive sale.

D. T. W.

Philadelphia, April 27. 1863.

EDITORS CHRISTIAN PIONEER: Please announce through your excellent Periodical that "The Popular Lectures and Addresses" by Alexander Campbell in a Royal 8vo. Volume of over 600 pp., is all stereotyped and ready to print. On account of the high price of paper and binding, we are desirous of knowing how many copies will be required of this great work. The price will be \$2, 50 per copy; 7 copies for \$15,00; 55 copies for \$100,00. We hope a club of 7 or 55 copies will be subscribed for at once by all our churches to enable us to defray the expenses of publication.

As paper is again advancing, the price after the 15th of June will be

from \$3.00 to \$3.50 per copy, and we advise all who wish copies at low prices to send their names at once.

A New Volume of the Gem begins with May issue. Single copies 30 cents; 50 copies 14 cents : 100 copies 12 cents each. Samples gratis. To Clergy acting as agents, gratis.

Respectfully,

JAMES CHALLEN & SON.

OBITUARIES.

DEPARTED this life on the 16th of April, 1863, after a short illness from fever, CHARLES W. ALLEN, son of Dr. T. W. and MARTHA A. C. ALLEN, of Trenton, Grundy county, Mo., aged 5 years, 7 months and 6 days. He was a very intelligent and sprightly child, amiable and interesting in his ways, and much doted on by his kind and christian parents, to whom he gave many flattering and promising indications of an honorable and useful manhood. But, alas, how soon were their fond hopes disappointed and their flattering prospects all blasted by death's cold and withering touch! But he is free from pain and, resting now in the paradise of God, he will never experience the bitterness and anguish of heart incident to this world of sin and death. He has gone through his last ordeal of suffering, and now in blissful quietude and heavenly rest, he awaits the time when his dear parents, by the grace of God, shall also pass this trying ordeal, and come to him and live forever. May God sustain and comfort brother and sister Allen in this painful and afflictive bereavement they have sustained in the death of their dear Child.

D. T. W.

The Millennial Harbinger and Christian Review are requested to copy.

D. T. W.

DEPARTED this life, near Corinth, Miss., on the first day of May, 1863, JOHN BRISON, of Co. C. 18th Reg., Mo. Vols.

Mr. Brison was born in Carroll county, Indiana, on the 15th day of August, 1835. On the 15th day of December 1853, he was married to Miss Elvira V. Smith, daughter of John and Sarah E. Smith. In the year 1858, he moved to Columbia, Monroe Co. Illinois, and soon afterwards united with the Methodist Episcopal Church, in which he continued till the fatal day of his death. In 1861, he moved to Lindley in Grundy county, Mo., and on the 7th day of September of that year, in obedience to the call of his country, he volunteered in Co. C. of the 18th Reg. Mo. Vols. where he continued till the first day of May, 1863, when he fell at the hand of the enemy concealed in ambush. Mr. Brison was a good citizen, an obliging neighbor, and a kind and an affectionate husband. He tried to live the life of the righteous, and I trust he

OBITUARIES.

died the death of the righteous, and that his end will be like theirs. I am left, with his many friends, to mourn his death. I am overwhelmed with sorrow for the loss of my dear husband. And, although I know there are objections to publishing the obituaries of soldiers in a religious periodical, yet I beg you, dear bro. Wright, to allow me a space in your valuable paper, for this brief notice of him who was as dear to me as my own life, and whose memory I shall ever cherish with the tenderest emotion. He is gone, and I shall see his face and hear his voice no more in this world, but by the blessing of God, I hope to meet him where war and death are no more.—in heaven where all is peace, and quiet, and happiness forever. **ELVIRA V. BRISON.**

LINDLEY, Mo. May, 26, 1863.

May the Lord sustain and comfort our dear sister Brison in her deep distress for the loss of her husband, and save her with his people, and give her an inheritance where war and death, sorrow and weeping will be no more.
D. T. W.

Died, in Grundy co. Mo. 8 miles north of Lindley, on Monday 4th day of May, 1863, after an illness of five days of Head complaint, **SARAH ELLEDGE**, wife of Francis Elledge, aged 55 years, 5 months and 34 days.

The deceased was born in North Carolina, lived afterwards in Kentucky, and then in Illinois and ultimately in Missouri. She was an exemplary member of the Missionary Baptist Church for 46 years, and died in the fellowship of that Church, and in the faith and hope of a glorious immortality. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them." Sister Elledge leaves an aged companion of the same faith and order, and several children together with a large circle of relatives and acquaintances to mourn her death. But, they mourn not as they would for those who have no hope. Their loss is her gain.

D. T. W.

Died near Scottsville, Mo. on the 10th day of May, 1863, **John Wesley Jacobs**, aged 20 years 5 months and 15 days. The deceased had neglected to honor the Savior in his institutions while he was in health, and this gave him great trouble of mind during his illness, from which he finally obtained relief only in making the good confession—But such was the delicate condition of his health at that time that he could not be baptized—and soon afterwards he died; and we trust that he is now at rest, as he gave himself to the Lord as far as it was in his power to do so after he believed. How important that all should make the good confession and submit to the institutions of the Savior while in health; it will mitigate the sufferings of sickness and soothe the troubles of the mind, and enable us to lay hold on the promises of the Savior.

D. T. W

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CHRISTIAN PIONEER.

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

VOL. III.] LINDLEY, MO., JULY, 1863. [NO. 2.

THE RESURRECTION OF CHRIST.

PART II.

Having taken a general view of the resurrection of Christ, as the corner-stone of the Christian Institution, and shown its character and importance, we come now, in the second place, to exhibit the *proofs* and *arguments* by which it is sustained. Persons had before been raised from the dead, as the widow's son of Sarepta, by Elijah the prophet; the son of the widow of Nain, and Lazarus, by our Savior; the damsel by the apostle Peter, etc. but all these were destined to die again, and thus to share the fate of the human race, as entailed on them by the offence of Adam. But Jesus arose never to die again, but to live a new life in heaven; and thus, by giving in his own case, the assurance of the resurrection of all mankind and of eternal life, "he brought life and immortality to light by the gospel." There is too this important difference between these cases of the resurrection of persons and that of our Savior: they were raised from the dead, through the power of God, by the agency or instrumentality of other persons; but our Savior arose from the dead by his own power, through the agency of the Holy Spirit; who entered into his dead body, re-

suscitated or animated it; and, inspiring it with life, enabled him to rise from the grave. Hence, while on earth, we hear him saying, not only, "I am the resurrection and the life," but, "I have power to lay my life down, and power to take it up again. This commandment I have received of my Father."

In discussing the proofs and arguments for the resurrection of our Lord Jesus Christ, we shall adopt the plan, and pursue the course, of the apostle Paul, in the 15th chapter of his 1st Epistle to the Corinthians. Some of the Congregation at Corinth had, it seems, denied the resurrection of the dead—not that in particular of our Savior, as we are aware, but the resurrection in general—affirming that there is no such thing as the resurrection of the dead—which would involve or include that of Christ, and was equivalent to denying his resurrection.

There were several errors and corruptions of importance, which had gotten into this church, which, it seems to have been the design of Paul, in these two Epistles, to correct; but by far the greatest and most important one was this, of which we are speaking. The apostle, in arguing the resurrection, pursues a most logical and argumentive course, showing a mind sane, clear and well balanced—on the one hand, free from blind credulity and insane enthusiasm; and, on the other, from sinister, interested motives, in arguing the resurrection and cold, barren, philosophical speculation—the medium the best suited for the developement and prosecution of TRUTH.

He devotes a large portion, a long chapter of this epistle, to the subject of the resurrection; and, in our notices of it, we shall pursue his plan of reasoning and course of argumentation, instead of attempting to invert or transpose his order, in order to classify his arguments; and we must beg the indulgence of the reader towards what may appear to be our prolixity, when he considers the greatness and importance of the subject. The apostle sets out, by telling the Corinthian Christians, that he declared unto them, in that Epistle, the gospel, or *good news*, that he had *preached* unto them; when he first visited Corinth and "many of the Corinthians hearing be-

lieved, and were baptized ;" which they had received, when they *believed* ; wherein they stood, on *becoming the disciples* of Christ ; and by which they were saved, if they kept in memory, or *reduced to practice*, what he had preached to them ; unless they had believed in vain, which would be the case, were there no resurrection of the dead.

He adduces *four* different classes of evidence to the resurrection of Christ, as this was the "hinge" on which every thing turned—the point which being established, establishes the resurrection of the dead :

1. The testimony of the *prophets*, included in the Old Testament Scriptures ;
2. The testimony of the *apostles*, or *witnesses* of the resurrection ;
3. *Commemorative institutions*, *commemorative* of the fact ; and,
4. The *sufferings* and martyrdom of the apostles, endured or submitted to on account of their faith in Christ and adherence to his religion ; to which we may *add*
5. The testimony of the *Roman Guard*, placed to guard the sepulcher, ostensibly to prevent the body of Jesus from being stolen away by his disciples.

Let us now notice these different classes of evidence.

I. *Testimony of the PROPHETS*.—We are told by John, in Revelation, that "the testimony of Jesus is the *spirit of prophecy* ;" and Paul, after the remarks to which we have referred, proceeds :

"For I declared unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ; and that he was buried ; and that he rose again the third day according to the scriptures."

Here we have the three great facts, which Paul entitles the gospel, or *good news* ; which we will notice in the order he has presented them ; first premising that the term "scriptures," as here and generally elsewhere used, applies to the writings of the Old Testament, and here to the predictions of the prophets in reference to these facts.

1. *The DEATH of Christ for our sins.*—In the 53rd chapter of Isaiah, we have a host, a galaxy, of predictions on this subject, and which can apply to nothing else, or to no other. The prophet says, that as the Messiah he should have “no form of comeliness” to the Jews, and “no beauty that they should desire him” as such; that he should be “despised and rejected” of them; “a man of sorrows and acquainted with grief;” that they should “hide as it were their faces from him; that he should be despised” by them, and they should “esteem him not” as the Messiah; all of which was literally true and fulfilled in our Savior. He says again, that he should “bear our griefs and carry our sorrows,” which Jesus did in his miracles of healing the sick, making whole the lame, etc. as well as in sympathizing with the people; and that the Jews should regard or “esteem him stricken, smitten of God and afflicted,” which they did in reference to his death on the cross in regarding it a judgment from God; but the prophet says, his death should be a sacrifice for sin, “he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed;” which last paragraph Peter quotes and applies to the death of our Savior. Again, the prophet, after saying, “all we like sheep have gone astray; we have turned every one to our own way;” continues: “the Lord hath laid on him the iniquity of us all.” And again, “he was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.” Here we no doubt have a reference to the pascal lamb and sin-offerings under the Jewish law, as types of Christ; and we find that the prediction was literally fulfilled, when our Savior was brought before Pilate, and “answered not a word.” As evidence of the application of this prediction to our Savior, it was at this passage the Ethiopian Eunuch was reading, when the Spirit told Philip to join himself to his chariot; and we are told that Philip began at the passage, and “preached Christ” to him—showed him the fulfillment of these predictions in the death of our Savior.

Again the prophet says : " He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : " that is, he was denied a fair trial, condemned by false witness or perjury, and put to a death not recognized by the Jewish law, the cross, as they could not condemn him to death by that, it being a Roman punishment. But it was a sin-offering : " for the *transgression* of my people was he stricken."

Now comes a most remarkable prediction : " And he made his grave with the wicked, and was with the rich in his death." This was most literally fulfilled, as the account shows : " When the even [evening] was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple : he went to Pilate, and begged the body of Jesus : " " and when Joseph had taken the body he wrapped it in a clean linen, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulcher." Hence Jesus was with the rich in his death. The prophet then adds : " because he had done no violence, neither was any deceit in his mouth ; " which cannot be predicated of any human being on earth, except the Savior. " Yet it pleased the Lord to bruise him ; he hath him to grief : when thou shalt make his soul [his life] an offering for sin," etc. in order to make of him a sacrifice for sin ; which must be pure and spotless ; as the types, the pascal lamb and sin-offerings under the law, had to be spotless and without blemish. Again : " he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors : " he was crucified between two thieves, and thus made his grave [death] with the wicked, and was numbered with the transgressors ; which last Mark quotes in reference to this circumstance : and when Jesus prayed on the cross for his murderers : " Father, forgive them, for they know not what they do ; " he made intercession for the transgressors.

Thus we see how literally and circumstantially all these predictions were fulfilled, in the person of our Savior. Here are

a host of predictions in reference to a human sacrifice for sin ; and as the Jewish law permitted no such sacrifices, none but those of animals, typical of that of Christ, the human sacrifice here referred to, could have been none other but the death of our Savior. Hence another prediction, quoted by Paul, in Hebrews : “ Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein ; which are offered by the law ”—“ but a [human] body hast thou prepared me,”

2. *The BURIAL of Christ.*—This becomes one of the three great facts, not only because it was necessary to his resurrection, which could not have taken place without it, but also in connection with the predictions of his death.

3. *The RESURRECTION of Christ.*—In these same scriptures, (Isa. 53 chap.) we have, as we might expect to find, predictions of his triumphant resurrection: “ when thou shalt make his soul [his life] an offering for sin, he shall see his seed, he shall PROLONG his days and the pleasure of the Lord shall PROSPER in his hand. He shall see of the TRAVAIL of his soul, [the fruits of his sufferings in dying the painful, ignominious death of the cross, as a sacrifice for sin,] and shall be satisfied.” And then the justification or remission of sins to follow: “ by his knowledge [of the Lord Jesus Christ, in the christian plan of salvation] shall my righteous servant JUSTIFY many ; for he shall BEAR [away] their iniquities.” Now the triumphant result: “ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.” Why?—“ because he hath poured out his soul [life] unto DEATH,” etc. We have also the prediction of the resurrection of Christ by David as quoted by Peter, and: “ Moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell [hades] neither wilt thou suffer thine Holy one to see corruption.” But where have we the prediction, that Jesus should rise on the *third day*, as affirmed by Paul, “ according to the scriptures ” of the prophets? Let us turn to the 6th chapter of Hosea, and we will find it. The prophet, speaking, as is often the case and as did David, in the first person, says:

“Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he REVIVE us : *in the third day* he will RAISE us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth.” Hence our Savior arose “on the third day, according to the scriptures ;” as this prediction of Hosea could not have been fulfilled, and never was, in any case but that of our Savior, “who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son : in whom we have redemption through his blood, even the forgiveness of sins : who is the image of the invisible God, the first-born of every creature : for by him were all things created, [as the *Logos* or WORD of God,] that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers : all things were created by him and for him : and he is before all things, and by him all things consist : and he is the head of the body, the church : who is the beginning, the first born from the dead ; that in all things he might have the preeminence.”—As this article on the resurrection has grown so much longer than we anticipated, we find ourself compelled to cut it off here and make a third part of it, with perhaps some other parts to follow.

J. R. H.

MIRACLES.

We commence by asking the following question, viz.—What are the evidences that the religion of Jesus the Nazarene is divine in its origin ?

It is admitted by all that there is a religion in the world having a certain person—Jesus Christ of Nazareth—as its founder. He claims to have come from heaven, clothed with authority divine. *The Ambassador* from the courts of heaven intrusted with an important message, not simply an important

message—but the most intensely important of all communications.

An ambassador from one court to another must carry, with him the proper credentials.

Christ as an ambassador must needs present his credentials to those with whom he is to transact business—the world of mankind. What are they? We reply—miracles. Proof: “what sign showest thou then that we may see and believe thee? what dost thou work?”

“Jesus answered them I told you and ye believed not; the works that I do in my father’s name they bear witness of me.” “Art thou he that should come or do we look for another,” said the disciples of John the immerger to him, “Jesus answered and said unto them: Go and show John again those things which ye do hear and see, the blind receive their sight and the lame walk, the lepers are cleansed the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.” Nicodemus understood this full well when he said: “Rabbi, we know,” see how confidently, “that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.”

Paul presents the same thought in his letter to the Hebrews when he says: “God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will.”

The most famous infidels admit the positive certainty of such credentials. Woolston says: *Scheme of Literal Prophecy*—pp. 321, 322, that “I believe it will be granted on all hands that the restoring of a person indisputably dead, to life is a stupendous miracle and that two or three such miracles well attested and credibly reported, are enough to conciliate the belief that the author of them was a divine agent, and invested with the power of God.”

The subject then with the foregoing admission will take the following direction, viz:—Did Christ and the apostles perform any of the miracles attributed to them?

Did Christ arise from the tomb of the Arimathean senator?

Did Lazarus "come forth" ? or was the widow's son restored to life ?

But before entering upon the affirmative proof of the foregoing, we must notice some of the redoubts thrown up and behind which the enemy have entrenched themselves. viz. 1st. Testimony will not prove a miracle, and 2nd, they are contrary to our experience and are therefore untrue. Any one who desires to refute the doctrine of Christ and the apostles, and can remember the talismanic words of Hume—testimony cannot prove a miracle—may enter the arena as disputant. Hard pressed must that theory be for ground upon which to stand when compelled to stand behind so shakling a fortification as this. We are now prepared to affirm. Proof 1st. "There is nothing unreasonable or improbable in the idea of a miracle being wrought in proof of a divine revelation"

There are but three classes of proof that can be introduced. 1st. The internal excellence and fitness of the communication. 2nd. The ambassador's honesty of purpose, integrity and good judgment. 3rd. Miraculous works attending his ministry.

The first two are entirely out of the question being entirely useless on account of the great length of time required for their development.

It would not do for an ambassador from a foreign court charged with certain important communications to present himself, and simply plead his honesty, integrity and judgment ; or the internal excellence and fitness of his communication as evidence of his ambassadorship. There must be something more definite—more tangible.

Miracles then we conclude are inseparably connected with a divine revelation ; and therefore can be unreasonable or improbable as a divine revelation is unreasonable or improbable.

To do this the infidel must affirm that prior to the giving of this revelation—the Bible—the world had all the light and knowledge necessary to its prosperity and happiness ; and furthermore that at this present day the Pagan nations of the

earth are just as wise, prosperous and happy as they can be in this life—and as to the future they dare not affirm anything as it is all a blank—a dark—dreary—impenetrable waste of gloom mingled with deep dark despair.

We shall in our next affirm that testimony is the only kind of evidence by which miracles may be rendered credible to us—

May God grant that we may at all times be able to give to every man that asketh a reason of our faith and hope with meekness and fear.

B. B. TYLER.

EUREKA, Ill. May 30, 1863.

CONVERSATIONAL DIALOGUE ON BAPTISM.

Christian. Good evening, friend Sectarian, I am happy to meet you to day according to our arrangement, for you will recollect that just two months ago, we were met and talking about the doctrine of the Bible, when Mr. A., who was then a stranger to us both, came up and said that he had just arrived in this country and had never heard nor read anything about the religion of Christ, in all his life.

Sectarian. The remarks, friend Christian, which you have made about our strange friend, Mr. A., are correct, and you will remember that I suggested, at once, that we give him the Bible and that he occupy my study until he had given it a careful and thorough perusal.

Chr. Well has he done so?

Sect. I saw him this morning, and he said he had, and that he would meet with us this evening and answer any question we might propose.

Chr. Now, I am truly glad, for I think I shall be able to illustrate the simplicity of the doctrine of the Bible. But, if you please, restate some of the objections, which you made against entering the Christian church.

Sect. Well you will recollect that the principal objections, which I made against uniting with you in your church, were;

first, you are too *strenuous* about the mode of baptism. You think *immersion* is the only true and valid baptism.—that *sprinkling* and *pouring* will not do. Secondly, you think that none but *believing adults* are fit subjects for baptism.—That *infants* should not be baptized.

Chr. Correct. I do believe that immersion in water is the only true action of baptism, and believing penitents the only proper subjects. And, I further believe, if any person, who had never heard nor read anything about sprinkling, pouring and infant baptism, should take up the Bible and read it, he would come to the same conclusion on these things.

Sect. You must think, then, that sprinkling, pouring and infant baptism are doctrines of men?

Chr. Most assuredly I do, and consequently have no foundation in the Bible at all.

Sect. Well truly, friend C., that is saying a great deal against the doctrine of quite a vast number of intelligent men and women.

Chr. But it is saying nothing against the doctrine of the Bible.

Sect. I am not so certain. But here comes our common friend, Mr. A. [*Mr. A. enters with the Bible under his arm.*]

Mr. A. Gentlemen, I come this evening to tender you my thanks for this book; and at the request of Mr. S. I am willing to answer any question that either of you may propose.

Chr. I hope, Mr. A., that you have found the Bible an interesting book.

Mr. A. Indeed Mr. C. I have found it the most interesting book I ever read.

Sect. Mr. A., do you find anything in the Bible commanded for men to do?

Mr. A. Certainly, Mr. S., I do.

Sect. What are some of the principal things commanded for men to do, who like yourself have just learned them and not yet complied with them?

Mr. A. Well to mention three, I am commanded to believe, repent and be baptized.

Sect. Well, sir, what is that baptism?

Mr. A. Why, sir, immersion in water.

Sect. What makes you think that, *that* is the baptism?

Mr. A. Because this book, which you have given me, teaches me so.

Sect. Would you not suppose that this baptism could be performed by sprinkling or pouring?

Mr. A. Sprinkling or pouring what!?

Sect. Why, sprinkling or pouring water upon the subject.

Mr. A. This book does not teach that.

Sect. Well I would like to see the proof for the position, which you have taken.

Mr. A. Well, my dear sir, have you not read the *manner* in which Jesus was baptized? Why, Mark says, he was baptized *in* Jordan, and came up *out* of the water; and again have you not read *how* Philip baptized the eunuch? Why, Luke says, they went down both *into* the water, both Philip and the eunuch; and he (Philip) baptized him, and then they came up *out* of the water. After reading these plain statements, how can you or I or any one else, conclude, but the baptism, taught in this book, is immersion in water?

Sect. I have no more questions on that point, but I wish to ask you, *Mr. A.*, whom you think a proper subject of baptism?

Mr. A. Well, sir, this book, the Bible, teaches that believing penitents are.

Sect. Is not an infant a proper subject of baptism?

Mr. A. No, sir; because it is not capable of believing and repenting.

Sect. Well it seems to me if the parents of infants are believers, that they, (the infants,) might and ought to be baptized.

Mr. A. I see no authority for it. I have read this book, which you and Mr. C. have given me, thoroughly, and I have read no where in it of the baptism of any infants.

Sect. [Quite abruptly.] Have you not heard a Campbellite preach since you have been in this country?

Mr. A. A *Campbellite*! What is it? I never heard the word before. And you know that I have heard no preaching since I have been here, for I have been in your place of study all the time reading the Bible.

Sect. Campbellites are those persons, who teach that which you seem to learn from the Bible.

Mr. A. Well the Bible does not call them Campbellites, but it says they were called *Christians*.

Chr. I hope, friend S., that you see by this time, that, the wayfaring man, though he be a simpleton in theology and in the many thousands of volumes which have been written by uninspired men, may read even the old fashion king James' Bible, learn the way of holiness and need not err there in.

Mr. A. Gentlemen, I do not understand you! It cannot be that you are divided upon the doctrine of this book, which you both have so highly recommended to me?

Chr. Alas! Mr. A. It is even so. Not only are we, but many thousands of intelligent men and women are divided upon the great facts and truths of that blessed book which you hold in your hand.

Mr. A. Well really it is strange! But are there none in this country who teach the doctrine as written in this book? for I desire to obey the doctrine as taught in it and live a holy life.

Chr. Yes; Mr. A., I am happy to say that there are some who teach nothing but what is taught in the Bible, and if you will go to the meeting-house called *Christian Liberty*, on the first day of next week, you will find a band of those who take the simple name christian, met for the purpose of teaching and doing that which the Bible requires at their hands. But it is now late and we will adjourn.

EPSOM, Ind. May, 1863

Z. S. HASTINGS.

EXEGESIS ON THE 24th CHAPTER OF MATTHEW.

PART I.

There is perhaps no part of the New Testament, about which there has been so much discussion, and which is so

difficult of comprehension, and correct understanding and interpretation, as this part of the testimony of Matthew. The difficulty in reference to it has been principally, in ascertaining whether our Savior had reference entirely to the destruction of Jerusalem, or whether also to the end of the world: and the failure to understand him has generally arisen from not noticing properly, the subject he was upon, in its connections and all its parts.

In discussing this chapter, we must in the first place, notice what Jesus was saying to his disciples, who were admiring the buildings of the Temple, as they sat with him upon the Mount of Olives, on an elevation commanding a fine view of that stupendous and splendid building: "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The disciples then went to him privately, as he sat upon the mount of Olives, and asked him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Now let it be noticed, that there are embraced here *three* different and distinct questions, the last two connected together: 1. When should the temple be destroyed, contained in the words, "when shall these things be?"—2. What should be the sign of the second coming of Christ?—and, 3. When the end of the world should take place?—and our Savior proceeds to answer them in the order in which they were asked. The reply, as we shall see, is not embraced merely in the 24th chapter, but runs also through the whole of the 25th, including the parables, used by Jesus on the occasion, in illustration. We will take up the replies to these questions, and notice them, in the order in which they were asked, and discuss them with as much brevity as we can, to do the subjects justice.

1. The destruction of the Temple, including or implying that of the city of Jerusalem, which took place at the same time; and the captivity and dispersion of the Jewish nation. This is embraced by that part of the 24th chapter, extending from the 4th to the 29th, or 30th, verse. And we must notice here, that

like many other places in the New Testament, the reply is not intended for the apostles alone ; but, as they were to be the ambassadors and ministers plenipotentiary of the Lord Jesus Christ to the world, and as through them the Christian revelation was to be made and they were to establish the Christian Institution and set up the Kingdom of Christ, it was intended for the people and Christians of the future, from that time onward to the end of the fulfillment of the Prophecy, or the termination of the Dispensation. It is very much for want of attention to these facts, in reference to the whole reply to these three questions, of Jesus to his apostles, running through both the 24th and 25th chapters of Matthew's testimony, that these scriptures are so much misconceived, misunderstood, misapplied, and confounded together. All of these predictions that apply to prophecies yet unfulfilled are intended for us, "upon whom the ends of the world are come," as well as for those to whom they were addressed, and of that generation ; and those already fulfilled are evidences of the general truth of Christianity, as "the testimony of Jesus is the spirit of prophecy."

As it was about the arrival of the period, predicted by Daniel and other Jewish prophets, for the long promised, eagerly expected, and ardently desired Messiah to make his appearance in the world, it might be expected that under all the circumstances, there would be ambitious persons arising among the Jews, claiming the character of the Messiah ; and hence our Savior in the first place, warns his disciples to beware of false Christs, who should arise in his name, and deceive many ; and we learn from history that such was the case, and that several men arose, claiming the character ; and, as the Jews misunderstanding the prophecies in reference to the true Messiah ; and, interpreting them *literally*, instead of *symbolically* as they were intended to be understood, were expecting a secular Messiah, who should take his seat on the long vacated throne of David, at Jerusalem ; enable the Jews to throw off the yoke of the Roman government, under which they were groaning, and which was so galling to them ; and reign forever, (John xii. 34 ;) and that under his victorious

banners, they would be enabled to march on from conquest to conquest, until the whole world should be subjugated to them! Hence, as we learn from history, many of these false Christs arose, and "deceived many:" and hence the warning of Jesus to the apostles and primitive Christians; "Take heed that no man deceive you." And such would be the danger of deception by these imposters, that we hear Jesus saying, in another place: "For false Christs and false prophets shall arise, and shall shew signs and wonders, to seduce, if it were possible, the very elect." Jesus then tells them, that they should "hear of wars and rumors of wars"—things that might be expected to take place at the close of a Dispensation of religion, or the end of the world, as all Dispensations of religion generally end in violence—in the punishment and destruction of the wicked and impenitent, and protection and preservation of the righteous—but they were not to suffer themselves to be troubled about these things, as though the end of the world was at hand: "for all these things must come to pass, but the end is not yet." Paul gives a similar warning to the Thessalonian Christians, and in reference to the same thing, the second coming of Christ: "Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means," &c. Jesus continues: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." We have the testimony of history, both sacred and profane, that such was the case, in a manner perhaps never before known, Jesus tells his disciples, that so far from this indicating the end of all things, or of the world: "All these are the beginning of sorrows." He then tells them: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." How truly all these things came to pass, history fully testifies. We well know from the accounts we have in the New Testament,—in Paul's epis-

tle to the Corinthians and elsewhere—the persecutions and afflictions the apostles underwent. And from the best accounts we can get of their lives and fates, *all* of them suffered death, in some way, on account of the religion of Christ, except John, “the last survivor of the apostles;” and he suffered martyrdom figuratively; as he is said to have been thrown into a caldron of boiling oil at Rome, and came out unhurt—the Lord miraculously preserving him from so horrid a death, not only on account of his great holiness, goodness, and character for love and devotion; as he was the “beloved disciple of Jesus,” “the disciple whom Jesus loved;” but reserved him for a wise purpose, perhaps that of writing the book of “Revelation,” or the Apocalypse, the great final prophecy of the Christian Church. It is said of Peter, to whom our Savior gave the “keys of the kingdom of heaven,” the authority to open that kingdom to Jew and Gentile, that he was crucified at Rome, and deeming it too honorable for him to be crucified in the manner of his Divine Master, he was crucified with his head downwards. As recorded in another place, Jesus told his apostles, that they would not only be put to death, on his account, but, in reference to the misguided and mistaken zeal of the Jews, the day would come when those who killed them would think that they were doing God service, in so acting!—as we see was the case with Saul, (afterwards the apostle Paul,) and others, in their persecutions of the apostles and first Christians!

Jesus proceeds, after the quotation we have made: “And then shall many be offended, and shall betray one another, and shall hate one another;” another prediction most literally fulfilled, in thousands of instances, in which the most cruel and horrible persecutions were the result, and the blood of martyrs was made to flow like water! “And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold;” predictions also as literally fulfilled as the preceding ones. Then follows an admonition of the utmost importance, not only to the disciples of Christ at that time, but in all succeeding ages and generations:

and as applicable to *us*, of this day, as to them; as human nature and the principles of the Christian religion have been the same in all ages: "But he that shall endure unto the end, the same shall be saved." This contains an admonition to *perseverance*, of the utmost importance to all Christians, and to be heeded by all who would be saved eternally in heaven; as, "the race is not always to the swift, nor the battle to the strong." It is those, and those alone, who persevere unto the end, that shall be saved.—But, for fear that we shall make this article too long, we here stop for the present, with the intention of continuing our Exegesis, until through with it, not however quoting all the scriptures as we go, but only such as are pertinent to our purpose. J. R. H.

(to be continued)

From the Millennial Harbinger for 1861.

HAS A SINNER A RIGHT TO PRAY?

This question has been once and again presented to us, and as often put upon our file of queries, with full intent and purpose to respond. But by some means, it has been deferred until now. Indeed, it is a curious question in this latitude and in this age of Christendom. But it seems that some of our contemporaries, perplexed by what they call the right of addressing God, with or without a mediator or intercessor, or in their own right, as Theists or Deists, are so incompetent to decide the question as to urge it upon our attention, and in one or two instances to remind us of a promise or purpose on our part to give our views, *in extenso*, upon this all engrossing question.

But if no sinner has the right, privilege or honor to pray to God, of course no man has the right, for all men are sinners. No sinner however, *in his own right*,—or *without a mediator*, can acceptably approach God and have a favorable audience in prayer, or praise, or thanksgiving. "He that comes to God" in prayer, or praise, or thanksgiving "must first believe that God exists" and is approachable, and also "a rewarder of all them who diligently seek him" in the appointed way. And

now, in the Christian age we have *one and only one mediator between God and man*. And blessed be God the father, he is "the man Christ Jesus!"

None but citizens of any country have the absolute or inherent *right* of petition to its government. This is as true in Christ's Kingdom as in all other Kingdoms on earth. Hence the Lord taught his disciples "to ask, to seek, and, even to knock at the door of mercy, with the assurance that it shall be opened to them. Every man, therefore, who has heard the overtures of divine philanthropy, and accredits them, is commanded to ask, to seek, and even to knock at the door of Divine mercy, with the assurance that it shall be opened to him. Is not this an all sufficient license ?

Paul prayed before he was baptized, and was not only heard but accepted and answered. True he had in his heart the purpose of consecrating himself to the Lord, which he did at the earliest opportunity. Those who know not what they should do, and yet believe in the person and mission of the Lord Jesus, the Christ, may as lawfully and with full allegiance in their hearts, ask the Lord *what they should do*, as Saul of Tarsus did ; and doing this in faith of the person and mission of Jesus of Nazareth, will, no doubt, be answered and directed in the way which they should choose.

Pedobaptists baptize or rantize infants, *whether idiots or compos mentis*. And this too, as Papists do, on the vows and promises of their parents whom they virtually recognize as God-fathers and God-mothers. And to consecrate the whole, the administrator is wont to say to the parents on such occasions,—“Remember the vows of God are upon you.”

Our quondam friend N. L. Rice, D. D., in his Presbyterian Expositor,—ever mindful of his disastrous rencounter in Lexington, Ky., is still with his usual self-complacency, exposing “Campbellism and prayer,” and a new bantling which he has last year christened “Campbellite Baptism.” If he does not abate his furor he may superinduce a calamitous *tetanus*—commonly called the *Locked Jaw*, the consequences of which may be fatal. Indeed he has been seriously indisposed

ever since his Lexington disaster; and I cannot think that either his friend Mr. Brown or himself will ever resume that florid complexion, or regain that self-complacency which they antecedently enjoyed. True, to comfort and console him, his sympathizing fraternity have given to him no less than two monumental D's., so potent as to translate him even to Chicago.

And now he has undertaken to renew the war by mooted another question touching the right of aliens to pray for naturalization. He will in this, he thinks, throw so much dust in the eyes of his special friends that they will not be able to see his nakedness in the issues of that to him disastrous event. Our true and real position on that subject is simply this—That “without faith” in the person and mission of the Lord Jesus “it is impossible to please God.” He that comes to God, as a suppliant, must, in order to his gracious acceptance, first believe that he exists and that he is a rewarder of them who diligently or earnestly “seek him.” This is the only preliminary condition to acceptance. Faith, issuing in repentance, is the only condition of a sinner's acceptance with God and this faith cometh by the instrumentality of hearing, and this hearing comes from God's speaking to man by and through the Holy Spirit. The order is as simple as the order of the creation drama. God speaks before he is heard; he is heard before faith is cherished in his word;—faith in his word induces repentance, this culminates in reformation of life, and this terminates in eternal life. It is grace first, midst and last. Thus God gives grace and glory, and will withhold no good from them that walk in harmony with the motives which his grace imparts.

There is nothing within the area of human reason or of human appreciation or enjoyment, more simple, more rational, more eligible, more desirable, more Godlike, more beatifying, more worthy of God to be the author of it, or more beatifying of man to be the subject and the object of it than the glorious gospel of the grace of God. Hence the zeal, and devotion, the consecration of those holy and happy men who first received it and consecrated all their powers, to the proo-

clamation of it, in its original purity and simplicity.

A. C.

A SHORT SERMON FROM A SHORT TEXT.

—Speaking the truth in love—PAUL.

Though our text is a short one, it is very comprehensive, and embraces a great deal; and that too of great importance. It is capable of being divided into three heads, or parts, under which we design treating the subjects embraced by it, namely:

1. The subject of speaking, or using language;
2. Speaking the truth; and,
3. The manner of speaking the truth.

I. Man is distinguished from the lower order of animals, not only by having a soul, or a spirit that shall never die, but continue to exist on after death to all eternity, and by having the power or faculty of *thinking*, which they do not possess; but also by having the power of *speech*, by which he can communicate his thoughts, sentiments, wants and desires to his fellow-beings. It is true that animals and fowls have certain inarticulate sounds, by which they can express themselves to each other, but these are far from being like the speech of man. They are nothing but the result of instinct: and are the same now that they always have been. The horse neighed, the lion roared, the cow lowed and bellowed, and the turkey gobbled, and the goose cackled, four thousand years ago just as they do now. But man being a thinking animal, and language being designed to express his his thoughts, it has always been varying; and possesses great and marked differences in almost every nation of the world. Such is the power and influence of language, both spoken and written, that man would become nothing without its use. Look at the illiterate dumb man, who can express his wants and desires only by signs; and what a mere cypher is he in society! Why, the little child that can talk is superior to him! Nothing so exemplifies the powers of language, as the effect of it that we daily witness. What is it that has thrown that crowd of people you-

der into such an ecstasy of delight, and rendered them almost frantic with joy? Language, good news; and that too through the silent medium of a news-paper! Again, what is it, that has made some almost frantic with rage, and filled others with almost inexpressible grief and sorrow? Language again, in the shape of bad news! But one of the most powerful effects of language is exemplified in man's receiving *spiritual life*, and ultimately *eternal life*, through its means. It is by *faith* in the Lord Jesus Christ, that he receives this life; and this faith comes by the word of God. John has most forcibly and beautifully expressed it in his testimony, in speaking of the miracles of Christ which he had recorded: "these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through his name." But the power of speech, which is capable of being made such a blessing to man; is just as capable of being perverted so as to be rendered one of the greatest curses. Hear what the apostle James says on this subject, about the use and abuse of the tongue. He compares it, first, to the bit of the bridle, by which we turn about the whole body of the horse; and, then, to the helm or rudder of the ship, by which, though small, the mighty vessel,

"The huge Leviathan of oak,"

is turned about and guided by the pilot, even when assailed by the storm! So, he says, "the tongue is a little member, and boasteth great things. Behold, how great a fire a little matter kindleth! 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!" Such is the tongue, or rather the language, of which it is the instrument of giving utterance, when perverted, and a wicked use made of it! Again he says: "the tongue can no man tame; it is an unruly evil, full of deadly poison." None but God can tame it, which is done by the influence of his word. Paul, in speaking of the wickedness of both Jew and Gentile, uses somewhat similar language: "Their throat is an open sepulchre; with their

tongues they have used deceit ; the poison of asps is under their lips : whose mouth is full of cursing and bitterness." Such being the character of the tongue, what a bridle should we always keep upon it, and how particular should we be in its government ! Christians often speaking idly, or carelessly, or even wickedly, without reflecting upon the consequences of what they say, and that they will have to give an account of it at the day of judgment ! Jesus, after saying that, " out of the abundance of the heart the mouth speaketh "—showing the great importance of keeping a pure heart, as well as " clean hands "—says : " That every idle [injurious] word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." How deep should this sink into the hearts of Christians ; and how particular should it make them, in the language they use, on all occasions, and on all subjects ! Paul has given a good admonition here, which completely covers the subject : " Let your speech be always with grace, [favor,] seasoned with salt, that ye may know how ye ought to answer every man "—that is, agreeably, like food seasoned with salt ; and James : " So speak ye, and so do, as they that shall be judged by the law of liberty "—the gospel ; and Paul again : Whatsoever ye do in word or deed, do all in the name [by the authority] of the Lord Jesus giving thanks unto God and the Father by him."

II. On " speaking the truth." Truth has been well defined to be reality, the reality of words and things. The great importance of truth can be easily seen from the manner in which it is every where spoken of in the Bible ; and the great stress which our Savior lays upon it, as well as the apostles ; and also from the severe condemnation which is pronounced against *liars* : " All liars shall have their part in the lake of fire and brimstone ; as well as the Devil's being called "the Father of lies," and " a liar from the beginning ! " Ob, how awful it is to be a *liar* !—which character can only be avoided by adhering to the truth, under any and all circumstances. The awful character of this

sin, and its terrible consequences, are well exemplified in the case of Ananias and Sapphira! Parents bring up your children so as to avoid this awful sin in them—early instil habits of truthfulness into their young and tender minds, and they will generally go with them through life—showing them the hatefulness and abhorance with which God looks upon lying, and that it is the plague-spot, the moral leprosy of the soul. Oh, what responsibility, what an obligation, is laid upon you here! Teach them to avoid all lying, falsehood, prevarication, deceit, hypocrisy, cheating, defrauding, every thing of the kind, as they would shun the poison of the rattlesnake! Ah, how much lying is there in the so-called “religious world!” Every system of religion that is not built upon the truth of God, has more or less that is false and lying at its foundation; and must have the condemnation of Almighty God! Nothing but the truth can abide his ordeal—nothing but that can make free from sin, and error, and death! All not made free by the truth, are in a state of bondage and slavery to sin and error!

“He whom the truth makes free is free indeed;
And all are slaves besides.”

Jesus, speaking of himself as the Savior of the world, says: “I am the *way*, the *truth* and the *life*: no man cometh unto the Father but by me.” As God is called *love*, so Jesus calls himself “the *truth*,” such is its importance. And not only is the Christian religion called “the faith,” but it is also as much the truth too, if not termed expressly that. It is the fruit of the Spirit; the girdle of the Christian armor; and the Church of Christ “is the pillar and the ground of truth”—its foundation and support. Truth is the foundation upon which rests the character of the Christian; and the bright star in the galaxy of virtues that adorn it. And in the last public prayer of our Savior on earth, which we have recorded, we hear him praying to his Father for his disciples: “Sanctify them through thy truth: thy word is TRUTH.”

III. The manner of speaking the truth—“speaking the

truth in love." Though we should always speak the truth under any and all circumstances, there is a great difference in the manner in which it may be, and is spoken. It may be spoken a manner harsh, grating to the ears, and offensive; in a preemptory, dogmatical and angry manner; and in tones, of derision and contempt: all of which is calculated to make it repulsive, and to destroy its effects. Hence the great importance of the manner in which it is spoken. In the case of the Savior, we have an example of the manner in which we should speak the truth; as we never find any thing of this kind about him. When teaching on a Sabbath day, in the synagogue at Nazareth, we are told that all bear him witness, and wonder at the gracious words which proceeded out of his mouth. And on every other occasion, we see the same disposition and manner in the Son of God. Hence a poet says:

"Oh how benevolent and kind,
How mild, how ready to forgive:
Be this the temper of our mind,
And these the rules by which we live!"

In the same chapter and connection, in which occur the words of our text, we see the importance of speaking the truth in love, and its consistency with the other parts of the Christian character: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another *in love*; endeavoring to keep the unity of the Spirit in the bond of peace."—"But speaking the truth in love, ye may grow up into him in all things, which is the head, even Christ."—"wherefore putting away *lying*, speak every man TRUTH with his neighbor: for we are members one of another. Sin not through anger: let not the sun go down upon your wrath: neither give place to the devil."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—"Let all bitterness, and wrath, and clamor, and *evil speaking*, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving

one another even as God for Christ's sake hath forgiven you."

Christian reader, read over these words again, of the apostle, ponder them well, and let them sink deep into your mind, and daily influence your conversation, conduct and character! Oh, what a bright christian character do they make! Let this be your character—labor and strive for it. Let us speak the truth, not only in tones of love and mildness, but from the love we have for the souls of others, and with a sincere desire to do them good. When we admonish a brother for his faults, let it not be in a harsh and unfeeling manner, but let us do it in the spirit of love. When the preacher pronounces the awful truths of God, about death, the judgment, and the everlasting punishment of hell, let it not be in a harsh and repulsive manner—not as if he rejoiced that men were in danger of hell—not with indifference, or in a tone of superiority—but in love. And when we go to convince one in error, let us approach him in love. Let us not dogmatize, or deal in anathemas; for such things only repel. "*He has done half his work in convincing another of error,*" says Barnes, "*who has first convinced him that he loves him*"; and if he does not do that, he may argue to the hour of his death, and make no progress in convincing him."

J. R. H.

LETTER FROM THOMAS P. HALEY.

LEXINGTON, Mo., May 27th, 1863.

DEAR BRO. WRIGHT: Your kind letter came to hand this day; and found a most hearty welcome. You remark, that you rarely see my name in any of our papers, which is true; but I trust, you have not inferred from this fact, that I feel less interest in that cause which I embraced almost in childhood, and to which the best energies of my youth and manhood have, thus far, been devoted. If you have, allow me, dear brother, to correct this impression. Never, since I became a member of the church, have I felt more interest in the

church of Christ, than now. Indeed it is my only asylum from the storm that is now raging around us. But you ask why I do not let the brethren hear from me. To which I can only reply, that the circumstances surrounding me, have so circumscribed the sphere of my operations, that I have but little of general interest to write, and I have never acquired the habit of writing much of *myself*. If however, I should this once indulge somewhat in this direction, you must take a share of the *blame*, if there be any in the matter.

You remind me that I have many admirers and well wishers in the Grand river country. Ah, do not think, Bro. Wright, that I have forgotten my friends and brethren in that part of Missouri. Oh, no: they were among the first who heard my poor efforts to plead the best of all causes, and never have I had, better hearers or warmer friends than they.

Bro. Wright, I often think of my first visit to your part of the state; and your letter has called up again, oh, how fresh in my memory, many incidents of that, my first preaching campaign. My first meeting of that tour, you will remember, was at Brunswick. Several were constrained by the love of our Father to confess Jesus and take a position on the Lord's side, of that number some are prominent in the church there now, and I hope to meet them in the church triumphant. One dear sister of that number, I know, has gone to join the Angel band, how many more I know not. Our kind friend, Dr. and sister Price, whose hospitality in common with that of others I enjoyed, have gone to the spirit land. God bless those who still survive! My next meeting was with the brethren in Carrollton. I found them few in numbers, but strong in faith.—Several were added to their number. This meeting was but the beginning of a most prosperous career in that congregation. I hear that they still stand firm in these times of trial. Some, alas! are gone. My next was a most pleasant, and I trust profitable meeting at Chillicothe, which resulted in the organization of the church which I am happy to know still lives—and some immersions. God make them still a blessing to the world. I have not met with them for very many long days.

I trust they will hold out to the end. The next meeting was at Trenton, where I had the pleasure of meeting you for the first time. You have not forgotten. For some time the cause there had been prostrate. But our Heavenly Father gave us a glorious blessing. A large number became obedient to the faith. I remember our prayers and songs, our tears and rejoicings as we saw the young, the middle aged and the aged coming to the dear Savior. There were some noble men and women who gave themselves to the Lord at that meeting. Bro. B. H. Smith, one of our most talented and efficient preachers, I am happy to know, heard the Gospel favorably for the first time, during that meeting, and many others whose names and faces I have not forgotten. The church organized then and there I am happy to know still lives, and, I trust, is doing valiant service for our master. Some who cheered us then I learn are gone. Honest bro. Murray has gone to his reward, Bro. and sister Collier, Sen., I believe still linger on the shores of time. I have one great comfort when I think of all these brethren, if we meet no more on this earth, there is a glorious day coming in which we shall meet to part no more, but I must desist. You will want to know what I am doing and what I have been doing. For nearly five years I have been preaching to the church in this city, and have had no other charge. Before the war I devoted my whole time to the church, preparing my discourses, visiting and exhorting from house to house, burying the dead and ministering to the sick. But the resources of the brethren have been so crippled that I have not been sustained; and, for nearly one year and a half, I have been teaching and preaching: and although I can not labor as I would desire, I feel that I have not labored in vain. We have been able "to weather the storm" thus far and stand united in Christ our Lord. I have labored through many weary days in sadness and tears, but the sky is brightening, and I believe the crisis which us is past. My audiences are said to be the largest in the city. Our Sunday School, of which I am now superintendent, numbers about one hundred and twenty pupils. Our prayer meetings are always interesting. I feel that in the

midst of troubles God has greatly blessed us, so we thank Him and take courage. Yours with christian regards.

THOMAS P. HALEY.

REMARKS : We are thankful to Bro. Haley for this kind and interesting letter. We well remember his first visit to this section of the State and the success that attended it. The remembrance of the times and incidents mentioned in this letter, kindles a lively and happy emotion in the hearts of many of our readers. The cause was in a languishing condition when he made the trip alluded to in his letter, but by his his zealous and indefatigable labors in preaching the word, not some man's views of it, but the word of truth and life itself as delivered by the Savior and his apostles, he gave it an impetus by which it assumed a new interest, and many hundreds have since been turned to the Savior, and are now happy, even in these days of mourning, under the mild and peaceful influences of his reign, and in the full assurance of a glorious immortality and eternal life.

Bro. Haley would meet with a warm and hearty reception could he find time to visit this section again. We hope that he may do so as early as he can. And we also request that he act as agent for the Pioneer, and write for its pages as often as he may have leisure to do so

D. T. W.

REGENERATION.

No man was ever commanded to be born again, or to be regenerated. This is an inconvertible fact of great significance. The belief of the gospel in order to evangelical repentance, is preached; but regeneration was never preached by the Lord Jesus Christ, or by any of his apostles, in any sermon, lecture or address found in the New Testament. During his personal ministry, he had one conversation with a Jewish ruler called Nicodemous—and to expose his ignorance of himself and his cotemporaries, he simply told him he must be born again before he could discern or enter into his Kingdom.

What a host of preachers now living, have so mistaken the point and the design of his exposing the ignorance of the Jewish Rabbi, that they must regard every sinner as a representative of Dr. Nicodemus! And, of course, they must preach to him *regeneration*.

Who ever read a sermon of any one of the apostles upon regeneration? Did Peter, the great apostle to the Jews, or Paul, the great apostle to the Gentiles, ever preach *regeneration* to any congregation or assembly that they addressed? Not once. No, not once, so far as the New Testament speaks.

Indeed, the word *regeneration* is found but twice in the New testament. Once it represents the *resurrection*; (Matthew 13: 28,) and once it represents *baptism*—with the prefix *washing*—“*washing or new birth.*” Titus 3: 5. This is its whole currency in the Christian Scriptures. What a mist has been thrown over this word, and over the whole subject, by learned and unlearned theorists!

That there is, and must be, a change of views on the part of every alien, both of himself and the person, mission, work and sacrifice of the Lord Jesus Christ, before he can vow eternal allegiance to him, and submit to his government and direction, there rests not a doubt in the mind or heart of any enlightened christian, or disciple of the Lord Jesus, the Christ. But let us call bible themes by bible names.

On the day of Pentecost, when Peter delivered the opening speech of Messiah's reign, and when sent to preach the gospel to Cornelius and the Gentiles, the word *regeneration*, or the *New Birth*, is not once named. Indeed, it is not once alluded to in all the reported sermons, or public addresses of the apostles found in the New Testament.—A. Campbell.

THE BAPTISM OF THE SWINE.

Yes, gentle reader, the baptism of the *swine*. Did you never read, in the New Testament, where, on a certain occasion, a whole herd of swine were *baptized*? It was not, however,

Christian baptism. The word *baptizo*, in the original (Greek), means to *immerse*; and the swine, after the demons entered into them, ran down a steep place into the sea (of Galilee), and were immersed (baptized), and drowned.

In the Debate between Eld. J. S. SWEENEY, of Winchester, Ill. and Rev. J. B. LOGAN, of Alton, in Feb. 1862, reported by myself, and recently issued from the press, Mr. Logan, when on the action of baptism, said :

“I admit that there is one clear case of *immersion* in the Bible—that of the swine, into which the Savior permitted the devils to enter, and they were all *drowned*, which will agree very well with my friend’s definition of the word *baptizo*, as used by these Geek writers.”

To this Mr. Sweeney, in his next speech, replied as follows :

“My friend admits that the Bible contains at least one clear case of *immersion*—the *devil* immersed the *swine* ! But as the devil *lost his bacon*, it seems that he afterwards determined to *change the mode* ! [a laugh.] He *immerses* no more of his subjects !”

If this was not “the retort courteous,” it was “the retort cutting !”

J. R. H.

MEDITATIONS.

III.

“Thy word have I hid in my heart that I might not sin against thee.”
PSALMS CXIX. 11.

This indicates both the means and the method of defence against sin. The means—“the word :” the method—“hid-
ing it in the heart.”

The commandment of God is pure, enlightening the eyes—giving a true view of duty, and bearing with it the authority of truth and of Deity. It must be hidden in the heart—not displayed on phylacteries, or pronounced merely by lip and tongue, but deeply fixed by faith in the convictions of the soul, where it remains ever a secret source of light and life and power—
“The secret of the Lord is with them that fear him, and he

will show *them* his covenant." The world may know them not, as it knew not Christ, but his word dwelling in them richly in all wisdom, shall not fail of its divine purposes—the sanctification of the heart, and the pureness and usefulness of the life.

R. R.

A CONCLUSIVE ARGUMENT AGAINST CALVINISM.

The doctrine of calvinism, as is well known to every one acquainted with it, makes every thing in religion the result of the decree and fore-ordination of God—or at least the election and eternal salvation of the Christian, which makes the reprobation of the sinner just as much the effect of foreordination and decree. Pope, the poet, in order to escape this doctrine of fatality in religion, and not knowing how to meet it, says in reference to God :

“ And binding nature fast in fate,
Left free the human will.”

But Calvinism reverses it, and says

“ And binding fast in fate the human will,
Left nature free to act.”

Now this fatality of calvinism, makes God a being of necessity ; and forces him to act always in a certain line, without any freedom of choice—to act as he does, not from any volition on his part, but from a *necessity* of his nature, according to which He could not act otherwise than He does ; while to escape this apparent difficulty in their way and, to reconcile their theory with the known laws of the human mind, in reference to freedom of thought, speech and action, they have to admit that man has the power of volition and freedom of choice as to these out side of religion. Hence they say, that this decree or foreordination of God, in reference to the elect, is ‘ without any foresight on his part as to faith and good works, or any other condition in the creature, as a cause moving him thereto’— thus virtually repudiating his foreknowledge, while attempting to make it the cause of the election of the saints and his eternal salvation ! Thus the system binds God

down to a system of *fatality*; utterly dishonorable to him; at war with all his attributes; and irreconcilable with his character, as revealed to us in the Bible! Hence the argument against Calvinism, is a conclusive one.—Some Calvinists, more consistent with their theory, have *every thing* decreed by God, even to the falling of a leaf! This doctrine of fatality in religion, and freedom of mind and will, are utterly *inconsistent* with each other; for if man acts according to this fatality, he can have no freedom of will; and if he possesses that, he can't act from fatality! Again, Calvinists make the *fore-knowledge* of God, and his *decree* the same. Now, according to this, it was impossible for Adam and Eve to please God; for if they eat of the forbidden fruit, they would break God's command for he commanded that they should not eat it; and if they did not eat, they would break his decree! Such is a specimen of some of the difficulties that beset this false system!

J. R. H.

THE FIRST AND SECOND GREAT APOSTASIES.

We find *two* great APOSTASIES spoken of in the Bible; the first, the Roman Catholic apostasy; the second, that to take place at the close of the Millennium. We know how the first was brought about, in fact it was predicted by Paul how it should take place, which was corroborated by John in Revelation; and if we will notice well, we can see how the second one is to be brought about, and what will be its character. This is the design of this article, as most readers of the New Testament have perhaps thought but little about it; and as it is important to the student of the Bible, to understand every thing in reference to that volume.

From what we learn about sin's being the cause of death, (Rom. v. 12, "as by one man sin entered into the world, and *death by sin*, and so death passed upon all men,") in consequence of man's being cut off from the tree of life, with its health-preserving and life-perpetuating-fruit, and the change in the condition of the earth consequent upon Adam's fall from

his primitive state in Eden ; we infer from the 30th chapter of Isaiah, (23rd to the 26th verses,) and other places in the Bible, that the earth will, at the Millennium, be restored back to its *primeval state*, as it was before he fell.

“ Then shall in the desert rise,
Fruits of more than Paradise ;
Earth by angels feet be trod,
One great garden of her God ! ”

Consequently there will be no death for a thousand years : and as the length of human life before the Deluge, was no doubt one great cause of the continued prevalence of the universal corruption, depravity, and their accompanying infidelity, that had taken place ; so this exemption from death during the Millennium, will no doubt contribute greatly to this second great Apostasy, which, as we are informed, will take place at its close. As when men see death at a great distance before them, they will sin with more impunity ; so towards the close of this period of exemption from death, many of the Millennarians will probably begin to conclude, that the exemption will be perpetual. This will be the case particularly with those born after its commencement, who, know nothing of death from sight, but only as a thing of report, of past history, that once took place, but has *ceased* ; and they may come to the conclusion that it will never again occur ; as the antediluvians could not be made to believe that there would be a Deluge, but seemed to regard the course of nature then as to continue, as if it had been fixed by an unalterable decree of God ?

This idea of perpetual exemption from death, will render it easy for Satan, when he is loosed and permitted to tempt men again, to induce a revolt from the government of Christ, which no doubt will be the character of the apostasy to occur then : as we learn from the following passages ; “ And when the thousand years are expired, Satan shall be loosed out of his prison, and go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to *gather them together to battle* : the number of whom is as the sand of the

It will be a *revolt*; and the next thing that often follows revolts, an attempt at conquest and usurpation of the government revolted from; as we learn from the following, containing also their punishment and destruction; "And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them"—besieged the capital of the Millennial Kingdom of Christ, in order to take it, and for Satan to usurp his Government!

This—revolt and attempted conquest and usurpation—was the character of Satan's own apostasy, when he, with his rebel angels, revolted from the government of God, and their allegiance to him, and were expelled from heaven; and then an attempt at *usurpation*, in the seduction of Adam, the head of the human family, through Eve, and their fall! Such was the character of the antediluvian apostasy, signalized by such universal corruption and depravity; which revolt he effected by inducing "the sons of God" to marry "the daughters of men"—or the intermarriage of the righteous and wicked—and thus drew off their allegiance from God to himself; and which ended as all such revolts generally do, in the destruction of the rebels! It was the character of the Jewish apostasy, characterized by their going into *idolatry*, which was then the great and besetting sin of the world; and resulted in their being carried captive to Bablon; typical of the first great apostasy, after the commencement of the Christian dispensation; and it was too the character of that, the Roman Catholic apostasy, when the Pope of Rome and his church virtually threw off their their allegiance to Christ; and he usurped the place of God—"opposing and exalting himself above all that is called God, or worshiped, and as God himself sitting in the temple of God"—taking his position in the church, of which the Jewish temple was the *type*, as head of it—"Showing himself that he is God:" and it will be the character of this last great apostasy of man; which, as we see in Revelation, like all the others that have preceeded it, will result in the *destruction* of the apostates; and also, in this last one, in the taking of Satan,

and the casting of him into the lake of fire and brimstone, where the Romish *beast* and the Jesuit false prophet have been east—when his power will be forever destroyed, and he will never more be allowed to have any influence over the good ; but is to remain there, with these and all the wicked and finally impenitent of earth, the vile and the corrupt and abominable, forever and forever, ages without end ! Amen !

J. R. H.

From the Evangelist.

LIFE AND DEATH.—No. 1.

The infidel objection to revelation or to a particular providence, is given by the apostle in 2 Peter, 3: 4 veres, and is often presented in our day by modern sceptics, but with no good reason ; and if they had the premises on which to draw such conclusions, it would avail them nothing.

Matter is not governed on the same principles as mind ; and if there should be in the material world order, uniformity and stability, it is what might have been expected from the hand of the Creator, and would evince his wisdom, goodness and power. His work is not like ours, needing constant and daily repairs. It is only an inferior architect and workman whose building is running to ruin and needs supporting and reforming every year. The only inference we should draw from the stability of God's works in Creation, is, that they were planned and executed by a mind and a hand of infinite skill and power. Can this be any objection to a particular providence or to the necessity of a divine revelation for the benefit of rational and moral creatures ? God was not young and inexperienced when he laid the foundations of the heavens and earth. He has not discovered any defect in his original plans and has gone to work to patch up and repair, as we would have done. The seasons come and go regularly—the sun rises and sets, as it did six thousand years since, and day and night succeed one another. He might have made some other arrangements for the government of his material creation, but we cannot conceive

how it could have been improved. His work is perfect and the more we know of it the better are we satisfied. He has seen no necessity for any change simply because in the beginning it was good and needs none.

But if the world had remained unchanged until now from the first act of creation (contrary, however, to all the discoveries of geology and the traditions of the flood) what would be gained by it? As it had a beginning it may have an end. Its present and past condition are no pledges for the future. Many animal races and vegetable creations have passed away; and if God deems it proper he can and will change and remodel the globe and fit it up as a permanent habitation for his people.

Whatever may become of the material creation, it is sure and certain that you must die; and what better off will you be if the sun shall shine forever as it has done in ages past and the earth abide without any radical changes and the laws of nature remain inviolable? Your condition will be none the safer or the better if all things continue as at the beginning. The days may come and go, the seasons and revolving years for the future as the past, and yet the sinner will not be unpunished. God has other worlds besides this. His moral government is not affected by any changes in matter. He governs mind not by physical laws but by moral. This room in our fathers' house may remain as of old, and in the infinite creations of God there will be found space enough to furnish a prison house for every rebel against his government. The angels who kept not their first estate, are still confined in their proper habitation, as a warning to others, and if men partake of their sin they will share in their punishment. "Depart ye cursed into everlasting fire prepared for the devil and his angels"—this sentence will be pronounced upon the wicked in the end of the present age. Their everlasting punishment may be as much needed to vindicate the justice of God as that of the fallen angels in the past; and will subserve the same beneficent purpose in the universe of God. Endless ages measure the existence of the unfallen angels and of redeemed man,

and who knows but what the retributions of eternity may not be as needful in the divine government as the retributions of time in human governments. Some professed believers in the Bible have deemed it necessary to vindicate the character of God from the supposed injustice of such a punishment by finally saving the entire race good and bad; others, finding this impossible, have denied the existence of "angels and spirits"—at least immateriality and separate existence of the spirit of man from his body, and contend that death destroys both body and Spirit. On this ground we know not how to account for the resurrection of the body. To *whom* does it belong? for whom shall it be raised? what creature shall be held responsible for its acts in this life? If the Spirit is but refined dust, so is the diamond, and into dust it must return: and if it is but breath, so is the wind, and so is the hissing of a goose and the braying of an ass. If at death this refined dust mixes with the dust it is then nothing but unconscious dust; and if breath, it is as insensible as any other breath. It has no intellect, judgment, memory or consciousness. We ask again, *whose* body shall be raised? *Who* is to be punished in the resurrection—body of the wicked? echo answers "*who?*" The "breath" is dissipated into the air—the "refined dust" mingles with the dust and knows nothing. Talk of the resurrection of the body—for its refined dust—or its breathed out hydrogen! We deny that such an act can be a resurrection of any *body's*-body. It is a direct creation out of the dust, a new made man, and no more amenable to God than Adam was for some *non descript*, that may have existed thousands of years before he was created and of whom he knew nothing! How wretched the theory which would make it necessary for God to create an entirely new being and then kill him, for acts done by a party which had been utterly destroyed and had passed out of existence with no remaining consciousness. It would be like punishing Heliogabulus for the crimes of Judas. For the resurrection body of the annihilated bears no more relation to man, who inhabited it, upon this theory, than it does to "the man in the moon." On this principle there can be

no resurrection—so the Sadducees of old reasoned and reasoned correctly;—“whose wife shall she be of the seven? for they all had her.” Whose *spirit* shall claim this body?”—may be asked. It once had refined dust—which is still dust—or breath, which is only wind. The thing which once had the body is dead—defunct—annihilated, and of course nothing will claim it. Such are the absurdities of the materialistic system. Our Savior has forever annihilated this dogma when he said, “In the resurrection” (body) “they neither marry, nor are given in marriage, but are as the angels of God” who are the “they” which in the raised body thus act? They are the true and essential properties of men. They are the only personalities. “But as touching the resurrection of the *dead* (mark, he speaks of the *dead*!) have ye not heard that which was spoken unto you by God, saying, *I am the God* of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living”—Luke adds—“for *all* live unto him.” If men, at death, know nothing in any sense of the word—if in no sense, they live unto God—then he is not their God. But he says of the Patriarchs—that after they were *dead*—“*I am* their God.” This he could not say of their bodies—for these were dead—it could not be said of “dust and ashes.” But it was said of Abraham, Isaac and Jacob—after they were dead, “*I am* their God—God is not the God of the dead (in the dust) but of the living. What part of their nature was then “living?”—certainly not the animal, for that was dead. It was then spiritual, *for spirits never die!* A dead spirit is unknown in the universe of God.

But it is said that in the Bible nothing is affirmed about “Immortal Spirits”—true, the phrase is not in the Bible, and I think it can be easily shown why? There are some things conceded in that book as if they were self-evident. In no part of the Scriptures is it formally revealed that there is a God—no attempt is given to *prove* His existence. His attributes are spoken of to distinguish Him from the gods of the heathen. In the very first sentence of the Bible, His existence is assumed as if it were self-evident. “In the beginning *God* created the

heavens and the earth." Nature, speaks for Him. His works praise Him. And of man created *in his image* and more like him than any of His creatures. The Scriptures enter into no formal proof to show that His Spirit is immortal—His works speak for him, also, and if a man will reduce himself and others to the the beasts that perish, he will do the same with God and change "the glory of the incorruptible God into the image—made like to a corruptible man, and to birds, and four-footed beasts, and creeping things." This, we know they have done. No wonder if they have changed man into "dust and ashes," and assimilated him to the beasts that perish.

But it is said that Plato is the author of the doctrine of man's Immortality. Homer, nearly a thousand years before, taught the same doctrine. The Hindoos and the still more ancient Egyptians held the same. In fact it is a universal truth, and is as prevalent as human consciousness and personal identity and only by ignoring all the past and stultifying the intellect can any one reach any other conclusions.

So thoroughly was Moses impressed with the existence of departed Spirits, that he deemed it proper to pass laws forbidding any consultation with them,—“or a charmer, or a consulter *with familiar spirits*, or a wizard or a necromancer.” Deut. 18 : 11. If he regarded the dead as unconscious—or annihilated—utterly blotted out—what folly to pass laws forbidding consultation with them—Does God pass laws—in regard to non-entities—departed breath—to mere crudities and absolute nothings? A greater than Moses has said, “fear not them which kill the body, *but are not able to kill the Soul*: but rather fear him who is able to destroy both Soul and body in hell.” Mark 10 ; 28. This is enough,—Just as much as the subject demands. It was not the design of Revelation, to give all that may be known of the human spirit and its future destiny. Its chief design is to make known how God can be just and the justifier of him who confides in his son.

JAMES CHALLEN.

"THOU GOD SEEST ME."

We should continually remember that God sees us, and always act as if we saw with our natural eyes the Almighty looking upon us, and listening to our words and observing all our thoughts. It is in the forgetfulness of this truth that we wander away from God in our hearts, and then do many foolish and sinful things, for all of which we will have to give an account in the judgment. The Savior says, "for every idle word that men shall speak, they shall give an account in the judgment;" and Solomon says, that God will bring every work into judgment with every secret thing, whether it be good or whether it be evil. All our actions and all our words, whatever their character may be, will come up in the judgment either to our honor or to our everlasting shame and disgrace. We may ignore our actions now, and also our thoughts, and, like the fool, say, in our hearts, there is no God to take notice of what we are doing, but we will not be able to do it then; they will tell upon us, and reveal our true character whatever it may be, whether it be good, or whether it be bad; and it will then be too late to effect any change! what we do now, determines our future destiny; we are either heaping up wrath against the day of wrath, or laying up for ourselves in store, a good foundation for the time to come, that we may be able to stand. The most tremendous, awful and weighty consequences are pending upon what we are doing now. With every breath, with every beat of the pulse, with every thought, with every word, and with every action, we are sowing the seed that shall ripen and mature in eternity either to our sorrow or to our joy. Not a moment of our lives passes unobserved by the All-Seeing-One. And no circumstance, nor combination of circumstances, can, in any case whatever, justify us in neglecting our duty to him as taught us in the Scriptures: neither life nor death, things present nor things to come, can justify us in the least departure from duty to God. He beholds it, and it is registered against us to appear in the judgment. There is no temptation that can befall us, even at this

hour of fiery trial which is trying men's souls as metals are tried, but such as is common to our fallen nature. The Lord saw all things from the beginning, he knew the frailty of our nature, and the temptations that would certainly attend us: yea, every single one which is now carrying men and women away from the church and the holy commandment delivered to them as to how they should do, and he gave directions to us as to our duty with all this before him; and, as if to fortify us, and strengthen us against temptation, however severe and desperate it may be, he says, fear not them that kill the body, and after that have no more that they can do, but rather fear him, who after he hath killed the body, hath power to cast both soul and body into hell. Yea, fear him. How plain all this is. We should remember it, and remember continually that God sees us. Darkness hides not from him; wherever we are, and whatever we are doing, he sees us, and marks all our actions. The consciousness of this fact, gives strength to the weak, and courage to those ready to faint by the way. Do troubles loom up before you, my brother, and does the way seem difficult and dark? Remember that God sees you. When the disciples were alone, like yourself, out on the troubled sea in midnight darkness, the blessed Savior saw them, though they did not see him yet he saw them, and he saw that they were in trouble for the winds were contrary, and he hastened to their relief, and immediately there was a calm: Oh be strong in faith, putting your trust in God; remember that he sees you: his eyes never weary nor slumber; he is always beholding you, and not a hair of your head shall fall to the ground without his notice; remember the strong arm of the Almighty is beneath you, and you have nothing to fear for he is stronger than man. Stand up for God his annointed, and he will stand up for you; honor the Savior by a faithful allegiance to him in all that he requires of you, and he will honor you with a glorious victory over all opposition.

D. T. W.

CONNECTION BETWEEN CHRISTIANITY AND LIBERTY.

It particularly deserves attention, that the Christian religion is singularly important to free communities. In truth we may doubt whether civil freedom can subsist without it. This at least we know, that equal rights and an impartial administration of justice, have never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind; beats down with its whole might those aspiring and rapacious principles of our nature, which have subjected the many to the few; and, by its refining influence, as well as by direct precept, turns to God, and to Him only, that supreme homage which has been so impiously lavished on crowned and titled fellow-creatures. Thus its whole tendency is free. It lays deeply the only foundations of liberty, which are the principles of benevolence, justice, and respect for human nature. The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, an unwillingness to be oppressed ourselves, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged, and trampled under foot. Now this is the spirit of Christianity; and liberty has no security, any farther than this uprightness and benevolence of sentiment actuates a community.—Dr. E. W. CHANNING.

REPORTS FROM THE BRETHREN.

PALMYRA, Mo., May 27, 1863.

MY DEAR BRO. D. T. WRIGHT: I returned yesterday from Quincy, Illinois, where I held a meeting of nearly two weeks duration, assisted by bro. W. D. Stewart of Bethany, Mo., and A. H. Sims the resident preacher in Quincy, who bids fair to be useful there and in future. He is a young man of respectable attainments and talents, and is pious and zealous.

Bro. Stewart was there under the direction of a physician for some disease. We had by confession, baptism, letters and restoration some seventeen additions. The congregation is in a more promising condition now than it has been since I first knew it, which is twentythree years ago. Just as we closed our meeting, our venerable brother, D. S. Burnet of Cincinnati, came in and added new interest to our meeting by some able discourses and lectures. I left him there. I hope his preaching may be useful to them. That congregation has long been kept in the back ground for some cause or other. They have had some reverses,—and have struggled hard for an existence. I hope she may arise and shine, and become beautiful for situation and joy of Quincy. Yours truly,

J. CREATH.

LAPLATA, Mo. June 18, 1863.

DEAR BRETHERN HOWARD & WRIGHT: I preached at Bear creek last Lord's day in the forenoon to an attentive and deeply interested congregation, and also again in the afternoon; two young sisters came forward and made the good confession; also two united by commendation. On Monday I preached a short discourse at the water's edge, and one brother, from the Baptists, came forward and united with us upon the Bible. The meeting closed with a full congregation and increasing interest. To the Lord be all the praise. Yours in hope of a better inheritance.

AMOS BARNETT.

South Platt River, May 30, 1863.

DEAR BRO. WRIGHT: Permit me to say to you, and through the Pioneer to the brethren, that on last Lord's day we pitched our tents about fifty five miles above Ft. Carney, near noon, and at 3 o'clock in the evening I preached to a very attentive audience, and in the close of my discourse, I called on those that felt willing and desirous to live the Christian life to come forward and give me their hands; seventeen of the brethren and sisters came forward and also two Baptists, and

gave me their hands; we had a pleasant and agreeable meeting.

There are a good many settlers up here, but none of them that I find are religious. I find a few religious emigrants in other trains, but they are not numerous. I often think of the brethren and sisters in Missouri, and how I would like to meet with them. May the Lord keep them pure unto his heavenly coming, and save us all with an everlasting salvation.

Adieu, MARTIN PETERSON.

EPSOM, Davis county, Ind. May 30, 1863.

DEAR BRO. WRIGHT: Notwithstanding the great trouble in our land, the gospel proves to be the power of God unto salvation to every one that believeth. On the second Lord's day in this month, bro. John C. Mathes preached at Perkin's schoolhouse, and two believed, confessed and were immersed; also on the fourth Lord's day, two noble souls were immersed by Eld. Shively in Prairie Creek, near Christian Liberty;—a third one also confessed her faith in Jesus who perhaps will be immersed at our next meeting. One of the two immersed by Eld. Shively was a Methodist class-leader.

Your brother in Christ.

Z. S. HASTINGS.

GILLESPIE, Macoupin Co. Ill.

DEAR BRO WRIGHT: Having visited this place to see my old father who is now in his eightieth year, I found him enjoying good health, both physical, mental and spiritual, with his faith firmly fixed upon the God of Israel, feeling perfectly confident of a crown of eternal life. After visiting some relatives in the vicinity, I was invited to attend meeting in the Hall, a public building that was put up while I lived here several years ago, for all public services. When I entered the house, I found a young man of good appearance sitting in the pulpit, which proved to be bro. Tulley, of Litchfield. He preached the word and one came forward and made the good confession. I then

learned that another had already confessed before and would be immersed also that evening. So I returned to the water, and bro. Tulley buried two in the name of the Lord Jesus. To the Lord be all the praise.

I have preached for the congregation twice since, and had good attention. The congregation is young and hard put to it to have regular preaching. The brethren traveling and preaching should remember this young congregation and try to give them a call. Gillespie is situated on the St. Louis, Alton & T. H. R. R., in Macoupin county, Illinois.

After becoming somewhat acquainted with the brethren and sisters, I concluded to see what I could do for the Pioneer. I found them well pleased with it, and I soon obtained 12 subscribers, whose names I herewith send you, together with the money.

I find the brethren weak in numbers (about 35 in all), but strong in faith. They have made arrangements for the present, with bro. Tulley of Litchfield, to preach for them once a month. Some time since they were holding a protracted meeting, and the Methodists became alarmed and struck a harp for their flock to keep within the fold of Methodism. They procured a ware-room and held on as long as the brethren kept up their meeting. The success of either I do not know; but the case reminds me of two farmers once riding together, when all of a sudden, the one whose farm they were passing, began to halloo at some stock on the further side of the field, and which by the bye, was a good ways off from the field. His comerade somewhat surprised at him, inquired what it meant. Well said he "dou't you see those cattle over yonder." "Yes," said the other, "but they are not in your field, nor a near it." "That is true," said he, "but my fence is so bad that I have to keep them scared off at a great distance lest they might get over it." So it is with the Methodist, their fence is so bad they have to keep their flock scared off as far as possible, lest they might break over and come into the Lord's pasture. And it is no uncommon thing, all over the land, where the brethren are holding a meeting, for the Methodist to get up

one also. Like the farmer, they know they have a poor fence.
Yours in the one faith,

H. H. MITCHELL.

Near FORT LARAMIE, N. T., June 12, 1863.

DEAR BRO. WRIGHT: Some of my friends wished to know of me before I left if I intended to quit preaching when I got on the road, to which I replied that I did not. I preach regularly ever Lord's day now, to very respectable and attentive audiences. At our meeting last Lord's day, there were five brethren and one sister united with us in our traveling church. We now number some 24 members. We attend to the breaking of bread every Lord's day. I tell the brethren that our next meeting will be on Lord's day but I cannot tell the exact location, as I do not know where we will be. It seems to be a great satisfaction to nearly all, that we have meeting on this desolate road.

Yours in Christian affection.

MARTIN PETERSON.

Bro. R. Milligan's Tract on Prayer.

Bro. Milligan's Tract on Prayer is now ready for all who wish to procure it, at the following rates, in advance, viz: For a single copy, 13cts; for ten copies, \$1,00; fifty copies, \$5,00; for one hundred copies, \$10, 00. As all the proceeds beyond the cost of publication are designed for the benefit of the A. C. Missionary Society, it is hoped that the brethren will send in their subscriptions promptly and liberally.

Address,

ELD. BENJ. FRANKLIN,

Cincinnati, Ohio.

SEED IN STONY GROUND.—See the ice, how hard it is. But twelve o'clock comes, and there is a great heat from the sun; the ice cracks; but the sun goes down, and at night it is as hard as ever. How often is it so under the influence of instruction! A powerful appeal often produces a melting of the heart; the tears, apparently of contrition, flow; but the instruction ended, the tears are dried up, and the heart becomes as hard as ever.

OBITUARY NOTICES.

DIED at New Liberty, Ky., April 22, 1863, Mrs. LOU. B. WALDEN, wife of Eld. J. C. Walden.

Sister Walden was born in Henrico county, Va., March 11th, 1824. In her childhood her parents removed to Union Co., Ky., where in 1842 she obeyed the Gospel of Christ. In September of the following year she was united in marriage to Elder J. C. Walden. A few years afterward they removed to Paducah, which place they made their residence until three years since.

For more than half the number of years allotted to her on earth, sister Walden was a firm, zealous and devoted member of the church of Christ. Her house was always the Preacher's home, and many of our brethren in the West will remember the warm welcome with which she ever greeted those who came "in the name of the Lord," and grieve to learn that the kind voice that so often cheered them is hushed, and the warm heart that so often welcomed them, stilled in death.

In all the relations of life, Sister Walden acted her part nobly and well. She was a good and affectionate wife; a devoted and self-sacrificing mother, and a kind and benevolent neighbor. I have never seen greater sorrow manifested at the death of any one, than was manifested by the people of New Liberty at her death, nor more kind sympathy than was bestowed on the bereaved husband and his motherless children.

J. B. MCGINN.

DEPARTED this life, in Sullivan co., Mo., at the residence of George G. Duffield, BARZILLAI EAREL, son of Samuel and Catharine Duffield, on the 16th day of June, 1863, aged 1 year, 11 months, and 21 days. His disease was inflammation of the brain, and he died after an illness of three days, during which time he suffered a great deal. He was a most amiable and promising child, and was a favorite with all who knew him. I deeply mourn the loss of an only child, but not as those who have no hope in our blessed Savior, for I am assured by his holy word, that my loss is his great gain, and, if I do his commandments, I shall one day meet him in a land where sickness and sorrow, pain and death are felt and feared no more.

CATHARINE DUFFIELD.

Bro. and sister Duffield have our christian sympathies in this painful bereavement. May the Lord comfort and sustain them. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

D. T. W.

CHRISTIAN PIONEER.

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

VOL. III.] LINDLEY, MO., AUGUST, 1863. [NO. 3.

EXEGESIS ON THE 24th CHAPTER OF MATTHEW.

PART II.

After the last quotation we made from this chapter, including the great and important admonition to perseverance, we hear our Savior saying to his apostles: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Let it be noticed here, that Jesus does not say, that this gospel shall be preached to all the world, but in all the world; for the reason which we shall see. We understand by the words, "the end," here, not the end of the world, but of the Jewish Dispensation, of the Jews as a nation, the destruction of Jerusalem and the Temple, and the captivity of the Jews and their dispersion among the nations of the earth, where, they remain unto this day, every where a distinct people, "a bye-word, a hiss, and a proverb," as predicted of them by Moses, and, in the light of the fulfillment of prophecy, a "standing evidence" of the truth of the Christian religion. And according to our understanding of the words of the Savior here, we do not regard him as saying, that his gospel of the king-

dom was to be preached to Gentile as well as to Jew, as a witness unto all nations, but to the scattered Jews among all nations; as great numbers of them were then dispersed among the nations of the world. And we also understand the apostle Peter on Pentecost, to have reference to the same, in the words "afar off." When Jesus was condemned to death, we hear the wicked Jews saying to Pilate, the Roman Governor of Judea: "His blood be upon us and our children." As they had been guilty, not only of having an innocent and sinless person put to death, one who had never, in all his life, been guilty of sin in any way, in thought, word or deed, but of having the long-promised MESSIAH, the SON of God himself, crucified, a crime of the darkest dye and most heinous character, for which there was no pardon provided in the Jewish law or in any other way; after Peter had proclaimed the great law of pardon and citizenship in the new kingdom of God, the Church of Christ, to the alien, and which was to be for all ages, generations and nations, for all future time until the Christian Dispensation should end, we hear him saying to them: "For the promise is unto you, and your children, and to all that are afar off, even, as many as the Lord our God shall call:" that is, it was not only to include them and their children, on whom they had called down the blood of Christ, but also these dispersed Jews afar off. That Peter did not mean the Gentiles, by the words, "and all that are afar off," is evident too from the fact, that those scattered abroad from Jerusalem, after the martyrdom of Stephen, "went every where preaching the word," but "to Jews only;" and Peter himself had to be convinced by a miracle from heaven, that God intended to receive the Gentiles into the kingdom of Christ, on an equal footing with the Jews, and extend the blessings of the gospel to them, before he would preach the word to them.

To understand what is meant by the words, "as a witness unto all nations," we must consider that whenever God was about to destroy a people, or a nation, on account of their sins and the rejection of his mercies, He always caused them

to be completely and thoroughly warned, and the conditions of pardon and reformation offered to them. He had the wicked and corrupt antediluvians warned by Noah, who was "a preacher of righteousness," through whom the Spirit of Christ, or Christ by his Spirit, went and preached to the spirits in prison," during one hundred and twenty years in which the ark was building. And no doubt during that long period of respite, granted to these corrupt and wicked antediluvians by the long-suffering mercy of God, Noah proclaimed to all of them the terms of acceptance with God, reformation and working righteousness, as he "was a preacher of *righteousness*," and warned every one of them of the terrible fate God had in store for them, in case of their final impenitence and rejection of his terms of mercy, as proclaimed in the gospel of Christ. So the Jews every where, "in all the world," were to have the gospel of the kingdom of Christ preached to them, before the end of the Jewish nation and the destruction of Jerusalem; as these dispersed Jews were as much interested in it as those in Judea; as they all adhered to the Mosaic religion, and went up to Jerusalem twice a year to worship. And so, before the end of the Christian Dispensation, no doubt the whole world will have the gospel preached to them in its primitive purity, so that, as were the antediluvians and the Jews, they shall be left without excuse. John, (in Rev. xix. 11,) saw heaven opened, and "a white horse," emblematical of the gospel in its purity, as when it first went forth, as in the first Seal; and we regard the restoration of primitive Christianity, in this current Reformation, as the beginning of the proclamation of it; which is to continue, go on, increase and spread, until the whole world shall have it fully proclaimed and offered to them; and all be warned of the "wrath to come," the "impending vengeance," of the Universal War. "The Lord is long-suffering, not willing that any should perish, but that all should come to reformation;" and *we may now* be living under his long-suffering mercy, at this very moment, as were the antediluvians during the hundred and twenty years of their respite!

That our Savior, in the words we have last quoted from him, had reference to the destruction of Jerusalem, is plain from what follows next: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, (whoso readeth let him understand :) then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes." We do not regard the expression: "Whoso readeth let him understand," as spoken by our Savior, but as put in by the writer, Matthew. The word "*readeth*" shows this—that it is by the *writer* (Matthew); for had it been by our Savior, he would have said, "Whoso *heareth* let him understand." This admonition was intended by our Savior as a *warning* to the Christians, who might be in Jerusalem, that when they saw Jerusalem besieged by the Roman armies, they might know that its destruction was near; and to² make their escape out of it, that they might not share the fate of the wicked Jews; and hence Matthew, in recording it, calls particular attention to it. It was as much as to say, "Christian reader, give heed to the warning." And we are informed by history, that the Christians there, at the time, did heed the warning, and that every one of them escaped to the mountains of Judea. It was so important to them to make their escape, that our Savior gives the admonitions, let him who happens to be on the top of his house, (the roofs of the houses of the Jews being flat,) not come down to take any thing out of it, to carry with him; and him who happens to be out in his field, not come back to get his clothing to take with him; but let all embrace the favorable moment, when it comes, and escape to the mountains of Judea, the nearest and safest retreat for them; as, if they did not speedily accept the only chance of escape, when it came, that there would be for them, they would be left in the city to share its terrible and awful fate!

Hence our Savior tells his disciples, as recorded by another one of the four writers, that "when they should see Jerusalem encompassed with armies, [the Roman armies,] know that the

desolation thereof draweth nigh ;" and that when they saw the abomination of desolation [the Roman standards] stand in the holy place, to make their escape out of it as speedily as possibly.

As we have made this article sufficiently long, we have concluded to make a third part of it, and bring it to a close in our next ; as the conclusion of the reply of our Savior to the questions of the apostles, having reference to his *third* (and last) *coming* and the end of the world, is of such solemn and vast importance, as to merit a separate article.

J. R. H.

INSPIRATION.

God is the author of all inspiration. The Lord God formed man of the dust of the ground and *breathed* into his nostrils the breath of lives and (as the result) he became a living soul. By this in-breathing or inspiration the great energies of man, both mental and physical, sprang into lively existence. The cold clammy body of clay was warmed by inspiration. The heart opened its living fountain, and currents of life blood hastened to invigorate and bring into action every part of the physical man. Mind entering the habitation prepared for it, grasped the furniture of its apartments and began to make free use of it in the exhibition of its wonderful energies. Take from man inspiration and you take his life ; you rob him of his energy both of body and mind. Life is the effect of inspiration. "In God we live, move and have our being." How do we live and move in God ? By his power or inspiration. The inspiration of God is wafted upon every breeze. It is poured forth in the warm rays of light which radiate from the sun. It drops from the clouds in gentle showers. The song of the bird breaking forth from the mountain slopes, wakes up the sleepy soul of man and fills his spirit with new melody. The strong forest oak of centuries, majestic and beautiful, is full of inspiration. As we gaze upon fields burdened with golden harvest, new life is kindled within us. As we walk through beds of bursting

flowers, we catch the inspiration of beauty and drink with ecstatic joy at the fountain of fragrance and colors. The roar of the deep toned thunder cloud with its burning blazes of lightning breathe into us a spirit of awe and admiration. The desperate plunges and surges of the mountain torrent with its wild howl of distress fills us with an appreciation of the great God of nature. The gentle flow of rivers through fertile plains and noble forests, paints beautiful pictures upon the mind.

Inspiration may be classed as *ordinary*, and *extraordinary*. The inspiration of nature is common to all men. Air fills the vast space unoccupied above and below, visiting all living animals to invigorate and inspire. The sun shines upon all the earth to give life and beauty. Where did Thompson get the inspiration of his song? From nature,—sun, moon, stars, mountain, valley, rivers, birds, and flowers. Milton, Young, and Polk, gathered the beauty and sweetness of their poetic lays from the *words* of inspiration found in the bible. They but caught the echo of Israel's melodist. The inspiration begotten by a converse with nature and the *written word* is common to all men of thought and mind; hence it is not special but ordinary.

The Savior, the prophets and apostles were the subjects of extraordinary impulse. There never will be but one Moses, one Jesus. The energy of mind given to him (Moses), was not common to all the Jews. The knowledge and wisdom possessed by him, was peculiar to himself. God spake to Moses as he was not accustomed to speak to men. Moses saw what other men could not see: He heard what others listened in vain to hear. By inspiration Moses gave the Jewish scriptures; and all scripture—says Paul—is given by *inspiration* of God. Not that all men are subjects of special inspiration, but holy men [*chosen*] of God, spoke as they were moved by the Holy Ghost.

If a man is the subject of special favor, his power will be manifested in superior works. Behold the Jewish lawgiver as he stands between his people and the sea, filled with the extraordinary inspiration of God, he commands the sea, and

the sandy bottom appears as dry land, upon which the host of Israel tread and pass along as upon dry land ; in a desert place the people thirst, he strikes the rock and therefrom opens up a fountain of water to slake the thirst of the complaining multitude ; Elijah commanded the rain and dew for three years and a half, and they obeyed him ; Jesus Christ had but to speak to the sick to raise him up, to the blind to give him sight, and to the dead to give him life ; and on Pentecost Peter had only to open his mouth and flaming words of inspiration poured forth as pure water from a fountain upon the trembling guilty Jews.

Miracles are evidences of special or extraordinary inspiration. God bore witness to the peculiar inspiration of the apostles with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will. The Holy Ghost it seems was chosen by God as the messenger of special gifts. Most modern preachers contend for supernatural and extraordinary influences upon the hearts of men in sin, in order to conversion, and that the conversion of every man is a miracle. But the history of the past teaches, that the blessing of miraculous influence is not common to all men. Prayers, supplications, and tears offered in the greatest confidence and faith will never make any man a Peter, a Paul, a James or a John. A man may pray until his hair grows gray for the power which enabled Moses to open up the sea, but he will never receive it. If God has in reserve such a gift for any man, he will give it to him without his asking for it, as he did to Moses. If God were giving to men in this age the power to work miracles, those persons who are so earnestly seeking for the great honor would be the last to receive it. God selected a simple shepherd who blushed and plead to be excused, when the Lord would confer great honors upon him. Moses said, who am I that I should go unto Pharaoh and bring forth the children of Israel out of Egypt ? The Savior did not select men who were lusting for power and panting for distinction, to be honored with apostleship and wonder working power ; but he gathered simple minded fishermen and unedu-

eated men around him. He sent such to Jerusalem to be endowed with power from on high. The fact that God has always given special inspiration to men who asked not for it, is sufficient evidence that such will be his course in the future. I once attended a camp meeting at which the extraordinary influence of the spirit was called for with strong crying and tears, some of the congregation professed to have received the divine impulse, and lest the people should not be apprised of it they burst forth in savage yells, and death like groans, which was any thing else to my mind but evidence of inspiration.

Since the transgression of Adam, God hath withdrawn his face and personal appearance from the great mass of mankind; but he still communes with man. He still confers great gifts and numberless blessings upon mankind. He does this through apostles and prophets, his agents, who bear the unmeasurable blessings of the gospel to men. One single element of the gospel—which is in the reach of all who will believe and obey,—Paul teaches, is of more value than the gift of tongues or of prophecy, and of more value than the understanding of mysteries and all knowledge. This precious boon of which he speaks is preferred even to faith. *It is love!*

The apostolic age consummated and completed the will of God to man. The day of extraordinary exhibitions of the power of God working in men to establish his will has passed by. Prophets under the impulse of the spirit of God have spoken to the nations of things past and to come—closed their mission from the gaze of a scornful world; Jesus the son of God hath appeared unto men, hath been crucified by them, buried by Joseph of Arimathea, raised from the dead by the glory of the Father, and by him exalted to his own right hand, a Prince and a Savior. God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, whereof he hath given assurance unto all men, in that he hath raised him from the dead. The gospel hath been preached to every creature under heaven, beginning at Jerusalem. It hath been declared to be the power

of God unto salvation to all them that believe it, to the Jew first and also to the Greek. "The grace of God that bringeth salvation hath appeared unto all men; teaching us that denying ungodliness we should live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

After considering these plain declarations, we conclude that the best inspiration a man can have, is, faith in the word of God, and obedience to the gospel of the son of God. Can we ask God to do more than he has already done, to inspire us? If the sight of Jesus hanging upon the nails of the cross—dying, for the sins of the world, does not inspire love within our hearts, nothing else will. The death of Jesus upon the cross, furnishes the world with one of the greatest exhibitions of the love of God to man. If the resurrection of the Savior from the grave, fails to demonstrate the power of God, all else will. If the gospel does not teach men of their accountability to God, and of the necessity of making preparation to meet him in judgment, we know of nothing that will. If Jesus, prophets, and apostles fail to inspire man with reverence and devotion to God, we ask what will?

Dear brethren in the Lord, let us lay hold on the promises set before us in the blessed bible, continue in the works of faith and labors of love. We will be made partakers of Christ, if we hold fast the beginning of our confidence firm unto the end. He that doeth the will of God abideth forever.

J. A. HEADINGTON.

THE POOL OF SILOAM.

This celebrated pool, or rather fountain, is of so much importance, in consequence of its location at the foot of Mount Moriah, on which stood the ancient and celebrated Temple of Solomon, the only building on earth, which God, the Great Creator and upholder of the Universe ever condescended to honor with His immediate presence, and so interesting from its con-

nection with the scenes and incidents of the Bible ; that a description of it here may not be out of place, and will no doubt be interesting to the Christian reader.

Milton, the poet, speaks of it, in his great work, "Paradise Lost," but the language we do not remember. As the brooks Cedron and Kedron, flowing on each side and from the city of Jerusalem, went dry a large part, or most, of the year, what we call "dry branches," we were unable to comprehend how the fountain of Siloam was always the same and flowed all the year ; until we obtained a description of it from an older brother of ours, who visited Palestine and Jerusalem some twelve years ago. He says, it is what is termed a "cave spring" in the middle parts of Kentucky and Tennessee, (and the country about Jerusalem is a limestone country,) in which the water, after making its appearance in a fountain or spring, soon runs under the ground, and disappears.

A modern traveler, who visited it, says : "We passed the Jewish burying ground, south-east of the city of Jerusalem, and came to the pool of Siloam, *whose waters go softly* ; they have a current, but it is almost imperceptible. I alighted to descend not more than twenty steps, and taste the waters of this fountain, at which in ancient times the Jews were wont to celebrate a festival, singing the twelfth chapter of Isaiah. On the other side of the projecting hill, (Ophel,) after passing under ground two or three hundred feet, these waters reappear ; and here they are drawn off to irrigate a lovely spot, consisting of gardens and small fields. These gardens are in summer often frequented by the Turks. Over against the pool, on the slope of a lofty mountain is a village they call Siloa." This description of the Pool of Siloam, accords with that of a "cave spring," as described by my brother.

In the spring of 1823, two American travelers visited the pool of Siloam, who describe it as follows :

"Near the south-east corner of of the city, at the foot of Zion and Moriah, is the pool of Siloah, whose waters flow with gentle murmur from under the holy mountain of Zion, or rather from under Ophel ; having Zion on the west and Moriah on the

north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur and appears clear as crystal. From this point it winds its way several rods *under the mountain*, then makes its appearance with gentle gurgling, and, forming a beautiful rill, takes its way down into the valley towards the south-east."

This also corresponds with the description of my brother,* referred to, that the fountain or Pool of Siloam is what is called a "cave spring."

J. R. H.

For the Christian Pioneer.

A WORD TO YOUTH.

My dear young friends, though I am but a young man, yet I have spent many days with the youth in the school-room, and have, therefore, formed strong attachments and love towards the young, and greatly desire their happiness and usefulness; hence this *word* to you.

To attain this happiness and usefulness, and to save us, as far as possible, from all the evils that are in the world, and to enable us to meet the trials and perform the duties of life; I know of no better means—no better preparation—than the christian religion. That character only, which is formed according to this, will lead us to act wisely and honorable under all the situations and circumstances incident to this life. To adore the great Being who gave us an existence, and from whose goodness we derive all the comforts of life, certainly is an employment worthy of us, worms of his footstool. In the days of prosperity, what is more becoming than the language of praise at the throne of God? In the hour of adversity, what is more consoling than confidence in the religion of Christ expressed in that devotional wish,—“Father, not my will, but thine be done?”

Many young persons express the idea, that religion and its duties are not suited to the innocent gayety of youth;

*Mr. M. H. HOWARD of Nashville, Tenn.

that devotion belongs only to the old ; that it will be time to prepare for future happiness in old age. Such, my young friends, is unreasonable and often fatal folly. Be careful, I entreat you. Eternal life with all the happiness of heaven, is to be gained or lost.

The character formed in youth will, most probably, be the same in old age. We are creatures of education and habits, hence if we wish to be found, in old age, in the paths of wisdom and virtue, we must yield ourselves to the teachings of religion in the days of our youth. "Remember, then, your Creator, in the days of your youth."

Is it reasonable, young comrades, that, living as we do, on the bounty of Providence, we should feel no gratitude, nor express any thankfulness for all these bounties? that, dependent as we are on God for health, and life, and all things, we should live without any regard for our kind and merciful Benefactor, and think ourselves improperly employed when celebrating his praises? Are all the blessings we receive daily and hourly undeserving of our thanks? We look around us and, on every side, see tokens of the great love and regard that our Creator has for us. It is late in the evening; we cast our eyes towards the skies; the sun in all his glory has disappeared below the western horizon, while the moon, through

—————"the ample azure sky,
Terribly large and beautifully bright,"

walks in her brightness amid the innumerable stars that decorate the heavens. Yet the great Author of all these mighty works, has given his Son, his only Son both to live and die for us. And now, youthful reader, shall we employ our best days, and our most vigorous powers in the service of sin, and be content with the resolution that, we will devote the imbecility of old age to the service of God our father? Oh no, let us serve him now even in our youthful days, and then we will die unto him, and live with him forever!

We have no insurance that we will live to be old, for the young die as well as the old; only the other day we saw a

youthful girl laid in the grave, and to day we attended the funeral of quite a youthful boy, who was thrown from a horse and instantly killed ;—we rejoice to know, however, that these two “remembered their Creator,” and hence they live with him forever—but it is thus that we are often warned of the uncertainty of life even at our period of it. And if it be an awful thing to die without hope of future happiness, let us, dear reader, remember our Creator by studying his holy will as given us in the bible and thus learn and obey it, that we may be saved.

Z. S. H.

Epsom, Ind. July 2, 1863.

From the Evangelist

LIFE AND DEATH.—NO. 2.

God has not asked any vindication of his government at our hands, either for the punishment he inflicts upon the wicked in this world or the next. His ways are just and equal, and the Judge of all the earth will do right. In the present life he has been looking down upon the guilt and treason of his rebellious creatures, and one age to another has testified his displeasure and wrath upon the wicked. War, famine, disease and death have all been appealed to and employed by him to correct, reform and to punish the ungodly, and yet he is long suffering and kind. His benevolence is not impaired in the eyes of angels, nor in all right thinking men, notwithstanding the evils which have reigned for six thousand years past. The innocent as well as the guilty have suffered. The flood swept away infants and adults—the good and the bad. The fires of Sodom consumed young and old, and earthquakes and tempests, famine and the sword have swept into one undistinguished ruin city and country, and God has seen it, and yet is “love.” Now if such has been and still is the nature of His moral government over His creatures on earth, why may it not be so forever ! His power could have prevented or mitigated it. Evil might not have followed transgression so certainly. Such a dread-

ful harvest might not have been reaped from the seed sown. His moral government might have been as sterile as his physical. Vast deserts might have been left in human hearts in which no fruit would be found, as in the system of nature. But every heart has its own bitterness; and the wages of sin, which is death, have been given, faithfully, by the righteous ruler of the race. Surely judging from the past, there is but little hope for the sinner in the future.

Annihilationists have deemed it their duty to vindicate God's ways by cutting off the sinner and dooming him to dust and ashes. They would put him out of existence, and thus end the whole matter of dispute about the question of eternal punishment. They object to Edward Beecher's scheme of pre-existence to justify the severity of punishment threatened against the sinner, and, we think, justly; for whatever may have been the length of time in which these pre-existent spirits may have sinned, it bears no proportion to endless misery. The virus of sin may be as strong in a nature of yesterday, or a creature of three score years and ten, or one of un-numbered ages. There may be a large amount of it in the heart of the Devil, but it is not essentially any more deadly than in the heart of Judas Iscariot. God has given us freedom of choice, and the sinner may become whatever he wills. He may choose death in the evil or his way, or life by obedience. Besides, God has given sufficient motives to induce us to reform, and a preponderating influence in favor of right. In despite of all human creeds and corrupt philosophies, the tendencies of our nature are on the side of truth and duty; and conscience leads in the direction which God approves. The reasonings of men in the darkest corners of the earth show that the great distinctions between right and wrong are not wholly effaced from the human mind; and there is not absolute necessity for a life of iniquity. Now, if after all that God has done in our behalf, and the experience of men in regard to the consequences of evil actions, they will still persist in a life of disobedience; they must reap the harvest of their own voluntary acts. God will not set aside the

stability of His moral government to relieve the sinner from the judgement threatened, or blot him out of existence as the best he can do with him.

The eternal penalty, threatened against the sinner, only runs parallel with his sins. Though his distinct acts of transgression occur in time and belong to a finite being, yet they are against a government that is absolute and infinite. As long as the sinner endures, so long will his sins endure, and the penalty must keep pace with the act. The sins of Jeroboam ran through many generations; and the blood of the crucifixion, imprecated on those who did it and on their children, still abides in wrath and in indignation.

We know that in the present life, many choose the way which certainly leads to destruction. The drunkard, with a full and realizing sense of his misery and ruin still drinks the fatal cup. He is perfectly conscious of his loss of manhood—his loss of health and friends and fortune. He will delineate with the hand of an artist the woes he experiences, and with the certainty of their increase, still persists in his fatal course, and why may it not be so in the Hell of the sinner? It is God's method now to permit him to feel his own misguided and wicked conduct and what evidence have we that it will not always continue? One might say, reasoning after the manner of the Annihilationists, it would be better for the thief, the gambler, the drunkard, to be killed or die in the very first step of his downward course and let him receive the penalty of his transgressions at once. His friends and family would be saved a large amount of evil, and it would be a benevolent act! But God does not in this way manage the affairs of His moral government, and yet he knows all the steps the sinner will take until the final consummation; and if this be so in the present life, why may it not be so in the life to come?

It is quite as valid to ask, why God did not prevent sin and suffering in the first place, as to demand by a physical act of excision to cut off the sinner from actual existence to prevent it in the future! His benevolence may as justly be appealed to in the one case as in the other, as he knew the primal and

final cause of transgression and all its consequences. Such reasoning not only leads to infidelity, but to atheism itself, as we know it has done in many cases. False principles inevitably lead to base conclusions; and as the scheme of annihilationism is formed upon the assumption that God's benevolence requires the utter extinction of the life of the sinner; it also equally repudiates the idea of his wisdom and goodness in making him at all, or having made him to subject him, fatally, to his own act of folly in the present life.

JAMES CHALLEN.

THE SCALES BALANCED.

In the plan of redemption, by Jesus Christ, there is much which God does, and much which he requires man to do. The rule is this:—*That which man cannot perform, God does: but that which man can do, God requires him to perform.*

Man could not provide a Saviour, or the Holy Spirit, or the blood of atonement, or the gospel of grace—could not convert himself—could not pardon his own sins,—could not, in his own unaided strength, stand up against the powers of darkness. These things, therefore, God has done. But under the means of grace, man could hear, could believe, could repent, could be baptized, could hold fast his profession, and persevere in well doing. God therefore, requires man to perform all these things, and will not perform them for him.

In this respect, it is in grace, as it is in nature. Man could not make the sun, the atmosphere, the earth, the clouds, or any of those natural laws, or influences, without which the processes of nature could not exist. These things, therefore, God has done. But man could sow, plant, cultivate, reap, manufacture. God, therefore, will not perform these processes for man; but requires him to perform them for himself.

We may farther add, that, both in nature and in religion, the order of heaven, for the bringing about of the desired results, is, that a continuous co-operation shall exist between the creature and the Creator. If man, in nature, does not sow and

reap, he shall starve in harvest and have nothing. The work which God has assigned to himself, in grain growing, will never produce a crop without the co-operative agency of man. Just so in religion—without the co-operation of man, great as is the work which God has already performed for human redemption, and great as is the work which he promises now, and hereafter, under certain conditions, to perform, the work of God, unmet, unappreciated, not conformed to, not co-operated with, according to the conditions of the gospel, can never ultimate in our salvation.

This principle, clearly apprehended by us, explains many scriptures, which would be, otherwise, inexplicable. "To day if you will hear his voice." This is the work of God. "Harden not your hearts." This is the work of man. "You are sealed by the Holy Spirit." This is the work of God. "Grieve not the Holy Spirit." This is the work of man. "Behold I stand at the door and knock." This is the work of God.—"If any man hear my voice and open."—This is the work of man. "God worketh in us to will and to do." This is the work of God. "Work out your own salvataion with fear and trembling." This is the work of man. "I can do all things." This is the work of man. "Through Christ, who strengtheneth me." This is the work of God.—"I will take away the stony heart out of your flesh, I will give you a heart of flesh." This is the work of God. "Make you a new heart, and a new spirit." This is the work of man. In one sentence, God "gives us all things that pertain to life and godliness"—"creates us unto good works."—"thoroughly furnishes us unto all good works,"—requires us to be "workers together with God." and saves us if we fulfill the appointed conditions of our probationary co-operation with him; but condemns us, and casts us off forever, if we perform not, according to our ability and privilege, these conditions.

A. RAINS.

DANCING.

I am well aware, that there are different grades of vice and

depravity connected with this amusement. There are the occasional balls and parties, and the regular weekly, or nightly revel. While of the former we cannot speak in commendation, of the later we can speak only in terms of entire disapproval. As they are conducted: they are sinks of depravity, one of which is sufficient to curse a nation. I am yet to find that there is any thing good about them. Contrived for the gratification of the basest passions of the basest classes in society, they become the source of a vast amount of profligacy and debauchery. They neither tend to give relaxation to the exhausted body, nor the care-worn mind; they do not implant in the soul one single virtuous sentiment; they do not strengthen in any mind the virtuous teachings of home, but elsewhere are found to be prolific causes of corruption and death. Could all those who are ruined every year in large cities, by this vicious amusement, be brought together what a spectacle would be presented. Men who are now apologizing for the vice, would stand aghast: parents who are sending their children to these sinks of corruption, would as soon send them into a nest of vipers; young men who are bartering their souls away for the miserable mirth, would fly from it as from the door of hell. The broken-down tradesman, the ruined mechanic, the once studious lawyer, would appear before us, limping from the midnight carousal, to bear witness to the damning influence of this school of infamy. Once respected, once prosperous in life, once beating with high hopes; now tossed by passion and driven by the storms of vice. Females would come, daughters and sisters, who awhile since, suspicion dare not touch, and on whose cheek the blush of shame had never been seen, now wearing vice like a garment, every feature distorted, every sign of innocence blotted out, every trace of virtue gone. This is no tale of fancy. You have only to look around you to have it painfully confirmed. I knew a family awhile since who were living in the enjoyment of many of life's blessings. The husband and wife were young, and when I saw them first, a lovely child was twining its arms around the mother's form. A year rolled away, and there was a change.

God in his awful providence had removed the child, and left the parents in sorrow. Home now seemed dreary, and instead of seeking solace in the Savior, they fled to the dance and the revel. Soon the woe commenced. The mother threw aside her mourning for the gay attire of the ball-room, and each of them began to drink the bitter waters of vice. Affection for each other fled; strife took the place of contentment and quiet; a separation ensued; the husband fled and the wite, young, interesting and intelligent, has entered upon a course of crime which will end in complete ruin. A happy family has been destroyed, the hearts of friends distressed, and the vows of marriage recklessly trampled under feet.—*YOUNG MAN'S FRIEND, by Rev. Daniel C. Eddy.*

ACHAN IN THE CAMP—IMPORTANCE OF PROMPT DISCIPLINE.

We find, from Old Testament history, that whenever any one sinned in the camp of Israel, the whole camp or people had generally to suffer for it; and that the favor of the Lord was with drawn from them until the transgressor was punished or excluded. We have a striking example of this in the case of Achan—so much so, that it has come to be a saying, when a transgressor is suffered to remain in the church, and the and the congregation is made to suffer on account of such a one, “an Achan is in the camp.” In the book of Joshua, (vii chap.) we are told that “the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carme,” etc. “took of the accursed thing: an the anger of the Lord was kindled against the children of Israel.” Here the whole congregation had to suffer, on account of the sinning of this single individual. Now it is unnecessary for us to stop to reason why this was so, on the justice or injustice of it, etc. It is enough for us to know it was so, and that it was from the Lord; as “the Judge of all the earth will do right,” and, “let God be true, but every man a liar; as it is written, That thou

mightest be justified in thy sayings, and mightest overcome when thou art judged."

Joshua sent about three thousand men against the city of Ai, to smite and take it, and when they fled before the men of Ai, with the loss of some thirty-six of their number, he enquired of the Lord to ascertain the cause, when it was found that Achan had stolen a Babylonish garment, two hundred shekels of silver, and a wedge of gold, and had secreted them in his tent. He confessed that he "*coveted* them, and took them." Oh, the sin of covetousness, what an awful one! Paul says it "is idolatry"—the same in principle. Parents, guard your children against this sin, which is one of the first and easiest for them to imbibe, as observation will teach you, and, under the name of avarice, one of the great sins of our country. Early instil principles of honesty, justice, right and benevolence, into their minds, while they are young and tender; and make the impression deep at that period of life when it will be the most lasting; for, "just as the twig is bent the tree's inclined;" and "train up a *child* in the way he should go, and when he is old he will not depart from it."—The fate of Achan was a terrible one; for he and his whole family and his stock were taken to a certain place, and there stoned to death, and then, with every thing he had were burned, and a heap of stones made over them! And we have another example, in the case of David's sinning when the whole Jewish nation had to suffer the terrible vengeance of the Lord on account of it!

Now Paul, after saying that the Jewish fathers were all baptized into Moses in the cloud and in the sea," and "did all eat of the same spiritual meat; and did all drink of the same spiritual drink: for they drank of that spiritual rock which followed them: and that rock was Christ," then says, that "with *many* of them God was not well pleased: for they were overthrown in the wilderness;" and then, after referring to the sins of which they had been guilty, as *idolatry, dancing, (for that is the meaning of the original for the word "play,")* *fornication, etc.* he says: "Now all these things happened

unto them for ENSAMPLES [examples for us]; and they are written for our admonition, upon whom the ends of the world are come." Now notice what follows: "Wherefore let him that thinketh he standeth, *take heed* lest he FALL,"

Now, as the Jews were baptized metaphorically into Moses, at the Red Sea, so are those who become Christians baptized into Christ; and as they ate of the spiritual meat and drank of the spiritual drink, etc. so Christians receive the Holy Spirit, on being thus baptized; but as the Jews, the prototypes of the Christians, sinned and fell, so many Christians sin and fall! Such is clearly the reasoning of the apostle here; or there is no meaning in what he says. Hence the many admonitions, here and elsewhere in the word of God, on the danger and the awfulness of apostatizing!

We learn from the case of Achan, and other similar examples, the great importance of *prompt discipline* in the congregations of Christ. If when "sin was in the camp," the favor of God was with-drawn from the Israelites, are we to expect the favor of God to remain with us, when members sin, and it is tolerated, and they are retained in the congregation? With these examples before our eyes, and the dealings of God with the typical people of Israel, is not our duty plain in these matters?—that when a member sins, he is to be promptly dealt with, and with-drawn from or excluded, unless he promptly confesses and reforms, and is to be retained no longer in the congregation, than is absolutely necessary to accomplish these ends? Oh, how has the cause and Church of Christ been made to suffer on account of want of promptness, and of a laxity of discipline! These things are just as certain to produce laxity of moral conduct, and tardiness in the performance of Christian duty, as they are suffered to exist. Hence the many admonitions and exhortations of the apostles to the elders of the church to feed the flock of God, which Christ had purchased with his blood, of which they had the oversight, and to watch over it as those who must give account. See the solicitude of Paul in his letter to the Philippians, which was so great that it caused the tears to flow from him! After telling them to walk

by the same rule, and to mind the same thing, so as to be united together in truth and love, and to be followers of him, and notice them who walked by his example, for their imitation, he says: "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: whose end is destruction, whose god is their appetite, and whose glory is in their shame, who mind earthly things." Alas! we have too many such now, in our congregations, who according to the apostle, in another place, "shall of the flesh reap destruction."

Not only does this want and laxity, and tardiness of discipline, of which we have been speaking, have a bad effect, in bringing the church into disrepute, in causing sinners or aliens not to obey the gospel, and some who have obeyed from uniting with the congregation, as well as to keep sectarians from uniting with us, but the example and effect of keeping in those who have sinned, and those who have become careless and lax in attending to their duties, and worldly in their characters, are contagious and deleterious. The church is compared to the human body. Now when a member of the body becomes diseased, though ever so small, for instance when a bone-felon comes on the finger, or even a grain of sand gets in the eye, how soon does the whole body sympathize and suffer on account of it! And sometimes nothing short of prompt and speedy *amputation* of the diseased limb or member of the body, can save the whole of it from destruction, however painful the operation may be! So sometimes as to the body of Christ. Our Savior, while on earth, cautioned his disciples to beware of the *leaven* of the Pharisees and scribes, the contagion of their teaching and example; and Paul, in writing to the Corinthians, after instructing them to exclude the incestuous person from among them, (1 Cor. v. 5 7.) of whom he had learned from common report—for the world are always quick and ready enough to notice such cases in the church, and hence the importance of "having a good report from those without"—says to them: "Know ye not that a little leaven leaveneth the whole lump? *Purge out*

therefore the old leaven, that ye may be a new lump, as ye are unleavened." He well knew the danger of contagion, from keeping in such a member ; and that while such an influence was in the Church, the truth could not have its proper effect upon them. And notice how, in his second letter to them, he commends them for their promptness of discipline. in this and other matters, occasioned by his first letter. He tells them that, though he had made them sorry by that letter, he did not then repent of having done so, though he had repented of it ; for he saw that it had made them sorry only for a while, but it was "after a godly manner," "as "godly sorrow worketh repentance [reformation] unto salvation not to be repented of," and then says to them : "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge ! And then he tells them ; "In all things ye have approved yourselves to be clear in this matter." Such was the effect of the promptness of discipline, which had been occasioned by his first letter to them ; and he could then conclude by telling them : "I rejoice therefore that I have confidence in you in all things."

We have protracted this article much beyond what we intended, when we began it. The importance of the subject, which is one of vital interest to us as Disciples of Christ, and to the prosperity of the cause, is our apology ; as we conceive promptness of discipline in the congregation to be a matter of the greatest importance. Of course we exclude all rashness and precipitancy, in the administration of church discipline. There are two extremes in this, as in almost every thing else—these, on the one hand, and too great laxity and neglect, on the other. The proper ground is a just medi-
between them. J. R. H.

THE TOWER OF SILOAM.

It will be remembered, by the readers of the New Testa-

ment, that our Savior, on some occasion, asked, if those on whom the Tower of Siloam fell, were sinners above other men, or worse sinners than others who escaped such destruction?—which invests this Tower with an interest—it would not otherwise possess. Malcom, in his Bible Dictionary, an excellent work of reference of the kind, says of it:

“TOWER IN SILOAM (Luke xiii. 4) was probably a high wall or tower, contiguous to the pool of Siloam, by the sudden fall of which eighteen lives were lost. This being a notorious event, as the like incident in New York or Philadelphia would be now in our country, it was alluded to by our Savior to illustrate the fact that such events are not always to be regarded as special judgments for an unusual degree of guilt.” This is a sufficient commentary on the scripture alluded to. We find the same idea now, among some, prevailing in the world, that, when accidents similar to that of the falling of the Tower of Siloam, take place, it is a judgment of God on those destroyed. And we may make the reply of the Savior: “are they sinners above others?”—to whom no such accidents happen?

J. R. H.

DANGER OF DELAYING CONVERSION.

NO. I.

By *conversion* we mean a change, internal and external from sin to holiness, from the service of Satan to the service of God. We mean those effects which are wrought in the understanding and affections, by the favor of God, when the sinner believes the gospel with his heart unto righteousness; or receives fully the love of the truth that he may be saved, and becomes, in the scripture sense of the term, “a new creature.”

We stop not, in the present inquiry, to discriminate between conversion and regeneration: nor, indeed, shall we take upon us to decide whether they are, or are not identical. The reader may, if he please, consider conversion as consequent upon regeneration—the latter, as comprehending the change of heart, and the former, as the act of turning to the Lord—for our pres-

ent purpose it is enough to know that the heart must be changed; and that the sinner must turn to God; and that in delaying to become the subject of this conversion, he exposes himself to perils, to dangers, to misery, to a deep and dark infamy, to a profound and utter ruin, such as are unspeakable in their nature, and most horrible in their tendency and effects.

Should any inquire, as to the necessity of conversion, we answer, that man is not now, as he was when coming from under the plastic fingers of his Creator. Then, his spirit was in harmony with the spirit of his Maker. He was a holy being. That spirit with which he had been inspired, and which constituted him the image of God, had not been defiled by sin, had not been poisoned, enervated, and debased by contact with the flesh, or by subordinating itself to the mastery of the animal appetites and propensities.—Hence, conversion was unnecessary. Not so after he had become a sinner. He was converted from holiness to sinfulness. He was changed from a state, in which he loved and served God, to a state in which he “was at enmity with God by wicked works.” He became the servant of unrighteousness—the slave of fleshly principles. “He became vain in his imagination, and his foolish heart was darkened.” He stood, under the inspection of all moral intelligences, a rebel against heaven—condemned—lost—without strength—polluted—a brand fit for everlasting burnings! Hence, the necessity of conversion—that he might be brought back to God—reconciled, pardoned, sanctified, adopted. That his spirit might be brought to harmonize with the Spirit of his Creator. That he might be God like, being *renewed* into the image of God, in knowledge, righteousness, and true holiness.

In the farther investigation of this subject, we shall consider several of those reasons by which sinners are influenced to neglect conversion, and point out their fallacy, and dangerous tendency. And the first to which we shall call the attention of the reader, is the hope of conversion on a death-bed, or on the near approach of death.

But how shall we approach this reason? We are not prepar-

ed to say, that, in no possible instance, sinners have been converted in the hour of dissolution. "Death," it is often said, "is an honest hour;" and being near, may enable the sinner to see the vanity, emptiness, and total insufficiency of the world. The world of spirits, too, and eternal judgment, amidst all the tremendous realities and solemnities of which, the sinner feels that he is, in a time most fearfully short, to stand or fall, may terribly alarm the guilty. Under the terrors and perturbations with which he may be surrounded, the veil of corruption may be lifted from his heart, into which, through faith in the Redeemer, the love of God may be shed abroad; whilst guilt being removed, from the conscience, the soul may be reconciled to God by the death of Jesus. This change, we say, *may* be effected. But, then, it *may not* be effected. As to whether it will, or will not be effected, it is all uncertainty. The soul, then, is in infinite jeopardy. That which, to the dying man, is of more value than all the world, is at stake. Is it wise, is it prudent, we would ask, thus to peril the soul? would a prudent man, without absolute necessity, peril, to the same extent, his fortune, or his temporal life? Every one is bound to answer in the negative. And the more so, when we bring into view the following considerations in the light of which it will become overwhelmingly probable, that if we neglect conversion, till the day of our death, we shall die in our sins, and be lost forever.

1. The danger of sudden death. To how many disastrous accidents are we liable? By day and by night, at home and abroad; by land and by sea, on foot, on horse-back, in the carriage, in the stage, in the steam-boat, our life is in a state of continual exposure. Almost every creature, and every substance, may endanger our health and our life—may become, when least we apprehend danger, the messenger of death. How frequent are sudden deaths? How certain that those, who are unconverted, who become the subjects of sudden death, are lost forever? How dangerous, then, to delay conversion? The danger of final ruin, when the subject is considered under this aspect alone, is in the ratio of all those surrounding

and innumerable dangers, by which our mortal life may be snatched away, and our souls thrust suddenly and unprepared into the awful presence of an inexorable Judge, the just and holy One, whose authority we have despised, and upon whose laws we have trampled. Where then is the prudence of delay? Is it not rather inexcusable rashness—is it not madness thus to jeopard our eternal interests? But,

2. Suppose the sinner should be preserved from sudden death, and should not die until after an illness of several days; may not his circumstances be such as altogether to forbid the hope, or at least the probability, that he will be converted? Are those piercing and insupportable pangs, which the sick and the dying often endure, favorable to reflection and prayer? Are those stupors, which becloud the understanding—that delirium which makes reason to reel, and totter and fall from its throne, calculated to superinduce a change of heart, or to pour into the soul those graces and virtues which indicate a turning to the Lord? Look at the dying man, stupified into forgetfulness of all the past, or frantic in delirium, under the fierce fires of the devouring fever—is that the man to seek the Lord—to turn from his sins—to call for grace and mercy? Alas! is not his case most desperate?

With a mind all filled with darkness, a heart all polluted with sin, a conscience all festering with guilt, he rolls upwards his glassy and unintelligent eye-balls—he groans, and groans, one deep, dark, ominous groan after another—he heaves the last expiring gasp—he is gone—stands in a moment before his Judge! O! how numerous are cases of this description? As great, therefore, as is the probability that a death of this description will be the death of each sinner who delays conversion, so great precisely is the danger, considered in this second aspect of our subject, of every one who does not close in immediately with the offered mercies of the gospel. But when we unite with the danger of a violent illness; including stupor or delirium, the dangers by which we may be brought to a sudden and violent death the prospect is, in our apprehension most appalling. But,

3. Suppose the sinner, by the peculiar favor of heaven, to be visited with one of those mild complaints, which conduct imperceptibly to the grave, and unattended with excessive pain, would he then be more happily disposed for conversion? Are we not daily witnesses of what passes on those occasions? Our friends, our family, our self-esteem, all unite to make us auger a favorable issue, whenever the affliction is not desperate: and not thinking this the time of death, we think also that it ought not to be the time of conversion. After having disputed with God the fine days of health, we regret to give him the lucid intervals of affliction. We would wish him to receive the soul, with no other preparation than that which we hope may be conferred at the precise moment when it hovers on our lips. We hope to live, and hope inflames desire. Meanwhile the affliction extends itself, the disease takes its course, the body weakens, the spirit droops, and death arrives even before we had scarcely thought that we were mortal.

Fancy a sinner to die in the most favorable circumstances, without delirium, without stupor, we would ask whether the single thought, the mere idea, that he shall soon die, is not capable of depriving him of that composure essential to the work of salvation. Can a man habituated to dissipation, accustomed to care, devoted to the maxims of the world, see without confusion, his hopes frustrated, his schemes subverted, the fashion of the world vanishing before his eyes, the throne of judgment erected; the books opened, and his soul cited before the tribunal of the Sovereign Judge? We have frequent occasions to observe, when attending the sick, that those who suffer the greatest anguish, are not always the most distressed about their sins, however deplorable their state may be. Their pains so far engross the capacity of the soul as to prevent that attention, which they would otherwise pay, to that which is the most awful, the image of approaching death. They may be said to be ingulphed in bodily pains, and worldly cares and fears and sorrows.

The physician must be called in, advice and medicine must be taken, endeavors must be used to support the tottering tab-

ernacle,—a will must be made, an administrator appointed, a family wept over, friends embraced, the world bidden an everlasting adieu. Is this the time, amid so many afflictive objects, and distressing cares, and tumultuous alarms, to examine religion, to review the circumstances of a vanishing life, to restore the wealth illegally acquired, to repair the tarnished reputation of a neighbor, to weigh those distinguishing motives which prompt to holiness. How can this great work be done by a worldly, busy, wandering, troubled, departing spirit? Take, then, all the preceding considerations together, and is it not probable, alarmingly probable, that if we defer conversion until the near approach of death, we shall never become the subjects of conversion, nor the recipients of salvation?

We shall add another consideration and close the present number. The subsequent conduct of a large majority of those, who on a bed of sickness, under the apprehension of approaching death, have professed conversion, loudly proclaims the spuriousness of a multitude of such conversions. Until health is restored they make a show of piety: but so soon as they are permitted to mix with their former associates, and rendered capable of enjoyment of sinful pleasure, they forget their sick-bed alarms, and vows, and plunge with increased energy and impetuosity, into the filthy waters of sin. Their conversion was a fright. It was unaccompanied with the love of God. They loved not truth and goodness. They were not reconciled to God by the death of his Son. Their prayers were as those of the mariner, when the tornado approaches, who in the succeeding calm and sun-shine, pours forth volleys of most revolting and heaven-daring oaths. May we not then say to the sinner, in the language of holy writ, "Seek the Lord while he may be found: call upon him while he is near."—"Now is the day of salvation." On a death-bed, God may not be found! In that perilous hour, he may refuse to hear!

A. RAINES.

To live by faith is to be in covenant with God; to live by reasoning is to be in compact with ourselves.

THE ORIGIN OF THE FIRST BODY OR CHURCH OF CHRIST.

Some say that the Church of Christ began with Abraham ; and others, that it began with John the baptizer, at the river of Jordan. The Pedobaptists are the advocates of the first theory ; and the Baptists, of the second. But both are in error on the subject ; and “ wide the mark.” For if it began at either of the above times and places, or with either of the above persons--and it could not have begun at or with both—why was it, during the ministry of John, and that of Jesus, always represented, as being in the *future* ? The Kingdom and Church of Christ, are admitted by all to be the same ; and the proclamation of John, Jesus, and the Apostles, was, “ Repent, for the kingdom of heaven is at hand,” not come ; and said Christ to Peter, “ On this rock I *will build* my church”—not *have* built, but *will* build it. Indeed, the corner-stone must be placed in position, and the foundation must be laid, before the building of the Church could be reared ; and this could not be done until the death, burial and resurrection of Christ, and the proclamation of these to the world, for their faith and obedience.

THE TWELVE APOSTLES, THE FIRST BODY OR CHURCH OF CHRIST.

The Church, then, must have begun on the day of Pentecost ; and we take the position here, that the *twelve apostles* constituted the first body or Church of Christ upon earth. I am aware, that it is said, (Acts i. 15) that “ the number of names together were about one hundred and twenty,” and these may be regarded by many as constituting the first Church of Christ ; but the design of the writer by this mention of them, seems to have been to show that there were other disciples of Christ present at that time, besides the apostles, out of whom to make selection of an apostle, to fill the place of Judas ; as it is in that connection the mention of these one hundred and twenty, is made. After narrating the election of one to fill the place, in order to have the body of

Christ and the college of the apostles complete before or at the commencement of the kingdom of Christ, on the day of Pentecost, and that "the lot fell on Matthias, and he was numbered with the apostles," Luke says, (at the beginning of Acts ii.) "And when the day of Pentecost was fully come they were all with one accord in one place." Whether the pronoun "they" means only the twelve apostles or the one hundred and twenty, we are left to infer; but this does not alter the case, nor militate against the position we have taken. The term "all" may refer to the *whole* of them, apostles and all. After Peter's discourse, and his reply to the penitent believers, who enquired what they must do—in which he enunciated the great *law of pardon*, that was to go forth from Mount Zoin, and to be for all nations, and for all future ages and generations to obey, and which is as binding on the alien to obey *now* as it was then—we are told, "they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." The words, "unto them," are not in the original—merely, there were added about three thousand souls, etc. As the twelve apostles constituted this first body or Church of Christ, it was evidently to them these three thousand were added. Hence every individual, whether baptized with John's baptism or not, (and we find twelve of those baptized with John's baptism, rebaptized, or baptized with the Christian baptism,) and whether of the one hundred and twenty or not—the twelve apostles excepted, who, from their position, character and office, required no re-baptism—had to be baptized with the baptism of Christ. This is evident from the commission as in Matthew and Mark: "Go ye therefore and disciple *all nations*; baptizing them into the name of the Father, and of the Son, and of Holy Spirit"—"Go ye into all the world, and preach the goepel to every creature: he that believeth and is baptized shall be saved." Not an individual and not a nation is excepted. And as *all* had to be baptized "in the name of Christ," and "into the name of the Father, Son and Holy Spirit," as the *authority* and the *formula*, in order to become the disciples

of Christ and members of his body the Church, consequently every disciple of John, and every one of the one hundred and twenty, had to be baptized with the Christian baptism—with the *exception*, as we have said, of the twelve apostles, who formed the body itself, or Church of Christ, to which all had to be added.

It was necessary for the Church to have a *nucleus*, to begin with—as all organizations, whether civil or ecclesiastical, must have to begin with—and, from the very nature of the case, those composing it must occupy a peculiar position, as to membership, and one different from those who become members; and being members *ex officio* already, they do not require to go through the initiating process. Thus the apostles had no need of being baptized with the Christian baptism. Indeed forming the very *nucleus* themselves—being those to whom all afterwards had to be added—they could not, from the very nature of the case, have been baptized, since there were none before them, or higher in office, to baptize them; and they would have had to *baptize each other*!—which would have left them where they began! We have an illustration of this, in the origin of the human race—in reference to the analogy between generation and regeneration. There had to be a beginning or origin to the human race; and hence the first pair, the pair created, occupied a peculiar position in reference to their posterity, or all the rest of the human race; since they stood at the head of it, and had no human ancestry themselves. They were, so to speak, the *nucleus*, to which all the others had to be added; and as there was no necessity for *generation* as to them, in this respect, so there was none for *regeneration*, as to the twelve apostles.

In connection with this, we have a reference to the position, character and office of the apostles, in their collective capacity, as the *origin* of the Church of Christ, by Paul, in his epistle to the Ephesians, at the commencement of it: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us [apostles] with all spiritual blessings in heavenly places in Christ: according as he hath chosen us [apostles] in

him before the foundation of the world, that we should be holy and without blame before him in love : having predestinated us unto [the work of] the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," etc. These passages have been greatly perverted in support of Calvinism ; and those, on the other side, who have endeavored to rescue them from these perversions, have mistaken their real meaning as widely, by applying them to all Christians, in making *them* the chosen in Christ and the predestinated. But in this there are difficulties in the way, that cannot be gotten around, or surmounted ; and which at last caused them to run into Calvinism. It is evident that the *apostles* are meant ; and not Christians in general. By the "foundation of the world" here, we understand the beginning of the Christian age ; before which, as it began on the day of Pentecost, our Savior chose the twelve apostles—while he was on earth, at the beginning of his public ministry. As he was "God manifest in the flesh," they were thus "chosen" by God "in him ;" and, on account of their official position and character, and as they were to be examples ("ye have us for an example," says Paul) for the disciples of Christ, they had to be "holy and without blame before him in love." In being thus chosen, they were "predestinated," or pre-appointed, to the work of adopting children unto God by Jesus Christ, according to the plan of adoption, which was instituted by the will of God—"being predestinated," as the apostle says further on, "according to the purpose of him who worketh all things after the counsel of his own will : that we [apostles] should be to the praise of his glory, who first trusted in Christ ;" as the apostles were the first to trust in him—showing plainly that they are meant ; as also the expression in the same connection : "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself ;" and another expression, (in chap. iii. 5,) : "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." What this mystery was we also learn : "That

in the dispensation of the fulness of times [at the arrival of the proper time, in the wisdom and will of God], he might gather together in one all things in Christ, both which are in heaven, [among the Jews,] and which are on earth, [among the Gentiles,] even in him ;” and : “ That the *Gentiles* should be fellow-heirs. [with the *Jews*,] and and of the *same body*, and partakers of his promise [of receiving the Holy Spirit, adoption, etc.] in Christ by the gospel.”

We also have a reference by the apostle Peter to this origin of the Church : “ According as his divine power hath given to us [apostles] all things that pertain unto life and godliness, through the knowledge of him that hath called us [apostles] to glory and virtue : whereby are given unto us [apostles] exceeding great and precious promises : that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust ”— the promise of the Holy Spirit, which our Savior made to the apostles, and by the reception of which persons who obey the gospel of Christ, become partakers of the divine nature, having escaped this corruption, on becoming Christians.

We have now, as we trust, shown conclusively, that the twelve apostles constituted the first body or church of Christ on earth, to which all the members were after-wards added. As our Savior told Peter, when he confessed the great, cardinal truth of the Christian system of religion, that upon that rock, or that great truth as a rock foundation, He would build his Church ; we find that Peter, acting under a special commission, given him by the Savior, on that occasion, in connection with the general commission given to all the apostles, laid the foundation of the Church of Christ, in the discourse he addressed to the people “ the eleven [apostles] standing up with him ;” and thus by their action, concurring with him, and giving sanction to what he said. It was into that body, consisting of the twelve apostles, that the Holy Spirit was sent down from heaven ; filled it, and thenceforward became the Holy Guest of the Church. As every body has a spirit to fill and animate it, so has the body of

Christ, the Church, the Holy Spirit, to fill and animate it. And as God made the Jewish Tabernacle, and then the Temple, his peculiar dwelling place on earth, where he dwelt by his Spirit; so now he has made the Church his abode, where he dwells by his Spirit. Hence all who become the disciples of Christ "are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye [Christians] are builded together for an habitation of God through the spirit."

J. R. H.

THOUGHTS.

Our thoughts have much to do with our actions. Actions are but the embodiment of thoughts. Thoughts generate actions, and from the thoughts actions proceed. The great sin of Simon the sorcerer, was not so much his action as his thought, that the gift of God could be purchased with money, and it was the forgiveness of this thought of his heart, that he was told to pray for. The heart is like a great machine shop, and the thoughts are the workmen as experienced and faithful mechanics there, and the every day actions are but exhibitions of their wares and merchandise.

The unrighteous man is commanded to forsake his thoughts. The thoughts must be watched, or they will lead us astray. We should pay special attention to the subject of our thoughts. Here is the beginning point. No reformation can be permanent without this; it will be superficial and temporal. While the thoughts are permitted to dwell and rove over forbidden fields, we never can hold out faithful. Many no doubt, wonder why they live so poorly; why they do not have more enjoyment of religion; why they feel so cold and luke-warm; why they do not like to attend meeting better! The whole difficulty is in the want of attention to the subject of the thoughts. Would we think less of the world and more of heaven, less of ourselves and more of God and his cause, it

would not be so. But while the affairs of this life absorb the thoughts, engross the mind, we need not think it strange that our feelings are cold and our enjoyment poor, and that we often catch ourselves in idle and sinful ways unbecoming the christian. While the thoughts are suffered to act on Lord's day as inspector-general over our secular and temporal matters instead of dwelling upon the house of the Lord and the honor of his cause, we need not expect it a pleasant thing to be religious, to attend meeting, or enjoy ourselves when there. It will be an uphill business. But let the thoughts be reformed and regulated by the word of God, then the house of the Lord will become the most lovely and desirable place on earth : for it is there his glory dwells.

Regulate the thoughts, keep them off of unwholesome subjects, and the atmosphere of the soul will become pure and healthy. There will then be a taste for religion and religious subjects. It will not appear like "a tale that has been told;" it will be a living reality, and we can say of a truth, and with a deep and sensible feeling of emotion, "I know that my Redeemer liveth." We can then "read our titles clear to mansions in the skies." We will then realize and feel the blessedness of heaven. Religion will then be interesting from its value and the pleasures it gives ; it will not then appear like a tax and a burden upon the patience, as is the case, when the thoughts are roving at random, and like the carrion crow, passing over flowery meadows and beautiful fields of waving grain, seeking for the putrid carcass on which to dwell and feast.

How many professing christians are there, who too much imitate this crow ! The errors and imperfections of the brethren, the rottenness and the corruption, they are sure to find ; there they dwell and feast with fiendish appetite, while the goodness and virtue of the same brethren, are never once thought of ! What congregation is there, where one or more of these crows may not be found ? Something is always wrong ; either the preacher is not as he should be ; or this brother, or that sister does so and so ! Meet with such when and where you will, you always know them by their breath, it

has a putrid smell. They are the discouragers of traveling preachers: They have no bouquet of rich and beautiful flowers to present with fragrant and exhilarating odors. Now all this originates from the neglect of proper attention to the subject of the thoughts. We should look well to this point. "As a man thinketh, so is he," is an inspired truth. Our thoughts should be pure. We should keep the heart where they dwell pure, and out of a pure heart serve God fervently.

D. T. W.

For the Christian Pioneer.

WATCH AND PRAY.

DEAR BRO. WRIGHT: Permit me, a babe in the ministry, to pen a few thoughts on the above named subject: for if ever there was a time, in which christians were specially called upon to give heed to the Savior's admonition, surely now is the time. The Savior says, "Watch and pray, lest ye enter into temptation." The present crisis appears to be it, the present ordeal that is canvassing our once happy country, will, I fear, be the cause of the fall of many in Israel. If the past be any proof of what may follow, we may most certainly look for perilous times, such as will test the piety and integrity of thousands who now stand, and have stood, connected with the body of Christ. Brethren, may I speak a word to you at this crisis, upon the necessity of guarding against the scourging influence of the great storm which is now raging through our country. Remember, some twenty years ago, the moral, blighting, mildewing sirocco, which swept over the land at that time, leaving the church of Christ in a state of spiritual death, on account of professors so generally participating in that irrational excitement. But heavy as was this scourge (of politics) upon the cause of Christ, it has, for some years, been fading away, and the church is shining forth in her garments of loveliness, in the presence of her enemies, "terrible as an army with banners," and nothing we believe is now wanting, to place the cause of the Reformation on a broad and

immovable basis, but for every one now in the ranks of the faithful, to keep himself free from the spirit of the world, devoted, soul, body and spirit, to the interests of that kingdom which is not of this world, but whose founder is the Lord of lords and King of kings. And now dear reader, the only way for christians to guard against these moral epidemics, is for each one to cleanse the sanctuary of his heart by continuing instant in prayer. Let us not place our affections on things on the earth, but on things above, where Christ is seated at the right hand of the majesty on high. Our bodies and our spirits are the Lord's. We should not forget, brethren, that our time is not our own—that it is but lent to us to be devoted to the glory of God, the interests of Christ's kingdom, and the good of our race.

Much now depends upon keeping up an interest on the part of the brethren, if we wish the cause of Christ to triumph over its foes, and his church to attain that spiritual elevation and dignity of rank, which is the supreme desire of all who sincerely love the Lord. This can be done, if shepherds will guard their flocks as they should, and the watchman upon the walls of Zion will cry aloud and spare not. We do trust that the brethren will more fully see the importance of being devoted to the Lord, in body and in spirit. We cannot believe that any other view of this subject, is contemplated in christianity than for man to look upon himself and all he has, as the property of Christ. We cannot believe ourself justified in the sight of God, should we look upon the small pittance we now possess, in any other light than this; and we do most firmly that until christians get more thoroughly imbued with this doctrine than they are, that we will never be that peculiar people that the Lord designed us to be, when he died to redeem us. Then, brethren, let us pray without ceasing: for the prayers of the righteous availeth much. There are too many christians that don't pray more, perhaps, than once a week, or may be, once a month, and if those christians depend on the preacher to do all the praying, and all the preaching, I fear they will be found occupying the stool of do-nothing,

which stool I cant, find in the house of the Lord. If we can't make as lengthy and flowery a prayer as our able divines, let us, brethren, do the best we can, and that is all we are required to do. God don't require an impossibility at the hands of man, but what we can do, he will hold us accountable for, if we don't do it. These suggestions I submit for eliciting light. May the Lord keep us all unspotted from the world.

JAMES C. WATSON.

Harrison Co. Mo. July the 20th, 1863.

CO-OPERATION MEETING AT BIG CREEK.

MERCER COUNTY, Mo., June 26, 1863.

ELD. D. T. WRIGHT—*Dear Sir*: My object in writing is to inform you of the proceedings of a co-operation meeting that was held in the month of February last, with the congregation meeting at Big Creek Chapel, in Davis County, Mo. The following congregations were represented at the meeting through their delegates, viz.

The church at Oak school-house, Mercer Co., by Moses Powell, O. P. Barnes and W. H. Rhea.

The Church at Goshen, Mercer Co., by Sebert Rhea.

The Church at Pleasant Grove, Livingston Co., by J. P. Hutchison and J. L. Boyle.

The Church at Fox Creek, Harrison Co., by E. J. Bondurant.

The Church at Clear Creek, Davis Co., by W. G. Eads, Samuel Crawford and E. Camplin.

The Church at Gallatin, Davis Co., by Wm. Place, James Whitt and John Whitt.

Eld. John H. Ballenger was the principal speaker at the meeting. Joseph F. Davis was chosen as a delegate to the next State meeting, and a committee was appointed to prepare a letter to said State meeting.

It was agreed that the next co-operation meeting be held with the Goshen Church, six miles west of Princeton, in Mer-

cer Co., and to commence on Friday before the 1st Lord's day in November next.

As no one could be procured to evangelize for the whole year, bro. John H. Ballenger volunteered his services, as Eevangelist for a part of the year to do all that he can for the cause of Christ. The brethren promised to aid in his support as the Lord should enable them. Bro. Joseph F. Davis was then chosen as an assistant to travel with bro. Ballenger.

The following appointments for protracted meetings were then arranged to be held by these brethren, viz.

At Covington school-house, Davis Co., commencing on Friday before the third Lord's day in July.

At Fox Creek, Harrison Co., commencing on Friday before the 4th Lord's day in July.

At Goshen, Mercer Co., commencing on Friday before the 1st Lord's day in August.

At Oak school-house, Mercer Co., commencing on Friday before the 2nd Lord's day in August.

At Pleasant Grove, in Livingston Co., commencing on Friday before the 3rd Lord's day in August.

At Big Creek, Davis Co., commencing on Friday before the 4th Lord's day in August.

At Clear Creek, Davis Co., commencing on Friday before the 5th Lord's day in August. This will be the first round of appointments. Other proceedings I have not time and space now to mention.

But one thing, which was omitted, through an over-sight I presume, I will here state ; and that is, that each and every congregation of Christ throughout the counties of Mercer, Grundy, Livingston, Davis and Harrison send delegates to the next co-operation meeting, and co-operate with us, that we may more thoroughly evangelize said counties. A general invitation is given to all preaching brethren to attend the protracted meetings, and especially the co-operation meeting at Goshen, in November.

There were 490 members represented in the co-operation meeting at Big Creek.

May God in his infinite wisdom and goodness, continue to bless us as a people, and may each one continue in the fear and favor God our heavenly Father, is the prayer of

Your humble servant in Christ.

WILLIAM F. GIRDNER.

REMARKS : With regard to this co-operation meeting, we would say that its proceedings ought to have been published earlier. But the fault is not ours, it is with the brethren who had charge of the matter. Our pages have been open all the time, and we would willingly have published it at any time, if they had furnished us with a copy. Indeed we knew nothing definitely as to whether there had ever been such a meeting held, until this report came to hand after our July was printed. We hope the brethren may be successful, and that much good may be done. These brethren, Ballenger and Davis, are authorized agents for the Pioneer ; their receipt, or even their word, to the brethren for subscription money, will be sufficient. We hope they may be able to greatly increase our circulation in the bounds of their labors. We here take occasion to ask again, for more subscribers. We have not the circulation we should have. When the price is so low, surely every brother ought to be a subscriber. The Pioneer is free from political or secular influence or taint whatever. It is and shall be, as long as we publish it, a religious paper, strictly so, to the exclusion of every thing else. We have a single mind in our publication not a double one—and that is, to do all we can to advance the gospel of Jesus Christ. What can hinder any truly devoted brother or sister from bidding us God's speed. What can hinder them from lending a helping hand to aid us in doing good. I know that with some times are hard, yet they are not as bad as they might be. There has no affliction or misfortune yet befallen us so great, but a greater one might come upon us. This world is not the place for ease and pleasure with the Christian. It is a world of sacrifice in this respect. We should sacrifice every thing for the cause of Christ when it demands it. Our rest is by and bye,

it is not here ; it will be sweet when it comes. But this depends upon our present course. If we would enjoy good we must do good. If we would be happy we must try to make others happy. If we would enjoy heaven we must strive to take others there also. None of us live to ourselves, we belong to the Lord, we are bought with a price, even with his precious blood ; we should do all we can to advance his cause. A few years hence and it will be our boast and joy, that we ever aided in sustaining the press advocating the claims of the Savior. There may be expenses and sacrifice we make, that will cause us regret, but this will never. Brethren make a wise investment, lay up for yourselves in store a good foundation by doing good. Study the eternal and immortal interests of others, and not your own pecuniary and temporal interest. Help us to sustain and circulate the Pioneer.

D. T. W.

 REPORTS FROM THE BRETHREN.

FAYETTE, Mo., June 26, 1863.

DEAR BRO. WRIGHT : Since my last, I have held two meetings ; one in Glasgow, of nine nights, including the first and second Lord's days in May, assisted part of the time by our much esteemed bro. E. J. Lampton, of Huntsville, who is now the preacher in Glasgow. We found the opposition of the sects more bitter there than is common. The result of the meeting was one by confession and baptism, two by commendation and four reclaimed.

I held a meeting in Fulton, commencing Friday night before the 4th Lord's day in May, under most unfavorable circumstances, and continued eleven nights, including the 4th and 5th Lord's days without assistance, and closed with twelve additions : 7 by confession and baptism, 1 reclaimed, and 4 by commendation.

Notwithstanding the troubles, the gospel is meeting with success, and the cry, " come and help us," is heard from many quarters.

Affectionately,

J. D. WILMOT.

PALMYRA, Mo., July 16, 1863.

BRO. D. T. WRIGHT—*Dear Sir*: I have just returned from Illinois, after an absence of five weeks. At Winchester, some fifty persons were received just before I went there; and at Mount Sterling thirty five by brother Johnson. Our cause is advancing.

Yours truly,

J. CREATH.

Harrison County, Mo., July 20, 1863.

DEAR BRO. WRIGHT: Notwithstanding the great troubles in our land, the gospel proves to be the power of God unto salvation to every one that believeth. Through the course of my labors since my last report to you, I have witnessed the addition of some sixteen individuals to the faithful in this county. May the gospel continue to spread from day to day, and the result be to the saving of many souls. To the Lord be all the praise. Your bro. in the Lord.

JAMES C. WATSON.

BEREA, Bourbon County, Kansas, July 22, 1863.

BRO. WRIGHT: I came to this place near one year ago. There were 14 members when I came. Since then 53 have been added to their number. We have had 11 additions at other points. Our congregation at this place, I am happy to say, is doing well in point of liberality for the spread of the gospel and for all benevolent purposes; the brethren at Berea are not excelled by any people in my acquaintance. The Lord grant them the durable riches. Yours in the good hope.

R. MILNE.

Bro. James T. Plunkett, of Brunswick, Mo., under date of July 24, 1863, writes: "Bro. Robertson had quite an interesting meeting on Salt Creek, in this County, last week, which closed with sixteen additions. Bro. Robertson preaches for us the first Lord's day in every month."

D. T. W.

SILVERTON, Marion Co. Oregon, July 5th, 1863.

D. T. WRIGHT—*Dear Brother*: The cause of our blessed Redeemer is brightening up in Oregon. A glorious meeting of ten days continuance was closed on the second Lord's-day in June, the result of which was thirty eight additions to the army of the King of kings, and Lord of lords. The principal speakers were brethren, K. Bailes (late of Missouri), and G. W. Whitney. It was truly a "season of refreshing from the presence of the Lord." The additions were as follows: 30 by confession and baptism, 2 from the Baptist, and the balance by letter and restoration.

At a meeting at Harrisburg, of five days continuance, held by bro. H. M. Waller, 5 were buried with Christ by baptism, the brethren greatly strengthened, and prospects as good for a large ingathering as could be wished for. Also,

At a co-operation meeting held at Eola, Polk County, of 5 days continuance, including the 2nd Lord's day in June, which resulted in 21 additions; 14 of which were by confession and baptism. Bro. Bailes preached again at the Silver Creek church to-day, and another noble young man made the good confession. To the Lord be the praise for all our prosperity.

Yours in hope of immortality.

FREDRICK MASCHER.

BROTHER CHATTERTON:—We have just closed a glorious meeting at Galesburg, Jasper county, Iowa, held over the last Lord's-day in May and the first Lord's-day in June, conducted by brethren Cory, Williams, Hickey and Hansberry, resulting in the immersion of twenty-three persons—some of whom were from the Methodists. Several heads of families obeyed the truth, some of whom followed their children in obedience to Jesus.

The case of one intelligent young sister who was added to the Lord during the meeting, is worth mention, for the benefit of others whose parents are hindering them from becoming Christians. Her father, a class leader, and her mother a zealous member of the M. E. Church, had threatened to drive her

from home if she "joined the Campbellites." She came forward with three other young ladies and gave her hand to brother Hickey. Her mother caught her and made a violent effort to drag her from the house. But she held brother Hickey by the hand, asking him to protect her, at the same time expressing her determination to obey Christ and imploring her mother to permit her to do so. Her mother not succeeding in wresting her from duty, struck brother Hickey on the left cheek. He turned his face, merely saying, "Smite the other." She took him at his word, and gave him at least a dozen blows about the eyes and face. While this was going on, the father interfered. He caught his daughter by the arm, saying to brother Hickey, "Let me take my property." But after he had dealt several blows among those trying to quiet him, and even threatening life, cursing and swearing, was taken out of the house. During all this confusion, which lasted perhaps half an hour, brother Hickey made no resistance whatever, but remained calm, exhorting the friends to make no resistance and to say nothing improper. None of our brethren and sisters did or said anything out of order. The Methodist minister was there but did nothing to restore order, until publicly appealed to. The next morning in the presence of a large audience, almost every one of whom were moved to tears, our young sister was immersed, saying as she went down into the water, "Though father and mother forsake me, the Lord will protect me." May the Lord keep our young sister faithful until death, and grant repentance and forgiveness to the parents.

Your brother in the faith,

T. F. BROWN.

REMARKS: Among the reports for the Pioneer, we copy the above from the July number of the "Evangelist," published by bro. A. Chatterton, at Deavenport, Iowa. It shows the hostile spirit of sectarianism, and particular that part of it known, in that special locality, as Methodism, against the religion of Christ as taught in the New Testament: for this is what the brethren are teaching. They have but one object, and that is to teach what the apostles have authorized to be taught. There is no other body of people on earth who

discard more completely every thing in connection with christianity, not found in the scriptures, than our brethren do. It is their constant aim to teach and practice precisely as the apostles and the churches they constituted, taught and practiced. No people can ever excel us in this object. They may aid us, but they never can go before us. The teaching of the Lord and his apostles is our only guide, not some man's understanding of it,—not an abstract nor an epitome of it given by any set of men, but the teaching itself of Christ and his apostles as found in the scriptures. And every opposition to this, can be nothing less than a resistance of the Truth. And this is the settled and fixed purpose of Sectarianism, to oppose the religion of Christ which would, unobstructed, bring all its subjects into one body. The Lord prayed that they should be one; the apostles taught they should be one. Sectarianism in its whole spirit and tenor, is opposed to this. It is opposed to God and his plan for saving the world. It occupies a most fearful attitude before heaven and earth! and no wonder, that an occasional subject, now and then, betrays its true character in an unmistakable way; the only wonder is that such occurrences are not more frequent. But the Lord protects his cause in many instances by the civil authorities. May all speedily come to the truth, and and be one, even as He and his Father are one.

D. T. W.

MARRIED.

At the residence of Thomas Allen, in Davis Co., Ind., on the 28th of May, 1863, by Eld. Z. S. Hastings, Mr. Duncan F. Wade and Miss Mary E. Allen.

OBITUARY NOTICES.

DIED of Scarlet fever attended with softening of the brain, on Thursday the 30th of July 1863, after an illness of seven days, DECIMA, daughter of D. T. and Catharine E. Wright, aged two years and twenty three days. Little Decima, our tenth child, was truly a favorite in the family, but "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." This is the first death we have ever had in our family, and it is most painful indeed to us; but thy will be done, O Lord, and

not ours. May we find mercy and grace in thy sight, that, when our change shall come, thy presence may go with each of us, and united again as a family band, we may dwell together in thy presence where death will be no more, and separation be at an end.

D. T. W.

DIED in Bethany, Mo., on the 22nd day of June, 1863, ANNIE MAY THRELKELD, daughter of our beloved brother and sister Threlkeld, aged one year, eleven months, and thirteen days, after an illness of several weeks.

Bro. Wright, I was one of those who watched by the bed side of little Annie May, during the last night of her existence; and seldom, if ever, have I witnessed any one suffer more severe pain: but that pain is no more, and the spirit of this little spotless infant is gone to the spirit land to join the redeemed of the Lord. We sincerely sympathize with our beloved brother and sister, who have thus by the resistless hand of death been deprived of their only child! Yet they and we sorry not as those without hope; it cannot return to us, yet we may, and, I sincerely hope, will go to it.

E. STEWART.

BETHANY, Mo., June 30, 1863.

Fell asleep in Jesus, April 31st, 1863, at her residence in Leavenworth County, Kansas, of Typhoid fever, after an illness of seven days, MARY F. RHODES, wife of John Rhodes, aged 20 years, 11 months and 6 days, a daughter of Mr. Whitman a Methodist preacher who is now in the service of his country, his wife, sister Whitman who is living at Centerville, Iowa, is stepmother and mother-in-law of the deceased.

Sister Rhodes was born in Jackson Co., Ohio,—joined the Methodist church at the age of 13 years, and at the age of 16, joined the Christian Church, and lived a devoted Christian up to her death. "Blessed are the dead that die in the Lord." She leaves a kind husband and one little daughter about 18 months old, with many friends and connection to mourn their loss. Though they do not mourn as though they had no hope, for who can doubt any person meeting their Savior at death when they have spent all their life in his service? May the Lord sustain Mr. Rhodes in this heart-rending shock, and may he prepare to meet his beloved companion, ever remembering the words of the beloved disciple while banished on the isle of Pafmos, "Blessed are they that do his commandments that they may have a right to the tree of life, and may enter through the gates into the city."

I. STEWART.

Centerville, Iowa, July 20, 1863.

"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!"

Departed this life on the 22nd day of March, 1863, Bro. John M. Shively, age 34 years, 2 months and 8 days.

Bro. Shively was a member of the church of Christ for a number of years, and he died in full faith and assurance of a home and an inheritance with the saints in light, where all is health and hapiness forever. He left sister Luticia Shively, his bosom companion, with three little children to mourn the loss of a dear companion and father while here in this

low ground of sin and sorrow. An infant was also called away at the same time. May the Lord Almighty have compassion on our distressed sister and her dear little 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 ceased from troubling and weary are at rest. Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them.

JAMES. C. WATSON.

Harrison County, Mo. July 19, 1863.

DEAR BRO, WRIGHT: Please announce through the Pioneer the death of my brother-in-law, J. M. Frazier who died at his residence in this County, on the 17th of June, 1863, aged 33 years, 8 months and 13 days. His disease was congestion of the spleen. He had never obeyed the gospel, but his wife is a pious and exemplary christian. He was a good citizen and much esteemed by his neighbors. He leaves a wife and a large circle of friends to mourn his untimely end.

Brother, thou art gone and forever passed away
From this world of grief and pain,
And we never more shall hear
Thy manly voice again.

Those bright black eyes are closed,
In death's long dreamless sleep,
Thy smile will beam on us no more,
Ah! therefore, we will weep.

When first I knew that thou wert gone,
I wept for thee!
And the sad ones of your home,
You left in agony.

Thou wert prized by every heart,
Your sisters, brothers dear,
How sad, how desolate, how lone!
Who now those hearts can cheer!

I felt for thee; but ah! much more
For the wife you loved so well,
And your aged father,—ah, his grief
Not these poor words can tell!

WILLIAM W. JONES.

SULLIVAN Co. Mo. July 23, 1863.

CHRISTIAN PIONEER.

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

VOL. III.] LINDLEY, MO., SEPTEMBER, 1853. [NO. 4.

THE RESURRECTION OF CHRIST. PART. III.

We proceed now with our *second class* of evidences of the RESURRECTION of Christ ; that of

II. *The witnesses of the resurrection of Christ.*—Paul, after adducing the testimony of the prophets, as we have seen, then adduces that of the witnesses :

“ And that he was seen of Cephas [Peter], then of all the apostles. After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep [have died.]. After that he was seen of James ; then of all the apostles. And last of all he was seen of me also, as one born out of due time. For I am the least of the apostles, that am not meet [fit] to be called an apostle, because I persecuted the church of God. But by the grace [favor] of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I labored more abundantly than they all : yet not I but the grace of God

which was with me. Therefore whether it were I or they, so we preached, and so ye believed."

Here we have, not only the apostles, but upwards of five hundred, a perfect host, of witnesses to the resurrection of Jesus, who saw him after he had arisen from the dead. There are but few facts of any kind, in the history of the world, which are so well attested, and corroborated by such a mass of evidence, as the resurrection of Christ. It has been objected by infidels, that this evidence to the resurrection of our Savior, is of an *ex parte* character—that of his disciples and friends—and therefore not worthy of credence. They ask, why did he not show himself openly, after his resurrection, to all the people, as in his life time,—to his enemies as well as to his friends?—as, being well acquainted with the fact of his crucifixion and death, his enemies and the people could not fail being convinced, by his coming from the dead, that he really was what he claimed to be and his disciples claimed for him, the promised Messiah and Son of God? To this we reply, that this would have done no good, perhaps have made the matter worse; as it was only his disciples and familiar friends, who accompanied him and were constantly with him during his earthly ministry, who were qualified and prepared to identify him as the same man who had been crucified; and we see how incredulous even they were, and how foolish and "slow of heart to believe!" Indeed, it required even more than merely seeing and hearing him, after Jesus had arisen from the dead, to make them believe. They had to "handle" him, feel of his hands and side, where these had been pierced by the cruel nails and Roman spear, and he had to eat before them and they had to eat and drink with him, before they could be fully convinced! Hence his enemies and the people were not at all qualified to recognize him as the same, nor prepared to identify him as the Jesus who had been crucified. As the Jews believed in the disembodied existence of the spirits of those who had died, and that these could be seen and heard—a belief which we find was shared in by the disciples of the Savior—his en-

emies and the people, had he shown himself to them, after his resurrection, would no doubt have contended that it was only his *spirit*, his "ghost," and *not himself* really, that had appeared! And when we consider, that they could and did overlook *miracles* of the most stupendous and convincing character, performed by him, for the benefit of humanity, and in attestation of his character and claims, and persecute him for an alleged violation of the Sabbath, because they were performed on that day—when the miracles should have been sufficient of themselves to have convinced the most incredulous, and to have exempted Jesus from the allegation of having violated the sanctity of that day—and that in the face of these miracles, they persisted in persecuting him, and in attempting to procure his death—we can easily see that it would have been utterly useless for our Savior to have exhibited himself to them in order to convince them that he was the same Jesus, who had been crucified, and consequently the Messiah and Son of God.

Besides, had they seen him, and become thus convinced, such was the virulence of his enemies, such their hatred of him and their incredulity as to his mission and character, it is not impossible but that they might have affirmed that he did not really die, as it appeared he had done, but that he somehow recovered from his wounds and his death was only an apparent one, that his disciples and friends had, by the application of medical agents, or in some other way revived and restored him: and his enemies instead of being convinced, might have again commenced their persecutions against him in order to destroy him! Such a thing we say was not impossible, as the character and conduct of his enemies plainly showed. They seemed determined not to believe on him, under any circumstances whatever; such was the stubbornness and unrelenting character of their blind infidelity! Hence said Peter at the house of Cornelius: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he

commanded us to preach to the people and to testify that it is he which was ordained of God to be the Judge of quick [the living] and dead." Thus we see, that as to the testimony of witnesses to the fact itself of the resurrection of the Savior, or to seeing him after it, which is the same thing, no fact or event recorded in history is better, or even as well attested.

The apostle Paul, as we have seen, says, that last of all he was seen of him, "as one born out of due time;" that is, who was not made an apostle by our Savior while he was on earth and chose the twelve; not until after his resurrection, ascension, and the establishment of his kingdom on earth; and as a proof of the reality of the resurrection and of the sincerity, saneness and honesty of Paul, in becoming a disciple and an apostle of Christ, no man had more obstacles and stronger obstacles to overcome than he did; so that his conversion of itself is a strong proof of the reality of the resurrection.

At this point in the argument of the apostle, after presenting the two great classes of evidence, those of the *prophets* and *apostles* or witnesses, he proceeds to show the consequences resulting from the denial of the resurrection of Christ. He asks them the very pertinent and searching question:

"Now if Christ be preached that he rose from the dead, [as he had preached to them] how say some among you that there is no resurrection of the dead?" How came you by such a false doctrine, one you did not learn, and and could never infer, from any thing I preached to you? Where did you get it from; since you never learned it from any thing pertaining to the Christian religion? It is utterly at variance with every thing pertaining to the Christian system, and fraught with consequences utterly subversive of it! He then adduces a climax of consequences as follows:—

1. The first is, that if there be no such thing as the resurrection, then Christ has never risen from the dead; as the denial of the resurrection of all mankind in general, would involve or include that of Christ himself; would leave him the

prisoner of death and the grave ; and the human race no better off than if He had never come into the world !

2. A second result would be, that, if Christ has not risen from the dead, the preaching of the apostles would be nugatory and vain, and the faith of the Corinthians, predicated upon it, would be useless and vain !

3. Another and third result, of a still worse character, is, that this denial would make the apostles false witnesses of God ; as they had testified of him, that he had raised up Christ ; but whom he had not raised, if there was no such thing as the resurrection of the dead, as, if the dead rise not, then Christ has not risen—there could have been no resurrection of Him !

4. Another and still more important and disastrous result was, that their faith was vain, and consequently they were unpardoned or still in their sins ; as Christ was not only “ put to death for our offences ” but “ raised again for our justification,” our release from, or the remission of, our sins. As there is an inseparable connection between the resurrection of Christ and that of all mankind, so there is one between his resurrection and justification, or remission of sins.

5. But one of the most disastrous, mournful and cheerless results is, that the dead, they who have fallen asleep in Christ, have forever perished ; as, if there is no resurrection of the dead, there will never be any thing more of them—no more than of the brutes that perish, and mingle with the earth again !

6. The apostle sums up these results, with another and last one ; that, if in this life only the apostles had hope in Christ, they were of all men the most miserable ; because not only—would they be deprived of the sublime, the cheering, the inspiring and glorious hope of immortality ; but they had sacrificed all of worldly goods, emolument, honor and glory, for the cause of Christ ; and were suffering all the privations, losses, ignominy, shame, reproach, and persecution, that men could endure in this world on account of the Christian religion.

Thus he proceeds on, with this climax of melancholy results and disastrous consequences ; until he had reached the culminating point, when he throws them all off, as it were, and exultingly exclaims :

“ But now *is* Christ *risen from the dead*, and become the *first-fruits* of them that slept.”

The “first-fruits” of the land were always dedicated to God ; and as our Savior was the first to arise from the dead, never to die again, to everlasting life, he is called the *first-fruits* of the dead.

“ For since by man came death, by man came also the resurrection of the dead.”

As in consequence of the offence of Adam, the first man, “sin entered into the world and death by sin, and so death passed upon all men ;” so by Christ, the “second Adam,” came the resurrection of all mankind from the dead.

“ For as by Adam all die, even so by Christ shall all be made alive. In consequence of eating the forbidden fruit—of “the tree of knowledge of good and evil”—Adam and Eve were expelled from the garden of Eden ; and, with the whole human family, were cut off from the “tree of life,” the health preserving and life perpetuating qualities of which, as long as they could have had access to it, would have kept them from dying, and thus, by eating it they

“ Brought death into the world,
With all our woes.”

But our Savior, by his one act of obedience in submitting to the death of the cross and arising from the dead to a never ending life, will raise all mankind who have died in consequence of Adam’s sin ; and thus covering every case of death, and thus “by Christ will all be made alive.” This passage, and such as, “if there be no resurrection of the dead then is Christ not risen,” and, “if the dead rise not, then is Christ not raised,” show a *connection* between the resurrection of Christ and that of all mankind, as intimate as that between the offence of Adam and the death of the human family—no doubt by some law or arrangement of the Spiritual system

that will result in it as inevitable as that by which they now die. Hence as mankind were cut off from the tree of life, and death ensues; so we find the *tree of life* again restored, (Rev. xxii. 2:) and from its *qualities*, as here described, in reference to spiritual and eternal life, we can see what they were in the Garden of Eden, in reference to the *natural* life of man: its perennial *fruit* serving as *food*, and its *leaves* as *medicine*, while the water of the four rivers of Eden, served to allay and quench the *thirst* of man, in his primeval state.

But there will be an order or arrangement in the resurrection, by which the dead saints will rise before the wicked:

“But every man in his own order: Christ the first-fruits; afterward they that are Christ’s at his coming.”

We have enlarged upon the class of evidences of the resurrection of Christ, comprising that of the *witnesses* to it, and upon the results of his non-resurrection and the denial of it, because of the great importance of these, and our desire to make the remarks of the apostle as plain and forcible as possible, so as to impress them upon the mind of the reader. This has caused us again to protract our article far beyond what we anticipated at the outset of it; and will compel us to make other parts to succeed this—perhaps two more. Our apology for thus extending our remarks on the subject, and for turning what was designed at first to be but *one* article, into a *series*, must be, in the great importance, the tremendous character of the subject, which far surpasses all earthly themes, of whatever character. That upon which the eternal destinies of the world are depending the hopes of a happy and glorious existence beyond the grave—must possess an importance infinitely transcending that of any, and indeed all earthly themes, however grand and important they may be. Such is the resurrection of Christ, when viewed in connection with, and its bearing upon, that of all mankind.

J. R. H.

THE GREAT DEMAND OF THE TIMES.

When the sailor has been for several days at sea, with the

skies overcast with clouds and tossed upon the stormy waves, he finds it necessary, to take an observation, and find the latitude and longitude that he is in. And so, when the religious heavens are overcast with clouds of darkness, gloom and despondency; the lightnings are flashing and the thunders are pealing; and the stormy waves of religious, civil and military commotion, are rolling; the true and wise Christian PREACHER finds it necessary to make an occasional observation, and, to carry on the illustration, find the latitude and longitude he is in.

When he does this, at the present time, he finds that the "signs of the times" are truly portentous. While he is preaching away on what are generally termed "first principles," and ringing the old changes on faith, repentance and baptism, themes preached upon so much that they have become almost thread bare, he finds himself neglecting the evidences on which the divine authenticity of his religion rests, and the practical of that religion. The prospect before us is truly an ominous one, and well calculated to arouse the grave apprehensions of every intelligent and reflecting Christian. Vice, immorality and wickedness, in all their Protean shapes of apostasy from the Christian profession, lukewarmness, coldness, drunkenness, dissipation, profanity, gambling, lewdness, debauchery, etc. are alarmingly on the increase, and spreading their baneful influence almost every where over the land! But this, though enough to rouse the mind of the Christian, and cause him to use his efforts to stay the baneful tide as much as possible, is not all by any means. We are threatened with a far worse evil, than all these, bad as they are.

The country is rapidly drifting into the INFIDELITY of France, before the old French Revolution when

"France got drunk with blood to vomit crime!" Upon all sides can the signs of this be seen! It is to this we have particular reference, when we speak of the great demand of the day." This want is more preaching upon the evidences of the Christian religion—a more earnest and forcible exhibi-

tion of them ; and more attention to the practical principles and practice of our holy religion—a greater, more earnest, forcible, and consistent exhibition of the great principles of the Christian religion, in the lives and daily conversation and conduct of Christians. They must be indeed “ living epistles, seen and read of all men.” Without this, their profession will be vain, empty, hollow, and hypocritical ! Let every Christian gird on all the Christian armor ; and with the sword of the Spirit go forth to battle in the cause of the Lord of hosts.

“ Gird on the heavenly armor,
Of faith, and hope and love.”

Let every Christian preacher and teacher, with his armor girded on, and the sword of the Spirit in his hand, bend all his efforts to stay the sweeping and increasing tide of vice, wickedness and infidelity, that is threatening to spread over our beloved country, like the blasting Simoon of the Desert, and sweep our holy Religion into the yawning gulf of ruin and destruction !

Where are our old “ soldiers of the cross,” who have been so long battling for the Lord of hosts, the God of our salvation, through the heats of summer and the colds of winter ? Let them lift up their voices—“ cry aloud and spare not.” “ I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” This is the character, and the only character, that will *abide forever*—he that does the will

of God. Such a character—embraced by these comprehensive words—is really the grandest and most sublime in the Universe ; and will stand the great and final test in the midst of “the wreck of matter and the crash of worlds.” Let the Christian never forget the great want of the times ; and nerve himself for the mighty contest with vice, crime, wickedness and infidelity. More anon—on a kindred subject.

J. R. H.

LIFE AND DEATH.—No. 2.

[This article should have been published in our last number, instead of the one there published, as that is No. 3, and this is No. 2, in the series. Through a little carelessness on our part, in not noticing the connection, and the wrong numbering of these articles in the Evangelist, from which we copy, heading the one we published before, “No. 2” instead of No. 3 as it should have been, we fell into this mistake.

D. T. W.]

No two words in the Bible are of more frequent occurrence and deserve greater attention than these—life and death. They are at this time attracting very great consideration, and new theories are being built upon them. For many years the Universalians have rummaged the Bible to find some escape from “endless torments,” and they have kept the ministry and the editors very busy to answer their objections. But still the Bible is a stubborn book and speaks plainly on the subject of the death—the destruction—the punishment of the wicked. After all that criticism, exegesis, new versions and much rhetoric on this subject have called forth, the idea is quite prevalent, that after death, sinners will meet with a just and righteous punishment from the presence of the Lord and the glory of his power. Dr. Edward Beecher, brother of Henry W. Beecher and son of the famous Lyman Beecher, a Calvinist and adherent of the old Westminister, in order to account for the justice of God in the endless punishment of the wicked, has resorted to the old doctrine of the metempsychosis—or rather the preexistence of spirits. That the *souls* of men had a former existence, and in that state sinned, and that God has giv-

en them a new probation, in the flesh of Adam, to secure what they had lost in a former state, and by the aid of the gospel, to attain to a perfect life. But if they fail in this, their last state will be worse than the first, and adding to their pre-existent state, the sins of this life, he thinks that they are justly doomed to the everlasting punishment threatened in the Bible. This is the best account of the matter that Edward Beecher can give us! Without any authority from the Scriptures, he assumes a pre-existent sinful state for the souls of men, and founds upon this bare assumption an argument for endless misery. How long "spirits" were in that state; when they sinned and in what manner; whether they were punished in that state or in what way, are matters concerning which he is just as ignorant as in regard to their pre-existence. He believes too in the Calvinistic doctrine of election which reads thus,—“The sinfulness of that estate whereunto man fell, consists in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually.”—*Assembly Catechism, Question. XXV.*

“Others, not elected, though they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved. Much less can men not professing the Christian religion, be saved in any other way whatever, be they never so diligent to frame their lives according to the light of nature and to that religion they do possess; and to assert and maintain that they may, is very pernicious and to be detested.”—*Ibid., Chapter X.*

“These men, thus predestinated and foreordained, are particularly and unchangeably designed, and this number is so certain and definite, that it cannot be either increased or diminished.”—*Conf. of Faith Chap. III.*

It may possibly be the case, that “the elect” in their pre-existent state had not been as great sinners as the non-elect.

Perhaps they were only guilty of some *venial* offences, and in consequence of which they were put in the flesh, to suffer a Universalian Hell in the present life, with the certain enjoyment of eternal life, in the world to come! and that the non-elect, having been incorrigible offenders, were lodged in our earthly tabernacles to pass through the same fiery ordeal here, and with the threatening of absolute and eternal misery in the bottomless pit. We must confess, that this theory has nothing in it to commend it to our reason, judgment or faith. A more senseless and baseless system of the divine government we have not yet seen. This is "the Conflict of Ages!!" It is one of the legitimate fruits of the Old Westminster; an apology for the endless punishment of men for "the first sin of Adam;" and a vindication to the character of God in withholding "saving grace" from the non-elect. But as both the elect and non-elect are *totally depraved*, we see no reason why all upon this principle should not be saved or lost. But Mr. Beecher thinks that it is impossible for God, with an infinite sense of "honor and right," to allow beings endowed with immortality to enter upon an untried existence, with a "totally depraved" nature and with such surroundings as must inevitably plunge them into sin, and then punish them eternally for what they could not avoid; and, therefore, he resorts to the dogma of pre-existence in a former world in which they involved themselves in such guilt and turpitude, as would justify God in punishing the wicked forever, if they continue here in a state of impenitence. The greater difficulty seems to be, why, upon the assumption of their pre-existence, he did not try and reform them before they came into the bodies of men—and failing in that, he did not punish them, as he did the fallen angels; and still further, why he sent such "totally depraved spirits" into such fleshy bodies, and with such inevitable tendencies of sin, and such awfully corrupt surroundings as "the world, the flesh and the devil!" He must have known the utter impossibility of salvation upon any known principles affecting his moral government. If this is the best that can be said in vindication of the Divine being in the punishment of sinners, we

might as well give it up. But here we have another proof of the folly of setting up our philosophy in opposition to the plain teachings of God's word. The limits of human reason are not recognized by such speculators. They plunge into the realms of faith, or rather fancy, with such heavy weights and clogs upon their hands and feet, that, bold swimmers as they are, they must inevitably sink. It is truly pitiable to witness such desperate efforts to become wise above what is written; and to indulge in speculations which have not one redeeming quality in them. In regard to the pre-existence of human spirits, we have nothing to say. We know nothing on the subject, and yet we know as much as Dr. Edward Beecher knows in regard to them. The fool and the philosopher are both alike here. He has no *data*, and I have none, nor has any one else. "The Conflict of Ages" must have been produced in a terrible "conflict" with some non-discrepts, equal to that of Don-Quixotte in his attack upon a wind-mill, supposing it to have been a giant. A greater piece of knight-errantry in theology we have not seen for many days than this. We think if this distinguished Doctor would carefully read the New Testament so as to learn what the gospel is, he would more usefully employ his time and talents in preaching to sinners, no matter how or when they become such. Whether depraved or tottally depraved, every one who believes and is immersed, shall be saved. This we know is true and will hurt nobody. Let him try and save souls, now, by directing them to Christ, by preaching the word in season—out of season. And when he gets into the everlasting kingdom, he will know whether he or any other man ever had an existence in some world that Adam never lived in—of which we have the strongest of doubts—and concerning which, neither the Doctor or any one else has a particle of faith, for the simple reason, they have no testimony. I have as good right to say that these pre-existent spirits formerly had bodies, and in these they sinned; and that quite a number of entities, they had inhabited before they took their abode in human flesh; and that after they had been transferred to quite a number of different orders of creation, they, as a

last experiment, entered into us; and how many changes yet await them no one knows. Whenever a man begins to speculate on a subject beyond his reason or his faith, there is no telling to what lengths he may go. Human life is too short and its duties too many and urgent, to enter into such a *terra incognita*, and therefore the Bible never indulges our curiosity or gives any authority or warrant to enter upon the discussion of subjects, which neither we nor our fathers knew or had the means of knowing. When revelation is silent we should be; and while it is our duty to be wise up to what is written, we should be careful not to be wise beyond it.

JAMES CHALLEN.

SYNOPSIS OF A DISCOURSE.

GEORGETOWN, Ky., July 31, 1863.

DEAR BRO. WRIGHT: I send you below a synopsis of a discourse preached by a Baptist Minister, not long since, in an adjoining county. If you wish you can publish it as a specimen of the kind of scriptural intelligence and logic that pervades a portion of the Baptist Church in this State. The preacher took for his text Matth. 13th chapter 44th verse, and considered his subject under the following headings.

TEXT: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

- 1st. The kingdom is of inestimable value.
- 2ndly. It is obtained by seeking.
- 3dly. No certainty of finding it when sought.
- 4thly. It always will be found when sought aright.
- 5thly. God must put the sinner in the right way. He cannot find it himself.
- 6thly. When sought aright it will be obtained, but the person obtaining it will not be certain of it.
- 7thly. If any one is certain that he has obtained the kingdom, that certainty is good evidence that he is mistaken.

8thly. When the kingdom is really obtained it can never be lost or given away.

9thly. If any one has lost his religion it is proof he never had it."

This last proposition certainly caps the climax. If a man has lost a horse or a watch or a purse, it is proof he never had a horse or watch or purse. This is as bad as the Lawyer's defense in the case of the borrowed kettle: "May it please the court I propose to prove:

First, that this kettle was not broken when my client returned it to the plaintiff, secondly, that it was broken when my client borrowed it; and thirdly, that my client never had the kettle at all."

But I said comment was unnecessary, and will hence comment no further.

Yours sincerely,

J. B. MCGINN.

From the Christian Record.

IMMORTALITY ; WHAT IS IT ?

Kind readers of the Record: I propose giving you a few thoughts on this subject, and then leave the further discussion of it to wiser heads, and abler pens than mine.

The word, Immortality occurs in the New Testament five times, and once as an adjective—immortal. From a careful examination of this word, in the connection in which it stands, I have long since come to the conclusion, that the popular definition given to it, is not the Bible definition, or that it was never used by the apostle Paul (and he is the only one that did use it) to convey the idea of a never dying, everlasting existence, eternal, &c., but altogether in reference to the resurrection of the righteous. In Rom. ii, 7, it is something to be obtained by seeking for, and a patient continuance in well doing. It is not something we have then, in this state of existence, yet according to the common usage of it, we could say truly that we have it, that we have immortal souls (spirits). This

shows that the present use of this word is not that of divine inspiration.

But again it cannot have reference merely to the resurrection of the dead : for Paul says there shall be a resurrection of the dead, both of the just and unjust ; this, we will obtain, then, without seeking for. There must be then, some peculiar blessing in the word Immortality promised to the just, that will not be given to the unjust. In order then to trace up this blessing and the grand idea of Immortality, we will notice 1 Cor. xv. 51. The apostle says of the saints, that " we shall not all sleep, 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.— For this corruptible must put on incorruption, and this mortal must put on immortality. By this we learn that immortality begins at the resurrection and not before.

In the phrase " The dead shall be raised incorruptible, " there seems to be an allusion to all the dead both good and bad, that the bodies of all will be incorruptible, not subject to decay, or perish any more : hence the wicked will be fitted to endure eternal torment, and the righteous eternal joys.

Again, these two phrases, " This corruptible must put on incorruption, and this mortal must put on immortality, are connected with the idea, that we (the saints) shall all be changed, not only have incorruptible bodies but immortal bodies. As this is never affirmed of the dead in general, and only of the righteous, therefore immortality must be incomparably greater than incorruption.—Our Lord had an incorruptible body after he rose from the dead ; it appeared just as it did before ; the great change had not yet taken place, that constitutes the peculiar blessing, sum, and glory of immortality : this was however faintly shadowed to Peter, James and John on Mount Tabor.—But is fully delineated by Paul in 1 Timothy vi : 16, who speaking of Christ, says, " who in his times shall show who is the only Potentate, the King of kings, and Lord of lords who only hath immortality, dwelling, in the light which no man (of earth) can approach unto," whom no such man

can look upon. I think Paul knew this from experience, when the Lord appeared to him on his way to Damascus. So, then our glorious Lord and Savior is the first born from the dead, and the *only one* that hath immortality, the Trinitarian gloss on 1 Tim. i. 17, notwithstanding. And I rejoice to know that immortality—a change from mortal paleness, deformity, and corruption, to beauty, symmetry and celestial glory, a body like Christ's glorified body, fitted and prepared as fit companions for God and angels—the sum and substance of the subject under consideration—has been brought to light by the gospel. I think we may say that Immortality is not predicated of God nor angles, nor of the souls (spirits) of men; but only of that which was once mortal. That in the scriptural use of it, it refers to a change of the mortal body, to a spiritual glorified body like our blessed Lord's. That it presents to our minds the grandest perceptions of the future glorified state of mortals that the human mind can grasp. May we all live so we may obtain it.

I. G. LOWE.

PREACHERS AND PREACHING.

Theory for the physician, but *PRACTICE* for the sick."—*Maxim*

Will our preachers never learn wisdom? When will they cease preaching all the time on the *theory* of the Christian religion, to the neglect of that on the *practice*?—some of them, not all, we mean. When this current Reformation began, we had need of much preaching on the *theory*; as the minds of the people were filled with the multitudinous errors of sectarianism, in its thousand forms and Protean shapes; and, as far as the true principles of the Christian religion are concerned, were in a darkness almost as profound as that of heathenism, and their minds had to be emptied of these errors before the truth could find entrance—had to be dispossessed of these demons; or, as Lord Bacon says of the errors of science, in his great work the *Novum Organon*, of these "idols of the den."—for, as David says of the word of God: "The *entrance* of thy word *giveth* LIGHT: it giveth understanding to

the simple." Hence the preaching and writing, necessary at first, on the *theory* of religion, or what was generally termed "first principles," as faith, repentance and baptism.

But the gospel of Christ has been preached in its purity throughout the length and breadth of the land, during the last thirty years, and the press has teemed with publications in its propagation, illustration and defence. It has been assailed with all the power, venom and malignity of a host of the best sectarian talent in the land, backed and sustained by almost unlimited means, with popular sentiment in their favor: and has stood the test like adamant, and come out brighter and brighter from every assault made upon it. Hence there is not that necessity now that there was then, for preaching so much upon the theory of Christianity, or on the nature and character of faith, repentance, baptism, operation of the Holy Spirit, *etc.* We do not say that there should be no preaching on these subjects; as there are many persons yet, in almost every part of the country, who are still blinded with the errors of sectarianism, and there are also young persons growing up, who have not had the religious education which they ought to have received—have not been "trained up in the correction and instruction of the Lord." An occasional discourse, therefore, on these subjects, is necessary for the benefit of such classes of persons. And, whenever it comports with the preacher's subject, or can be introduced incidentally and in connection with it, he can allude to them, state, illustrate and enforce them, in the same manner that side issues are treated in a public discussion. But this is very different from that "everlasting" harping upon them, which some of our preachers unfortunately are in the habit of. With such it is faith, repentance and baptism!—repentance, faith and baptism!!—baptism, faith and repentance!!!—all the time; as if these were the very soul and essence of religion! They can ring as many changes upon them as the Swiss Bell-ringers on their bells! Not that we are disposed to underrate these subjects at all. We wish not to edtract a particle from their importance; as we fully admit ~~it~~. But we wish them to occupy the place where they belong.

and the relative position they hold in the Christian economy. We fully admit, that without them *all*, no man can become a disciple of Christ; since, "without *faith* it is impossible to please God;" "except ye repent ye shall all likewise *perish*;" "God *commands* all men every where to *repent*;" he that believeth and *is baptized* shall be saved"—"Repent and *be baptized* every one of you, in the name of Jesus Christ, *for the remission of sins*"—"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord,"

It is not the preaching so much on faith, repentance, baptism, operation of the Holy Spirit, etc. to which we object as to preaching so much on their nature, character, etc. which, though sometimes necessary to disabuse the minds of those in error on these subjects, should never constitute the burden of preaching on these themes, as is too often the case. It is metaphysical preaching on these subjects, to which we object. And here comes in the maxim, which we have prefixed, as a text, to this article: "Theory for the physician, but practice for the sick." The human family is diseased with sin, sin-sick, and needs a remedy to heal them of their moral diseases, and restore them to spiritual life and health. The Lord Jesus Christ is the Great Physician; and has given us a remedy from the *Materia Medica* of Heaven, in the word of God, which, when applied in the order there presented, never fails of effecting its cure. As was once said by a celebrated man, indeed the master human spirit in this Reformation, ALEXANDER CAMPBELL, in one of his celebrated "Extras" to the *Millennial Harbinger*—and that too, we believe, in connection with the quotation of the above maxim—it is not the preaching of metaphysical discourses on the nature and character of faith, repentance, etc. that converts the world to Christ, and makes them his disciples. To induce people to believe upon Christ, we must present to them the object of that faith, the LORD JESUS CHRIST as the Savior of mankind and the great sin-offering for the sins of the world, in his miraculous conception, his birth, life, character, as "God manifest in the flesh," his miracles, death, resurrection, and ascension. We must present the ev-

idences on which the Christian religion is based, in a clear, perspicuous, forcible manner, that their faith may have something substantial and permanent, on which to rest; and not be a traditional thing, as is too often the case, received from their ancestors, or something derived from the common consent of mankind—what perhaps we might call “fashionable” faith—that it may not be the mere, bare assent of the mind to the facts and truths of the Bible—a sort of cold, “speculative” faith; but a living, active principle, controlling mind and body, and leading the subject of it to obey all the commandments of God. Such is the character of true faith. It takes the heart of man through the citadel of the understanding; and brings all his thoughts, sentiments, affections, feelings, actions, into subserviency to the will of God. Polk, the poet, has well described it, and in doing so he has “hit off” a certain class of preachers:

“Faith was bewildered much by men who sought
To make it plain”—

A thought so rudimental and so plain,
That none by comment could it plainer make,
All faith was one. The faith that saved a soul,
And that which in the common truth believed,
In essence were the same.—

Hear then what faith, true Christian faith that brought
Salvation was—

Believe in all that God revealed to men;
Observe in all that God revealed to men;
In all that he commanded, said,
Without exception and without a doubt.”

So too as to repentance or reformation. It is not by preaching metaphysical discourses on the nature and character of repentance, that men can be induced to reform; but by placing before them in the most powerful and persuasive manner of which we are capable, the motives to reformation. As faith requires evidence to produce it, so reformation requires motive.—So also as to the operation of the holy Spirit. It is not by preaching metaphysical discourses on the nature of that operation, that the Spirit operates; but, as the word of God is the instrument by which His Spirit operates on man, it is

by the preaching of the word, in its purity and with earnestness and power, that the operation of the Holy Spirit will be felt; for the "word of God is the sword of the Spirit," and is living and effectual, and sharper than any two-edged sword; separating to the dividing assunder of soul and spirit, [the animal and intellectual in man,] and is a discerner of the thoughts and intents of the heart." And we may also remark here, that the operation of the Holy Spirit on an individual is in proportion to his faith in the word of God, by which His Spirit operates. In the last place, and by no means the least important, in order for the preacher to effect good by his preaching; he must be in earnest; and let his audience see and feel that he is in earnest. This is a matter that we cannot press with too much force on the preacher's attention. He must believe and feel himself what he preaches, with all his soul, mind and heart; and his audience must see and feel that he does. He must forget self, and what the audience may think of him in his efforts; and must become absorbed in his subject, to the exclusion of every thing else. Like the Savior, whom he is preaching, he must feel the full force of the expression: "The Zeal of thine house hath eaten me up."

J. R. H.

FRUITS OF UNIVERSALISM.

BRO. WRIGHT: I am not a polished writer; but I concluded that a few plain facts might not do any harm to a thinking community, upon a plain subject,—one of every day talk,—one of deep, momentous interest to the living as well as the dying mortal.

What are the fruits of the teaching of Universalism upon the moral man? The teachings of that ism, is, that there is no punishment after death, (Christ and his apostles teach that there is,) they (the universalist) teach that the body and mind receive in this life, the punishment for all the wrongs committed. We will admit that the body and mind do receive a certain degree of punishment. The body is governed by

certain physical laws, and when those laws are violated, the body must suffer, and while the body suffers, the mind must suffer also. Now if the law is violated the penalty is attached and inflicted. The penalty for the violation of the physical law, is disease, pain, and temporal death. Now the conscience or mind of man suffers even while there is no disease or pain ; and there is a cause for this, or causes : one of these causes is this, while the man commits deeds contrary to the spiritual law of God, his conscience will smite him and he cannot rest day nor night, until he has done the required deeds of the law, unless his conscience has become sereed by the recommiting of the same or similar acts, and he so hardened that he neither fears God nor man.

Now what leads to this ? It is simply such teaching, as that there is no punishment after death, that Jesus did not mean what he taught, that he that believed not should be damned. Then preach to the people and get them to believe this doctrine, and you license the mind to commit all sorts of crimes, with no other repulse than that of the scorn of the community. But just let the whole community imbibe the doctrine that all will be saved, whether they repent or not, and what will be the result ? Of course we would progress on and on till, like the heathen, we would become a set of savage beasts.

I will here give an instance of the result of such teaching. Some years ago, I lived in the little village of Gillespie ; while there were but few inhabitants, the good and God-loving and sad God-fearing people, a people that had been taught that he that worked the work of righteousness, should be saved, kept all things straight, and kept those annoying, dirty, sin-making machines called groceries or drinking shops, entirely out ; and the society was praised by all who visited the place. But as the town increased, a common hall was built for the accomodation of all denominations and public meetings. The Methodist, Baptist, and Presbyterians all preached. But at length, there came a mighty expounder of the word of God calling himself a Universalist. Now society was as above

described. Well, the mighty man began to preach, and in less than six months, his followers, the rabble of the town, claimed two days out of the month, cutting the Baptist minister out. In the course of time the place began to increase in all kinds of wickedness that could be thought of. They would attend church on Sunday and listen to the mighty expounder, and then leaving the house cursing and swearing, would return to the defiant resorts of wickedness, such as gambling houses, drinking shops, billard tables, &c., &c.

This mighty expounder progressed until Gillespie was as much noted for wickedness and immorality as it had been for piety and chastity before his mighty doctrine was preached. Well, the place had now become as corrupt apparently as it was possible for it to become in this enlightened land. Well it so happened that he became the champion of the whole land in his own estimation; he challenged the world of mankind to successfully refute his mighty doctrine; and one John S. Sweeney, young in years, but mature in mind, accepted the challenge and stormed his castle with the magazine of God, for four days, and drove the man out of his fort. His mighty doctrine that had sunk the town into almost entire ruin, vanished before young John like winter snow before the summer sun; and the mighty one became so very humble that but few days found him in the town. He left and the place was redeemed, the word of God preached in its purity, and the town became once more moral. And now only four years after, the town has improved in population and in morals, so that there are no dog-ries, no gambling houses in the place. Three congregations meet regular; one fine church has been built, and another in progress. The doctrine of Universal Salvation is no longer heard from the pulpit, although Mr. Manford came over to Redeem the lost, he failed; the word of God had taken deep root, and he soon gave up his project.

Now can any man help seeing the evil effects of such a dogma? All such dogmas must vanish before the word of God, when handled by young John. A very interesting incident took place after the debate closed, that is too good to be lost:

Young John's father was present, and after John had nailed his antagonist to the wall, another of the same stripe jumped up, and challenged young John ; but the old man called to his son, and said, " John, I have spent too much pains with you, for you to throw your ammunition away upon such small game as that." What a cutter that was. The poor fellow climbed down and was soon lost sight of in the dense crowd.

Now for all this glorious success, God is to be praised for giving as good and glorious a plan of salvation as we are in possession of—one that leads the mind onward and upward to that clime where all who have done his commands shall meet to part no more. May the Lord bless his people.

H. H. MITCHELL.

For the Christian Pioneer.

STUDY OF GOD'S WORD.—PART I.

BY W. W. STACY.

The Bible is the Book of God, and hence, is divine : and is a treasure of inestimable value. It is the only book that gives us any certain light from heaven ; and by it we learn that Jesus is our Savior, who brought life and immortality to light. And through it we learn that there is in reserve for the true saints an unfading inheritance, glory and imperishable riches and the enduring grandeur of immortal life. Through the blessed book we receive the glad tidings and glorious facts bearing on the present happiness, and eternal destiny of the human race. Yet many who profess to be in Christ's kingdom seldom read the Bible ; and many who have a superficial knowledge of it, imagine themselves sufficiently acquainted with its contents for a holy life, and hence rest content without further reading. Wondrous delusion. Intense study of it for a life time would not exhaust its foundations for more thought and study, nor make a man perfect in the knowledge of the Lord, attainable through the Bible. And this profession of knowing enough and of being satisfied with their present attainments,

suggests the idea that they have but little reverence for God, and little love for the sublime and glorious themes in the Bible, which are the unceasing wonder and admiration of angels, men, and all the ranks of heavenly powers. The aged and most gifted, elevated and holy of all God's children have never been satisfied with their knowledge; and while contemplating with holy awe and love the glorious themes of surpassing sublimity and beauty, have paused in profound admiration and broke forth in words of praise and thanks-giving, and confessed it as the greatest book on earth, as indeed it is, for it is divine, hence it is faultless, and by it we receive the mind of God in relation to our duty and eternal destiny. It treats of eternal life—of eternal salvation from sin—and of the love, sufferings and death of Jesus. And what to the weary heavy laden sons and daughters of men is more interesting, more soul-reviving, soul attracting, than these themes, which have been for eighteen hundred years the wonder and admiration of men and angels, who attuned their golden harps anew and sang a new song when the mysteries of redemption were made known. Methinks that the glorious treasures, peace and happiness, promised as the reward of the saints, would constrain all to earnestly and constantly read and study the Bible that they might make their calling and election sure, and be better prepared for the enjoyment of the glories, honors, felicity and celestial beatitudes of the immortal state: which the saints seek through the mercy, love grace and condescension of God, in and through their relation to Jesus Christ, which relation they have obtained through faith and obedience, being made partakers of the divine nature. A careless reading of the word of God, will not ensure a correct knowledge of it, nor of the wisdom, goodness, glory and grace of God, from whom originated the wondrous scheme of redemption from sin, and reconciliation of man to God, by the death of Jesus. How many are there who think salvation means eternal life, instead of salvation from the slavery of sin. How can any one who knows not the meaning of the term, rejoice in the glorious blessing it describes. Many living in ignorance of the true

Import and design of the death of Christ, feel none of those glorious elevating, soul-subduing, soul-reconciling influences, which the death of Christ exerts on the minds of those who correctly estimate the death of Jesus, and who have realized the efficacy of His death, and experienced the glory of reconciliation to God. Which glory is the joy and song of their lives. Christ, it is said in the prophetic word, would come and save men from their sins: and the word of salvation has reference, when used with the word faith or repentance, to salvation from sins—not eternal life; yet many “hope they are saved or will be saved after death.” But the true sensible saint rejoices that he is saved now—saved from sin, and hence he lives a new life in Christ, not subject to the bondage of sin. He is free, and rejoices in the freedom of the children of God; who will make free all who receive Christ. If man is reconciled to God, he will evince it by love for God, while before his heart was opposed to Him, and will strive to obey Him in all commands, and will live after the Spirit not after the flesh, as when in bondage to sin. Those who take a wrong view of the words salvation and reconciliation will not rejoice in freedom from sin as the blessing promised or understood by that word, nor will they strive to purify themselves from sin. This placing salvation at the judgment day does incalculable evil, it is too far off for effect on many. They do not perceive that they must be made free from sin now, nor that they may rejoice in the present salvation, and hope for life eternal as a consequence of the first. And so with many other terms of scripture. One I heard say that man could not be holy or pure in time, but would be purified at death; and there are many in this notion, and quote Paul's words in Romans to prove it—and hence they do not fear to do some sins their lusts lead them to, and which they cannot conquer without divine aid, and which they seek not, and hence receive not. This is a soul destroying error. Remember you must be made free from sin. In Christ's strength conquer, though all earth oppose—conquer thy sins or lusts, and be a true, free man in Christ, who is pure. There are many who never ex-

perienced the fact that man is reconciled to God by the death of Christ and such never meditate upon the love of God, who sent the Savior for the redemption of man from sin that he might live in God's favor, and ultimately obtain life eternal. Many do not feel that they are now, heirs of the unfading inheritance, and hence they do not rejoice in their present glorious relation to Christ—all is placed in the future, and hence they hope they will some day be prepared for death—they hope to be better before they die; hence, in the apathy of indifference to their destiny they content themselves for the present in some degree of sinfulness, willfully sinning, hoping they will cease after awhile and serve God so earnestly. But alas, that time they never will reach, for death comes to them unawares. To-day if you will hear his voice harden not your heart. Many never seek the Holy Spirit, yet without his presence-purifying, strengthening influence in the heart, no man will ever realize in the heart, the ever joyous hope of immortality, nor experience that peace and joy in the spirit none but true christians feel. The glories, privileges, blessings and rights of the christian life, are regarded by some in a worldly, selfish light, and such feel no gratitude to Christ, nor look forward through a life of love and self abnegation, to the glories to be revealed when Christ comes. The redeemed rejoices in salvation from sin, and remembers the price of salvation. Careless Christian, do you remember that your salvation from sin cost the life-blood of the Savior of the world? Your joys, rights and privileges, pleasures and hopes of life, are purchased for you by Jesus Christ who suffered and died for you. Has the death of Christ awakened up the heart and caused it to beat in harmony with eternal love, and reconciled thee to God, and brought you to the feet of Jesus, with a faith that works by love and purifies the heart. Glorious rewards are for the redeemed.

“The Devil can quote Scripture for his purpose,” said Shakspeare, the “great poet of nature;” and that purpose was to misquote, pervert and misapply it. Are the preachers who now do the same thing, and for the same purpose, God's preachers, or the Devil's preachers? Who is their “illustrious” prototype? H.

DANGER OF DELAYING CONVERSION.

No. 2.

Many persons, we doubt not, purpose in their hearts, to delay conversion until old age. No less dangerous, in our estimation, is this purpose, than is the expectation of being converted on the bed of death.

1. Connected with the purpose to defer turning to the Lord until old age, is something exceedingly ungrateful and wicked, if not base and despicable. It is using the grace of God as an occasion of sin. It is as if one would say, "Lord thou hast created me, and preserved me, and hast sent thy Son to redeem me. Thou hast given me all things richly to enjoy. Thy mercies have been more numerous than the dew-drops, whilst my sins have been red like crimson, and beyond my power to enumerate. I will therefore serve sin, and despise thy mercies, and trample upon thy authority: and when I shall have spent a long life in the service of sin—when I shall be incapable, by reason of many infirmities, and the very small portion of time which will then be allotted me, greatly to glorify God, or benefit my fellow-men religiously, I will turn to thee, and give thee my worthless self!" It is probable that human language is not furnished with words or epithets sufficiently expressive to delineate the turpitude, the damning malignity of a purpose, thus to prostitute ones powers and opportunities to sin and Satan, through life, in the hope of conversion in old age,

2. But it happens, with such persons, generally, as might reasonably be expected. How few attain to three score years and ten? What multitudes die before they have attained to thirty, or twenty, or even to ten years of age? The number of aged persons, at any one time living on the earth, is indeed small, fearfully small, in comparison with the number of young persons, or infants! In the ratio in which the young exceed in number, the aged, do probabilities multiply, in any, and every case, in which a person may calculate on conversion in old age, that he will never live to be old, and consequently, will nev-

er be converted. And would it not be just in God, awfully, but gloriously just, to cut short the days of an ungrateful creature, who should, against light, and the convictions of his conscience, and the attractions of matchless love, and the terrors of the Lord, deliberately calculate to procrastinate the work of turning to the Lord until the evening of his life? The answer must be in the affirmative.

3. Appalling, however, as are the preceding considerations, there is another that is not less appalling,—that but few aged persons are converted! This heavenly change is mostly confined to the young. Few and far between are the instances in which enfeebled, and wrinkled, and grey-haired sinners confess the Savior, and bow their neck to the yoke of Christ. The hearts of the young are tender, their memory vivid, and their whole moral nature susceptible. Not so, the aged, “The powers of the brain,” as a certain writer has elegantly said, “fail with years, the senses become dull, the spirits evaporate, the blood chills in the veins, and a cloud of darkness envelopes all the faculties. Hence the dullness of aged persons: hence the difficulty of receiving new impressions: hence the return of ancient objects: hence the obstinacy in their sentiments: hence the almost universal defect in knowledge and comprehension. If we, therefore, defer the acquisition of religion tillage has chilled the blood, obscured the understanding, enfeebled the memory, confirmed prejudice and obstinacy, it is almost impossible to be in a situation to acquire that information without which our religion can neither be agreeable to God, afford us solid consolation in affliction, nor motives sufficient against temptation.”

4. If in youth, or middle age, when all our powers, physical, mental, and moral, are unenfeebled by age: or if in the morning of life, whilst our sinful habits have not gained their greatest strength, we find it difficult to turn unto the Lord, what may we not anticipate in the way hindrances to conversion; when our heart and brain shall be shrivelled and hardened by age, when our habits of evil shall have gained all their terrible strength, their giant-like dominion over us, and our character

shall be dyed frightfully black, by ten thousand immersions, in sin? Will not our capability of turning to the Lord, be diminished in the ratio of our increased mental and moral deterioration or imbecility! No proposition is more obviously true? How, then, ought the sinner to tremble, lest even if God should permit him to live to old age, he should then, with the earth crumbling into the grave, from beneath his feet, have less religious feeling than when in youth: or be like the leopard, incapable of changing his spots, or the Ethiopian, his skin!

5. Put, now, together, what we have written on death-bed conversions, and on deferring the turning to the Lord, till old age, and we have a case, which is, without rational controversy, most alarming. How strange! O! how strange that men will thus peril their souls or place their eternal interests in infinite jeopardy. How strange that for the evanescent pleasures of sin—for the mere gewgaws and rattles of a dying world, they will barter away their souls and heaven! Thus to act, in regard to any temporal interest, would be a mark of an unsound mind. How strange that men should seem emulous to pluck down dark ruin upon their own heads! Salvation is offered them without money and without price. God beseeches them to be reconciled to him. The gospel exhibits the man of calvary, willing, ready, able to save. The terrors of the Lord roar in the ears of the sinner, and the lightnings of divine anger play around his head. But still he stands unmoved. He will not come to Christ. He will come on a death-bed, or he will come in old age. He will not “call upon him while he is near;” he will not “seek him while he may be found!” Take heed, sinner, lest “he laugh at your calamity, and mock when your fear cometh.”

A. RAINES.

THE OFFERINGS OF ABEL AND CAIN.

Among all the incidents and events recorded in the Old Testament, and referred to in the New, there are none perhaps

less understood, than the offerings of Able and Cain. We are told by Paul that "by faith Able offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts;" but what was the character of his sacrifice that made it *more excellent*, and how he obtained witness, and how God testified of his gifts, are things which perhaps very few have ever reflected upon, or understood. Holding the principle or sentiment, that we should endeavor to understand correctly every part of the word of God, and weigh well in our minds the import of every word and sentence in the Bible, we proceed to give what we conceive to be a satisfactory explanation of these things and a solution of the difficulties connected with the understanding of them.

We find that sacrifice seems to have been introduced and instituted by God himself, immediately after the transgression of our first parents, and the introduction of sin into the world. We infer this, first, from the necessity of it to remove the guilt of sin, and thus enable man to maintain a character for holiness and fit communion with his Creator; and, second, from the fact that God clothed our first parents with the skin of animals, which must have been slain for sacrifice, as man was not permitted to eat of animal flesh until after the deluge. And as there must have been a place for making the offering, an altar or something of the kind, we learn too where that was located—where the Lord "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to guard the way of the tree of life." The correct rendering of the original for this flaming sword turning every way is said by good Hebrew scholars to be a "flame folding back upon itself," or a "bright infolding flame of fire," which seems, from the expression, to have been always playing, like a fountain of water continually thrown up, or always flaming up in that infolding manner: while the Cherubims were winged angelic beings of a particular character, stationed there by the Lord to indicate his immediate presence. Wherever we find them, as in the Most Holy Place of the Jewish tabernacle and

Temple, they indicate the place where God communed and communicated with man, and where he was to bring his offerings to the Lord. Hence it is said of Cain, after he had slain Able, in reference to this place eastward of the garden, that he "went out from the presence of the Lord." In the offering of Able, we have the kind of sin offering which God required, "an animal and the fat thereof," and no doubt of the kind termed "clean animals," which we find pointed out under the law, and with which distinction the antediluvians were acquainted, as we find from the directions of the Lord to Noah as to what kinds to take into the ark.

Now as to the manner in which these offerings were made at this place. It seems that the Lord showed his acceptance of them by consuming them, probably with this infolding flame of fire; in which these Cherubims might have officiated in some way, as they were not mere representations, like the golden cherubims in the Most Holy Place of the Tabernacle, but seem to have been real, living creatures or beings. Able having faith in God, and being a righteous, holy, God-fearing and God-serving man, brought the kind of offering God required, placed it at the proper place, and God showed his acceptance of it, by consuming it. It was thus that the Lord had respect to Able and to his offering: but unto Cain and his offering he had not respect." Why not unto Cain and his offering? Because he was of a wicked, rebellious, disobedient character; and knowing the kind of offering the Lord required, instead of procuring it, as he could easily have done, because he was "a tiller of the ground," he "brought of the fruit of the ground an offering unto the Lord," and that he had not required, and of which he showed his disapprobation by refusing to consume it, and thus rejected him and his offering. It was thus, by making the right kind of offering in faith, that Able offered unto God a more excellent sacrifice than Cain, and that God testified of his gifts by consuming it, and that he obtained witness that he was righteous. In illustration of God's thus consuming sacrifice, we have some two or three cases in the Bible

On the occasion of Aaron's making an offering for the children of Israel, (Lev. x. 23, 24,) we are told that "Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."—In the case of Gideon and the visit of the angel of the Lord to him, (Judges vi. 14—21,) we have another illustration of the Lord's thus consuming sacrifice. Gideon requested a sign to show that it was the Lord who talked with him, or, in other words, he wanted his words confirmed by a miracle; and as the angel was sitting out under an oak tree near, prompted by true hospitality, "Gideon went in and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it." Then the angel told him to "take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of his staff, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes."—And again, in the case of Elijah and the false prophets of Baal, when he put them to the test. Elijah built "an altar in the name of the Lord, and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice that Elijah the prophet came near," and prayed to God; we are told, "then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones and the dust, and

licked up the water that was in the trench. And when all the the people saw it, they fell on their faces; and they said—The Lord, he is the God: the Lord, he is the God.”—Hence we can justly infer from these examples, that the Lord manifested his approbation of Abel, and accepted his sacrifice, by consuming it.

We are informed that when Cain saw it, “he was wroth, and his countenance fell.” His will was then no doubt good to murder his brother Abel there, when he saw that his sacrifice was accepted by the the Lord, and his own rejected;” he would doubtlessly have done it, but he feared the vengeance of God, and that he might be consumed by the fire that consumed Abel’s sacrifice. The Lord said to him: “Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?”—if you bring the right kind of offering, and offer it in faith, and with a holy disposition and a righteous character?—“if thou doest not well, *sin* lieth at the door.”—Cain would not slay Abel there, as we have said, but waited until they were away in the field together, where he thought that he would not be seen by the Lord, and would escape his vengeance, when he raised his parricidal hand and slew his brother! And thus took place the first murder, in which the oldest born on earth imbrued his hands in the blood of the next born, and he his brother!—But God let him know that he saw it; and ask him where was his brother Abel, when he insolently replied, “Am I my brother’s keeper?” God then told him that the voice of his brother’s blood cried to him from the ground—cried for vengeance on Cain. And this is the reason why the blood of Christ is said to speak better things than that of Able, which called for *vengeance*, while that of Christ pleads for *mercy*.—It is then said that “Cain went out from the *presence* of the Lord, and dwelt in the land of Nod, east of Eden.” He was either debarred by his crime from appearing any more at the place of sacrifice, and driven away to be a fugitive and a veagabond on earth, or his wicked and unholy disposition took him away; as John says of him: For this is the message that ye heard

from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his *own works* were *evil*, and his brother's *righteous*."

J. R. H.

From the Millennial Harbinger for 1858.

SITTING IN PRAYER.

ON our recent tour through Illinois and Iowa, we were no little shocked in witnessing whole congregations, with very few exceptions, sitting in the act of prayer. We, on the first impression, wondered whether they were sceptics or actual unbelievers. We could not think that any gentleman would sit down to address a king or an emperor, to ask a favor of him; much less could we think that any Christian man would sit down by a deliberate act of his own will, to address "the King of kings, and the Lord of lords." Besides, we have in the Holy Bible, Old Testament and New, examples numerous, definite, and most impressive, of patriarchs, prophets, priests, and kings—prostrating themselves—bowing their persons, falling upon their knees, as David the King, and Paul the apostle spoke of themselves in their attitudes of praise and prayer. We are, indeed, commanded "to glorify the Lord with our bodies," as well as with our spirits: for both have been redeemed by Him.

To see a congregation of professed believers sitting in the act of prayer, gazing around them as in a theatre, or in a popular assembly, convened on some ordinary occasion, exhibiting a wandering eye and a vacant mind, is a heart-chilling, and a soul-paralyzing spectacle.—In my journeyings, I am sorry to say, I have sometimes entered a Christian synagogue, usually called a "church" or a *Meeting-house*, the people sitting, and the speaker standing, and speaking to God in tones, attitudes, and gestures as though he were sermonizing on some speculative theme of theology, or discussing some doctrinal ques-

with metaphysical precision and logical exactness, in periods and cadences of measured time and rhetorical etiquette.

With the chaste, instructive and eloquent Cowper I would say:—

“ Would I describe a preacher, such as Paul,
 Were he on earth, would hear, approve, and own,
 Paul should himself direct me. I would trace
 His master strokes, and draw from his design.
 I would express him simple, grave, sincere ;
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste,
 And natural in gesture ; much impressed,
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too ; affectionate in look
 And tender in address, as well becomes
 A messenger of grace to guilty man.”—Task, Book 2nd.

This is not merely good taste, but Christian propriety, and good manners. But, alas ! how few appreciate and practice it ! Prayer, however, and not preaching, nor teaching is our present theme. But do not these sentiments apply in spirit and design to prayer, not in the closet especially, but in the public assembly ! There is, indeed, a prevailing bad taste in preaching, teaching and in praying, as well as occasionally in singing the praises of the Lord. *Standing* is a Divinely sanctioned attitude in both prayer and praise. In the solemn assemblies of the saints of all ages, *standing up* was a prescribed attitude of congregational devotion in both prayer and praise. From the days of Abraham the father of the faithful children of God of all ages, *standing*, as well as *kneeling in prayer*, and *standing in praise* were Divine institutions, and the consecrated usage of saints in all ages. Abraham stood before God in prayer.—Gen. xviii : 22-22 ; “ Abraham stood before the Lord ” and interceded for the righteous in Sodom and Gomorrah. Again, in Genesis xix : 27, reference is had to the place where Abraham “ stood before the Lord.” And again, Leviticus, ix : 5, according to the command of God—“ all the congregation drew near and stood before the Lord.” And, again, while Solomon was blessing, “ the congregation of Israel

stood," 1 Kings. viii : 14 ; 2nd Chronicles vi. 3 ; vii : 6. Nehemiah, the reformer, said, ix : 5. "*stand up and bless the Lord.*" Jesus said to his disciples, "when you *stand praying*, forgive," Mark xi : 25.

Kneeling in prayer, from the days of David, is noted as a proper attitude of prayer, Psalm xcv : 6. he says, let us kneel before the Lord our Maker. Solomon, 2nd Chron. vi : 13— "kneeled down on his knees" in prayer to God. Daniel kneeled, three times a day on his knees before the Lord, Chap. vi : 10. Jesus himself kneeled down and prayed, Luke xxii : 41. Stephen the proto-martyr kneeled when he "cried with a loud voice"— "Lay not this sin" (of my murder) to their charge." "Peter kneeled and prayed," Acts ix : 40 ; and "Paul kneeled and prayed" Acts xx : 36. And to consummate in the strongest case, we learn, Acts xxi : 5 that Paul, with concourse of men, women and children accompanying him from Tyre to the ship, when they approached the shore they all kneeled down, on the sand or pebbles, we presume, and unitedly with Paul besought the Lord for a safe voyage for him to Jerusalem.

Standing in worship is also consecrated. Nehemiah, the great reformer of Israel, said to his people :—Stand up and bless your God forever." Chap. ix : 5. Job said—"I cry unto thee and thou dost not hear : I *stand up* and thou dost not regard me." "And when you *stand praying*, forgive." said Jesus. Mark xi : 25. The publican (affirmed the Lord in his parable) "*stood*, smiting his breast—afar off and said: God be merciful to me a sinner," "He went down to his house justified," but not the Pharisee. They both *stood*—in the right attitude, but their hearts were not alike. Angels either *stand* or *fly*. *They never sit*.

Sitting in devotion, or worship is never acceptable to God, unless in such cases as God may have made standing impossible, as in the case of the lame, the maimed, and the paralytic. Christians are commanded to glorify God in their whole personality—body, soul, and spirit. Every member of our body may become, or be made an instrument of righteousness

having its fruit to holiness and happiness—the end of which is eternal life. Life is always active ; death alone is wholly passive.

Sitting worshipers, are lazy-bodies; kneeling worshipers are in good keeping with our present personalities, and are, therefore, acceptable to God so far as they correspond with him in spirit and truth. If angels cast their crowns at the feet of the Lamb of God, we may afford to bow our persons in the dust before him. There are no sofas in the heavens for the aristocrats of the skies. Let us then, humbly worship at his feet, in spirit and in truth ; for God only seeks such and such only to worship him.

A. C.

A MOST VALUABLE PUBLICATION.

THE EMPHATIC DIAGLOTT : Containing the Original Greek Text of the New Testament, according to the Recension of Dr. J. J. Griesback, with an Interlineary Translation, in which every Greek word is Literally and Grammatically Construed, as it stands in the Book : a New Emphatic Version, Based on the Literal Translation, the Labors of the most Eminent Biblical Critics and Translators, and the various Readings of the Vatican Manuscript (No. 2209 in the Vatican Library) ; Together with Philological and Exegetical Foot Notes and a Choice Selection of References ; to which is Appended an Alphabetic Appendix, Containing all the Geographical and Proper Names Occuring in the New Testament, with Difficult Greek Words and Phrases Critically Examined, the Whole Forming a Complete Guide to the Correct Reading and Study of the New Covenant.

This valuable work is publish in pamphlet form and in numbers at 20 cents each, or \$ 4.00 for the entire work. It is decidedly with us one of the most valuable and important publications we have ever met with. The original language as used by the Lord and his holy apostles, and in the precise manner as recorded by the inspiration of the Holy Spirit, is

given, and underneath each word is the plain English word expressive of the Greek word above it. Those who may not have studied the Greek language further than the alphabet and the first principles of the Grammar, will receive incalculable advantages from it. Address Benjamin Wilson, Geneva, Kane County, Illinois. D. T. W.

NEW TRANSLATION OF THE NEW TESTAMENT.
BY HENRY T. ANDERSON.

Some of our readers may not be aware that Bro. Anderson has his translation about completed, while others may not know that he has been making one. Well such is the fact, and the work is now ready for the printer, and as soon as a subscription sufficient to defray the the expenses of publication can be obtained, it will go to press. Specimens of the translation have been published in the Review by Bro. Franklin ; and in March last, Bro. W. H. Wyckoff, Corresponding Secretary of the Bible Union, proposed an examination of this translation through the columns of Review, which was acceded to on the part of Bro. Anderson. And the comparative merits of Bro. Anderson's translation and that of the Bible Union also, has since been undergoing a critical examination. The discussion is too lengthy for publication in the Pioneer, and we have to content ourself with this brief notice of it, together with the following from the pen of Bro. J. W. McGarvy, in a late number of the Review. D. T. W.

BRO. FRANKLIN:—I have just discovered brother Anderson's advertisement in the Review, calling for subscribers to his New Translation. I am delighted to see it, and to know that we may soon see a translation of the New Testament from the pen of one of our own brethren.

Until brother Anderson began to publish some extracts from his work, I knew nothing of his qualifications as a translator, and was not disposed to give him credit, except as he should prove himself worthy of it. But he has steadily, from the beginning, inspired me with more and more confidence in his ability, especially since the discussion sprung up between

him and bro. Wyckoff. He has certainly achieved a most signal triumph in this discussion, and given proof that he can make a better translation than that of the Bible Union. Whether he can make one which will win its way into general use, cannot be known until it is tried. But of one thing I am entirely confident, that it will be a most valuable addition to the library of every brother. I hope, therefore, that the brethren will *all* subscribe for it. They should remember, that instead of costing them the not less than \$100,000, which they have given to the Bible Union, it has been gotten up by the almost unaided labors of the author, and comes to them at its market value as a book. Indeed, it must be offered at less than its market value; for how can a book of 450 pages be sold now at \$1.00. I know that brother Anderson has accomplished this work under hardships and selfdenials, such as I have never known any other man to endure with equanimity. He has concentrated his entire energies to it for several years, during a greater part of which he has trusted entirely to Providence for the daily bread of a large family. Such industry and self-sacrifice in pursuit of the truth deserve reward. They certainly will be rewarded hereafter; but they ought to be rewarded here by at least a comfortably support for himself and family in the decline of life which will soon be upon him.

Will not every brother who loves the cause, and wishes to see God's own truth in the hands of the people, at once make an estimate of the number of copies which can be sold in his neighborhood, and pledge himself for that number? You may set me down for fifty copies.

Most fraternally yours,
J. W. MCGARVEY.

Lexington, Ky., Aug., 15, 1863.

REPORTS FROM THE BRETHREN.

LEXINGTON, Mo., Aug., 22, 1863.

BRO WRIGHT: It may be a matter of interest to many of your readers to know that we have recently had two very successful meetings in this county, one at Republican resulting in 17 additions,—15 immersed; one at Dover which resulted in 48 additions,—42 immersed. Bro. Palmer and I conducted the first, and bros. Plamer, Gains and myself, the other. To the Lord be all the praise.

Your bro. in Christ,

T. P. HALEY.

CHILLICOTHE, Mo., Aug., 24, 1863.

DEAR BRO. WRIGHT: Bro. W. H. Robinson, of Saline Co., and one of our best preachers, held a meeting with the Church at Hurricane, in Carroll County, commencing on the 26th of July and ending on the 30th; the result was 29 additions,—2 from the Cumberland Presbyterians, two from the Baptists, two by letter, and 23 by confession and immersion. There are now to the best of my memory about 160 members belonging to the church there. Bro. Robinson has been preaching for them occasionally about two years, and once a month for the last four months. He has built up the Church there; and if he continues, will yet do great good. To the Lord be all the praise. Your Bro. B. F. BABNES.

EPSOM, DAVIS Co., Ind., Aug. 6, 1863.

DEAR BROTHER WRIGHT: On the 3rd Lord's day in July a large concourse of people met under the grove just west of Clarksburg, to hear our aged and well beloved bro. Eld. Joseph Wilson preach, in his usual sympathetic style, the funeral of my brother, J. T. Hastings, a notice of whose death was given in your excellent periodical. At the close of the discourse 1 confessed her faith in the Lord, and 4 were added to the congregation by letters of commendation.

On Friday following Eld. J. T. Littell, who resides near the 'Burg, commenced a meeting and on Sunday your humble writer went to his assistance, where we continued to preach and exhort to large audiences day and night for more than a week, closing the third inst;—and the result of our labor was, 26 were added to the saved, 20 by confession and immersion, 3 by commendation, 2 from the Baptist and 1 from the Old Christain Oder; these added to the 1 and 4 above make in all 31.

This, brother Wright, was one of the most happy meetings that I have attended since my return to old Ind. It being held in the town in which I was principally raised; and on or near the very spot where I have spent many an hour at study and at play; and several of those who confessed the Lord Jesus

were my old comrades and some my own relatives. Truly it was happy to stand up before them to talk about the doctrine and kingdom of our Lord and Master, and exhort them to an obedience of the faith, then giving the invitation see them make their way through the dense audience to confess the Lord—and now where once we met as school-mates, we meet as citizens of the kingdom and patience of Christ our Lord. May God Almighty bless these young converts and all the true Israel of God, is the prayer of your humble brother.

Z. S. HASTINGS.

PLEASANT GROVE, Livingston co., Mo., Aug., 15, 1863.

DEAR BRO. WRIGHT: I wish to add another to the list of reports from the brethren. Assisted by bros. More, Downing, Perkins and Hendrickson, I held a meeting of 9 days at Goshen meeting House, in Mercer Co., commencing on Friday preceding the first Lord's in this month, and the result was 24 additions to the Church, 16 from the world, 3 from Methodists, 1 from United Brethren, 2 from the Baptists, and 2 by commendation, making in all as above stated, 24. The brethren were much rejoiced, refreshed and encouraged. The citizens of Goshen prairie are a kind and generous people.

At our subsequent meeting at Oak School House, in the same county, the result was not so encouraging, but we hope there was much good done. During this meeting it rain most of the time which caused the audiences to be small.

I have 13 names to send you for the Pioneer. Bro. Wright, the Pioneer is a good work and worthy of patronage. I feel that I am doing a good work when aiding in giving it circulation. The brethren will certainly appreciate its worth, and sustain you in your noble and praise-worthy labors. Every brother who desires to be instrumental in the promotion of original Christianity, ought never to refuse to take the Pioneer. May God bless your efforts to do good.

Yours in Christ.

JOSEPH F. DAVIS.

GEORGETOWN, Ky. July 30, 1863.

DEAR BRO. HOWARD: As it may be of interest to your rea-

ders in the west to know how the cause of Christ is progressing in this section, I have concluded to report to you the success of the past two months. I give below the names of the churches where the meetings were held, the names of the preachers and No. of additions,

Churches.	Preachers.	Additions.
Grassy Spring,	Bros. McGarvey & McGinn,	4.
New Union,	Bro. Lard,	13.
Berea,	Bros. Lard & Gano,	9.
Newtown,	" Lard & Gano,	5.
Old Union,	" Lard & Gano,	21.
Mt. Carmel,	" McGinn.	7.
Leesburg,	" Lard, Gano, & McGinn,	18.
Georgetown,	" Lard,	9.
Antioch,	" McGarvey, McGinn, & Grubbs,	11.
Stamping Ground,	" Lard, McGinn, & Tandy,	13.
Total,		110.

The above additions have all been made since the third Sunday in June, and the churches named are all within an area of twenty miles of this place. The brethren here seem to be awaking from their lethargy, and determined to make a mighty effort for the Lord. May this be the case with them every where. Yours sincerely, J. B. MCGINN.

XENIA, Kansas, July 29, 1863.

BRO. WRIGHT: We have just closed an interesting meeting near Mapleton, Bourbon County, resulting in the addition of 12 to the army of the Lord. The brethren in this county are forming themselves into a missionary society to send the gospel into every part of the county; and, with the Divine blessing, we hope to be able to report the most happy results from their co-operation. And O may our kind Father enable us to work and faint not, until there shall be no tongue to advocate the cause of sin or sectarianism. Yours truly,

ROBERT MILNE.

REPORTS FROM THE BRETHERN.

ROCK BLUFF, N. T., Aug., 24, 1863.

BRO. WRIGHT: There was a meeting of ten days held at this place beginning on the 7th inst, by bros. Tate, Watson and Dungan, which resulted in 29 additions to the church, 22 by confession and immersion, and the others by commendation. Among those added were some prominent ones from the ranks of the sectarians. It was truly a glorious victory for Christianity over sectarianism. Your bro. in Christ,

S. S. ALLEY.

On Saturday the 22nd ult. Bro. B. H. Smith of St Louis, commenced a meeting at Trenton in this county, which he continued for 10 days speaking mostly of nights. There were 30 additions during the meeting,—21 by confession and immersion, 2 from the Baptist, 4 by letter and 2 restored. Bro. John O'Kane of Leavenworth, Kansas, came in on Thursday and continued over Lord's day, and added much to the interest of the meeting. I had the pleasure of being present and participating in this truly interesting meeting during the greater part of time. The Church there is much encouraged, and the prospects for good are as promising as I have ever seen

D. T. W.

LAPLATA, Mo., Aug., 18, 1863.

DEAR BRO. WRIGHT: Bro. Minter and myself held a four days meeting at Bear Creek, Macon Co., Mo., commencing on Saturday before the 4th Lord's day in July, and ending on Tuesday. We obtained 13 additions, 11 by commendation and 2 by confession and immersion. To the Lord be all the praise. Yours in hope of a better inheritance,

AMOS BARNETT.

LINCOLN Co. Mo., Aug. 25, 1863.

DEAR BRO. WRIGHT: All my time is devoted to four congregations,—have baptized many during the last two years, and the cause of Christ is advancing among us. Five have been

added recently to the Church at Hickory Grove, in Warren Co., and several here at home.

I want to raise *one hundred* names for the "Pioneer," *not for your money or friendship*, but simply to do good. Brethren here hail its monthly visits with delight, coming with its warm heart filled with celestial counsels teeming with affection for humanity, and ever encouraging its readers to remember that "It is appointed unto men once to die and after death the judgment."! Fraternaly,

D. M. GRANDFIELD.

EPSOM, Davis Co., Ind., Aug., 25th, 1863.

DEAR BRO. WRIGHT: During a meeting of five days, at Port Williams, Lawrence Co., Ind., including the third Lord's day in this month, conducted by our age and sympathetic *Pioneer Preacher*, Eld. Joseph Wilson, one was united to the brethren by commendation, two were reclaimed, and seven confessed their faith in the Savior, of whom four were immersed in White river during the meeting and the remaining three were to be on Lord's day following.

It may be interesting to the readers of the Pioneer to state also that at this meeting, bro. KILLIS BEX, of the congregation at Port Williams, having heretofore shown himself "a workman approved that needeth not to be ashamed," was set apart to the office of the Christian ministry, by *fasting, prayer and the laying on of hands*—Elds. Joseph Wilson, Lewis Kern and myself acting.

Fraternaly,

Z. S. HASTINGS.

OBITUARY.

For the Christian Pioneer.

Near PADUCHA, KY. August 14th, 1863.

BELOVED BRO. WRIGHT:—Again have I taken up my pen to record the death of a dear and beloved child; and I have to do it with feelings of the deepest and most heart-rending character! Oh, my dear brother, it is hard for me to bear the severe bereavement! I feel that it has al-

most broken my heart! Having lost my dear, beloved, devoted WIFE, the mother of my children—and, I expect, a kinder, better, more affectionate, devoted mother never lived—having lost my beloved daughter CLAUSELLA last year as you know, “dear to me as the apple of my eye”—now I have to record the last, the severest, the finishing blow of all, the DEATH of my dear, my beloved, my affectionate, my devoted son, WILLIAM B. HOWARD! One week ago he was alive, moving and walking about, and in apparently as good health as usual—now he lies cold, stiff, inanimate and still in the silent grave, by the body of his sister! Dearly beloved by, and devoted to, each other in life, their bodies are companions in death; as I hope and trust, their spirits, disengaged from the mortal clay that clogged them on earth, happy and glorified, have soared away to the realms of bliss, and joined that company “which no man could number,” that the apostle John saw, in one of his Apocalyptic visions on the isle of Patmos, clothed in white, with palms in their hands, singing the “song of Moses and the Lamb”—there to soar over the fields of Heaven, with them and angels and archangels, and the seraphs that burn around the throne of God!

This is the third time now that Death has come, and borne away one and the last of my little family circle, that I once had here on earth! First my wife, then my daughter, and now my son!

“Insatiate archer! could not one suffice?”

Thy shaft flew thrice, and thrice my peace was slain!”

Yes, bro. Wright, my dear, my beloved son, WILLIAM, whom you once knew so well, is now *no more* on earth! This morning, the 14th day of August, 1863, he breathed his last, after a severe illness of nearly six days, of congestive fever! If rest be more sweet after severe and long continued pain and sickness, scorching fever and insatiable thirst, then must his be sweet indeed! “If the righteous die, there is hope in his death.” “There is a rest for the people of God.” “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” What consolation have we here, in these words of the Sacred Volume, when those to whom they can apply, that are near and dear to us, are taken away by death!

The deceased was born on the 26th day of March, 1839, in the little town of New Concord, Callaway co. Ky.; and consequently was 23 years, 4 months, and 21 days old, when he died. He was susceptible of religious impressions from his childhood; and obeyed the Gospel of Christ early in life, being baptized by Eld. JOHN C. WALDEN, at Paducah, Ky. in the waters of the Ohio River, when in the 15th year of his age. And it is a great consolation to his father, as well as to his relations and brethren who knew him, to know that he lived a devoted, consistent CHRISTIAN, fond of reading his Bible, in which he generally read a chap-

ter every night before retiring to bed ; and devoted most of his reading on Lord's day's to the Sacred Volume. And every night, on retiring to bed, he never closed his eyes in sleep without praying to God—thanking Him for His mercies, asking His forgiveness, and imploring His protection, favors and mercies. Added to this, he was also in the habit, of saying his prayers every morning, after awaking and before rising from his bed. He was religious from principle and habit, and not from mere form and ceremony. And his religion was not “by fits and starts,” as is the case with too many professing Christians in the world ; but was of a firm, consistent, permanent character. He read the Bible to learn what it contained, and the will of the Lord ; and having ascertained His will, to obey it. His religion was not of that flimsy character, with which we too often meet, which causes too many in all “churches”—in fact sometimes the great body of “professors” (rather than *possessors*) in a community, to be carried away by the prevailing excitement of the times ; but was independent and extraneous of all such things. His attachment to the religion of the Bible, and his endeavors to carry it out in his daily conduct, life and character, seemed to increase with the years of of his life, as they rolled away.

Though gifted with only ordinary powers or faculties of mind, he possessed good and amiable qualities of heart to compensate for all deficiencies in that respect ; being kindly disposed, good hearted, affectionate, and trustingly confiding. For years he had been my bosom companion and confident ; to whom I could trust any thing, without fear of what I wanted kept secret being divulged, or of any confidence or trust of any kind reposed in him being neglected or abused in any way.

And never have I known a more dutiful, obedient, affectionate son, one more devoted to a parent, and ready at all times when in his, power to minister to his wants, comfort and convenience. But few sons thought more of a father than did he of myself, giving an example of filial affection too seldom met with ; and this was often manifested by his great solicitude in reference to me, and his efforts, whenever necessary, to do any thing I might ask or require of him.

But his eyes are now closed in death, never more to be opened until the morn of the resurrection, when he shall arise from the dead, at the bidding of the Lord, with a “spiritual body,” clothed in the habiliments of glory and immortality. But, Oh, bro. Wright, how distressing and depressing the thought, that I shall never more behold him on earth, and never again hear his ever welcome voice to me, as in his life. Oh, it is hard to bear the thought—it is difficult to realize the impression—that my beloved son, so lately alive, and, living and moving about, is no more ; but is lying still and cold in the icy arms of death ! Oh, bro. Wright, how great has been the shock, how afflicting and heart rendering the bereavement ! How has it overwhelmed me, and weighed down my very soul to the earth ! How distressing the thought, that he who should have

been the stay, the prop, the solace, of my declining years, should be cut down by death, in the very morning, the prime, of life! Oh, bro. Wright, bro. Wright, how can I bear up under it! I am now left alone

“ With none to mourn me,
None whom I can mourn! ”

Where it not for the consolations of religion—that my son was a CHRISTIAN, and lived and died as one—I could not bear up under it. His sufferings were great, but he is now relieved of them; and gone where pain and suffering, and death, never come! There I hope to meet with him, never more to be separated; but to enjoy his society, with the millions of the redeemed, made glorious and happy, forever and forever!—But I must bring this to a close. The reader will pardon its length, as it is among the last tributes of affection to my beloved son! To God be glory honor and dominion, through Christ our Lord, forever and forever Amen.

J. R. H.

We truly sympathize with our beloved brother Howard. The hand of affliction has fallen heavily upon him; but amidst all of it, there is much to give him consolation. His family is broken up on earth, but united in heaven, or will be so, when the Lord shall call for him. The assurance of meeting the loved ones again, where death and separation will be no more, is sufficient to reconcile us to the ills to which this mortal life is incident—sufficient to strengthen us against their depressing weight and aid us to look above them to brighter scenes and happier days than earth has ever known—and this assurance our beloved brother Howard has. In this the Lord has given him abundant consolation. Dear and interesting as our families are to us here on earth, yet they have to die! and to die in the Lord—to die the death of the righteous, should reconcile us forever to the temporary separation. To appreciate this consolation, think how widely different would be our feelings and the state of our mind, should they die the death of the wicked, the profane and the unholy. Under such circumstances we would say, O that they had died in infancy! And while we live in the flesh, the mind and heart would be filled with the most bitter feelings at the thought that some of our loved ones are banished forever from heaven, and from the society of all the holy, the pure and the good. William B. Howard was truly a good young man. We do not suppose that he ever had an enemy in all his life. He was one of the most exemplary young men in purity of character that we have ever met with. As long as we knew him, we never knew an ill or an impure word to escape from his lips. He was strictly chaste, pure and upright in all his language and in all his actions; and the crowning virtue of all was that he was a devoted Christian, and most devoutly attached to his dear father. But the Lord gave and the Lord hath taken away, blessed be the name of the Lord forever. May the Lord comfort and sustain our dearly beloved bro. Howard in this last and most painful bereavement now in the evening of his life, and amid all the gloom of loneliness and despair from the depressing surroundings, may his noble heart, which has so long thirsted for immortality, be comforted, and may the Lord illuminate his path of life as the evening shades fall upon it.

D. T. W.

CHRISTIAN PIONEER.

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

VOL. III,] LINDLEY, MO., OCTOBER, 1863. [NO. 5.

DISCOURSE,

Delivered on the occasion of the dedication of the Christian Church, corner of Seventeenth and Olive Streets, St. Louis, Missouri, June 28, 1863. BY BEN H. SMITH.

That we, as a congregation, “*have no abiding place,*” in the sense which we now employ this quotation, is a matter to be determined in the future ; that we have had no abiding place, is evidenced by our many changes of locality during the past twenty-five years. These changes, however, have been made as the growing wants of the congregation demanded, and each one has been followed by increased advantages. Our fortunes and misfortunes, prosperities and adversities, pass in quick succession before our minds ; for although we have been generally, prosperous, the bright sun of cheer has often been obscured by clouds of darkness. Often, while journeying on the highway of happiness, have we met with serious obstacles which retarded our progress ; often, while quaffing with delight the cup of joy, have we been made to drink the dregs

of sorrow. Truly can it be said of us, that our existence has been made up of joys and sorrows, smiles and tears, sunshine and clouds, which is but the common lot of all things pertaining to earth.

Twenty-five years ago, and only *seven* could be found, in this city, who claimed the honors, privileges and distinctions of the Christian Church. These seven were organized into a congregation. For a time, this little "bud of promise" gave evidence of a long life and great usefulness. Though few in number, obscure in influence, and powerless in pecuniary ability, they felt "strong in the Lord, and in the power of His might." Every Lord's day would find them in some private dwelling singing praises to God, offering the sacrifices of glowing and thankful hearts, and commemorating a Saviour's love to fallen man. Death, however, soon visited the faithful little band—one or two removed from the city. Thus diseased racked the little body; it sickened, gasped, and—died.

Four years later, and *twenty seven* members were found, and a re-organization was effected under more favorable auspices: the banner was again thrown to the breeze, having emblazoned on its folds the characteristics of our faith—*Christ our King; the Bible our only rule of faith and practice.* For months, these disciples went from house to house, rekindling beneath each roof the flame of devotion upon the altar of hearts, led by that devoted christain, Bro. ROBERT B. FIFE, whose tottering steps are still seen among us; whose palsied hand still directs our gaze to Heaven; whose feeble voice is still heard in honor of his Saviour.

At great pecuniary sacrifice, these brethren rented a small school room on Morgan street. For twelve months, they worshiped there, with no growth, save their own growth "in grace, and in the knowledge of the Lord Jesus Christ." It is true the pedestrian would stop at the door for a moment and gaze upon the devoted band, with an expression upon his countenance, that seemed to say, "What meaneth this?" But the humble school room had no attractions for him;

He turned his gaze toward the towering steeple further on. There was no melody in the simple vocal notes of praise he heard; his ear caught the music of the organ over the way. The simple story of the Cross failed to arrest his attention; he thought of the fragrance of the flowers of rhetoric he could inhale elsewhere.

What a cord of love must have bound together those meek disciples of Christ as they pushed on the glorious trophies of the Cross! Shunned by the opulent, scorned by the fashionables, destitute of a minister, they had but little to expect from "the world, the flesh and the devil." But, alone and unaided, if we except the God of their hopes and consolation, who was ever near and ready to assist, they breasted the storm, and by still greater sacrifices determined to advance. They now rented Lyceum Hall, and securing the services of the then youthful HOBSON to labor for them in word and doctrine "were built up; and walking in the fear of the Lord, and in the admonition of the Holy spirit, were multiplied."

Actuated by the same spirit which controlled them in the last move, and being stronger in members and influence, they soon determined upon another change of locality. The house formerly situated on Sixth street and Franklin avenue was obtained, and Elder JACOB CREATH was called to their pulpit; and from his labors in the new locality we date a decided improvement in the spiritual growth and increase of its membership. This devoted soldier of the Cross, though still with us, is in the sear and yellow leaf of autumnal age. May his winter days be spent before the cheerful blaze of love and affection sent forth from the hearts of a grateful brotherhood.

After the resignation of Bro. Creath, Bro. JOSEPH PATTON was called to labor for the congregation; but he soon bade his brethren adieu to respond to the urgent call of another. His position on earth was high, but God said to him, "come up higher."

About this period, the brethren determined upon another locality. Fifth street, between Franklin avenue and Washu

street, was selected as the place of worship. At that place was erected a handsome and commodious house, and on the 15th of August, 1852, dedicated to the worship of Almighty God by the lamented SAMUEL S. CHURCH. The labors of love, faithfulness, zeal and devotion of Bro. Church need no attestation of mine. The tears, as they course down the cheeks of so many at the mention of his name, attest that his memory is enshrined in your hearts. He labored with and for you until called to swell Immanuel's retinue and wear His image there. His barque is now safely moored in that haven to which he had so often directed others. Though his tongue is silent in death, he still speaks ; and though dead, he still lives in the grateful remembrance of this congregation.

After bro. Church had been called to *another* congregation, the brethren called the gifted Proctor to break to them the bread of life. With a heart full of love, and a mind well stored, he entered upon his labors ; with what success, scores present can testify. After serving them for several years, a decline in health compelled him to resign. Long may he live to bless the Church and the world.

But changes have been going on. More than twelve years have passed since the erection of that once beautiful structure on fifth street. The business of a great and growing city has encroached upon it—even to its very door. The "corroding hand of Time" has also done its work—has caused "its graceful walls to crumble." Another change of locality became necessary, and marks a new era in our history. To-day finds us with a membership of hundreds, the owners and occupants of this beautiful edifice ; and to-day we transfer the title to God by a solemn dedication of it to Him, praying that He, by His Spirit, may share with us its occupancy ; yea, fill it with the visible manifestations of His power and glory.

The occasion is a suitable one for, and demands an expression of, our faith and practice ; and in giving it, we ask your serious attention, and challenge your most critical investigation. It will not do to plead in bar to the reception of the facts and truths which we present, that they embody only the

teachings of a very recently organized body. A conclusion based upon such a premise will undermine every religiously organized body. If, however, you discover the *teachings* to be of recent date, you should discard them for that alone which bears the impress of Christ, and the spirit of God, promulged centuries ago, should occupy a link in the great chain of Gospel faith and practice. We lose nothing, therefore, when we state that our organization, in its present permanent form, began in the first years of the present century. No organization is the Church of Christ, though the offspring of centuries past, and numbering its millions, if its faith be not based upon the facts of the gospel and its practice in strict conformity with the commands of Christ and his apostles. On the other hand, that body is the Church of Christ which has, as the only foundation of its faith, Christ—his Divinity, personality and mission,—and for obedience, only his commands. In such an organization, only, do we recognize the Church of Christ, although its age may be but a day, and its membership but the number that “can claim the promise.” This much in answer to the objection above stated. We can say, however, that the particular features which now characterize our church are by no means new in the religious world; but have had the sanction and earnest advocacy of the learned and good, from the days of the Apostles of Christ to the present. We have only separated the scriptural teachings of these men from their traditions and opinions; and, acting out the *pretensions* of the Protestant world—“the Bible, and the Bible alone”—utterly discarded their traditions, opinions, theories, speculations and dogmas.

But the questions may be gravely asked, Will any good result from a new religious organization? If so, does your organization purpose to effect it?

A glance at the history of the religious world during the past few centuries will help us to some conclusions. Strange and startling developments loom up before us. Spectacles, the most repulsive, come within the range of our vision. Fain would we gaze upon a more inviting aspect, but history, in its

faithful chronicles of the past, bids us look upon the hideous deformity, and read the record of our shame. We would not underrate the great service rendered by Luther. When the minds of men were enslaved by an exacting and unscriptural priesthood, he came forth as their champion and made them see and appreciate *liberty*, as the brightest jewel that sparkles in the coronet of life. With a bold heart and nervous hand he snatched the precious legacy bequeathed from God to man, from the tightened grasp of the Pope, gave it to the world, and bade them look into the "perfect law of liberty." For this, he has the gratitude of millions; for this, we join the millions in honoring his name. But with this, his labors for good ceased, for he seemed to poorly appreciate the priceless boon. His subsequent labors were not for the restoration of primitive Christianity. He ignored but few of the traditions of Rome, and retained others more dangerous and unscriptural. The representation that the bread and wine were, in reality, the flesh and blood of Christ, was regarded with horror; but Luther bore to the organization of his own creation the cherished offspring of "Mother Rome"—infant baptism,—which she regards as her own child, saying to the world that its paternity belongs not to any authority or precedent in the word of God! Transubstantiation, laying aside the symbolical, has some show of scriptural proof, in the language of Christ when speaking of the bread and wine, "this is my body," and "this is my blood." Indeed, it is logical and scriptural compared with that unscriptural dogma of which we have spoken. Still further. While he lived, Luther entertained and engendered feelings of the most intense hatred against the Church of Rome. He unfurled his banner, upon which was inscribed *Protestantism*, a term well understood to be synonymous with *hatred to Catholicity*. Love to God and man could not bloom and grow upon such barren soil; and as naturally as effect follows cause, strife, enmity, hatred and the display of every evil passion followed. Years rolled on, and a mighty revolution took place in England. The question was settled by treaty in Germany; but not until Europe was deluged with blood

did the fevered strife subside. This result, however, was not indebted to the mild, peaceful teachings of the Prince of Peace; the genius of the Gospel of the Son of God formed not an ingredient in the controversy or its settlement. Brutal force, the only weapon of tyrants, conquered a peace, and calmed for a time the raging elements of hatred and strife. Here, amidst the wailings of sorrow, the groans of pain and cries of anguish, was ushered into existence a body, whose baptism was beneath the mighty wave of human blood, and whose name was characteristic of the spirit of those who gave it birth—*Protestantism*. It now "sets out as a strong man to run a race;" we will watch its gait and see what progress it makes.

It would be gratifying to know that upon the establishment of Protestantism the curtain in the bloody drama fell. But no! Having poured out their blood for liberty to think differently from the Roman hierarchy, they make it a matter of grave offense to carry out the same principle with one another. Mangled feelings of pity and disgust take possession of the student of Church History as he follows the current. No effort is made to conceal the facts, that vain speculations are substituted for the religion of Christ; theories for facts; opinions for faith in the Gospel. Thus the mighty tide rolled on. Opinion clashed with opinion, theories came in contact with theories, until the world became convulsed with the mighty conflict. Confusion became more confused, and the maddening, deafening roar became louder. Here a party was formed, and there a party, and still another, until the world is dotted, and Christianity disgraced with parties. The once huge figure of Protestantism, which set out so bravely, is seen staggering over the earth, so disfigured and cut up that one can hardly recognize the hale, barty body of old. We have no respect for it! We form no part of its mouldering corruption, whose only vitality is a mass of defunct and exploded dogmas and speculations. It breaths not the spirit of Christ which is harmony and love, but its opposite—hatred, discord, and confusion. Its *spirit* is now what it has ever been. Its

chief characteristics are mad, visionary theories, puffed into a sickly existence by the vaporings of the dreaming fanatic.

In speaking thus, it is due to you that we should say, we have long since learned to distinguish between individuals and things. We may hate the spirit of error, and yet love the erring. We may tear the idol from its high place, and yet love the idolater. We may hate sectarianism, and yet love the sectarian. Our business is with the thing, to show its tendency and fruit. See it! Strife, confusion, wrangling, envying, evil-speaking, malice, which the Apostle tells us must all be laid aside. I here affirm the conviction, and history confirms it, that all the strife and carnage of earth owe their existence, directly or remotely, to the spirit of sectarian bigotry and fanaticism.

I lay down this proposition: *It is contrary to the Word of God for the lovers of the Lord to be divided into sects and parties.*

I shall not array a long list of passages in proof of this proposition. One clear, unambiguous passage, in proof of my proposition, is sufficient. We will quote the Apostle Paul, Gal. 5: 19, 20—"Now the works of the flesh are manifest, which are, idolatry, witchcraft, hatred, variance, emulation, wrath, seditions, heresies," etc. We call special attention to the word *heresies*, mentioned in this catalogue. Whatever the word means, Paul says it is of the flesh, and "they that do such things shall not inherit the kingdom of God." The original word (*hairesis*) occurs nine times in the New Testament, and is rendered, in our version, five times out of nine, by the term *sect*. The eminent scholar and commentator, Dr. A. Clarke, says the word (*heresies*) means "factions—parties in the Church separating from communion with each other, and setting up altar against altar." Buck gives *sect* as its primary meaning. Webster gives *sect*, *party*, as its scriptural and primitive meaning. Dr. Wylie, an eminent Presbyterian minister, and President of one of our State Universities, gives the same meaning, and sustains it in a pamphlet entitled **SECTARIANISM IS HERESY.**

We have on record a prayer, poured forth from the over-

flowing heart of our Savior : " Neither pray I for these alone, but for them also which shall believe on me through their word, that they *all may be one* ; as thou, Father, art in me, and I in thee, that they also may be one in us ; *that the world may believe that thou hast sent me.*"—John 17 : 20, 21. The apostle enjoins upon us to "speak the same things," and to "keep the unity of the spirit in the bond of peace," to the end that the world may believe that God sent His son unto them. The world, then, can never be converted until all who believe in Christ through the word are one. The only question to determine is—Do we believe in Christ through the word ? If so, a fearful responsibility rests somewhere. It should arouse us to fruitful meditation, and, in view of the disorder, cause the expression to come forth from every one, in a spirit of earnest, honest inquiry, " Lord is it I ?" With the Bible before us, and the terrible consequences of sectarianism seen, are we ready for the question—What good will result from a new organization ? If that organization present a good plea for the union of the people of God, and thus quiet the strife, division and discord of the lovers of our Lord, untold good will follow the consummation of its object. *To accomplish this is one of the prime objects of our organization ;* and I affirm, with the honest conviction of the truth of what I say, that we present the only platform upon which all can unite. I entertain no hope of arresting the attention of the blind fanatic, or arousing a serious thought in the mind of the prejudiced bigot. But to the honest inquirer after truth ; one who sincerely loves our Lord Jesus Christ, and desires to serve Him, I earnestly beg your attention while I present a few thoughts for your consideration.

When we say that the object of our organization is to restore the lovers of our Lord to the unity of the faith, and thus heal the divisions that have existed, and still exist, we urge a plea that is not urged by any other religious denomination extant. No other denomination on earth says that such is an object of its organization. If, therefore, we take such a position as this, we certainly deserve to be heard. It may be

said, the union of the people of God will not be accomplished. Grant it. What will not be done is no reason why a plea should not be urged that it should be done. It may also be said, that, although such a union is desirable, we possess not the necessary elements for its accomplishment. This may all be true; but whatever may be said in either case, no one will say but the object is laudable, and ascribes "glory to God in the highest Heaven, on earth peace and good will to men." To present you some material for reflection, we candidly and respectfully present three questions, the answers to which necessarily involve matters of serious moment, well deserving the attention and consideration of all:

1. By what name is that Divine Institution called which distinguishes it from Judaism, Paganism, etc., and what are its characteristics?

2. What name does the Bible authorize for the followers of Christ, individually?

3. What name does the Bible authorize for the body, collectively?

Our first question calls for the name of that Divine Institution by which it is distinguished from Judaism, etc. We answer, *Christianity*. But what is Christianity? "The system of doctrines and precepts taught by Christ, and recorded by Evangelists and Apostles." This is the current acceptation of the term, as given by Webster and we receive it as correct. Here, then, is a proposition, the truth of which is admitted. If this alone be Christianity, the converse must also be true—that the system of doctrines and precepts taught by men is *not* Christianity. This brings us into close quarters with the various systems of the day. We must be candid and honest here; the cause of truth demands it. Let us illustrate. Is the system of doctrines and precepts taught by Roman Catholicism Christianity? We have just seen that Christianity is the system of doctrines and precepts taught by Christ, and recorded by Evangelists and Apostles. Now, if Roman Catholicism be that system, then is it Christianity, and *nothing else is* Christianity; for things equal to the same thing are equal to each

other. If the above proposition be true, I unhesitatingly affirm that we should all be Roman Catholics. But hundreds and thousands disprove and disbelieve that proposition, and consequently the world will never unite on the system of Catholicity. Is the system of doctrines and precepts taught by Episcopacy Christianity? If so, then nothing but Episcopacy is Christianity. We ask the same question in regard to Presbyterianism, Methodism, Baptistism, and each of the systems of the day. If Episcopacy be Christianity, then Presbyterianism is not. If Presbyterianism be Christianity, Methodism is not. The same may be said of the others. Their systems of doctrine and precepts differ, and all cannot be Christianity, for things *not* equal to the same thing are not equal to each other. The proposition that Episcopacy is Christianity is disproved and disbelieved by the Presbyterian, Methodist and others. Therefore, the system of Episcopacy is not the system upon which all can unite. Precisely the same argument may be applied to each one of the others.

These systems of which we have spoken are set forth in *different books*, each of which is devoted to an exposition of its own particular system. A person might, as soon expect to learn Astronomy from a treatise on Mental Science as to expect a knowledge of Presbyterianism from a study of the Methodist Discipline; and a person will make slow progress in acquiring knowledge of Methodism from a perusal of the Presbyterian Confession of Faith. The former sets forth the system of doctrines and precepts taught by Methodism; the latter the system of doctrines and precepts taught by Presbyterianism. But we are met with an argument here, that these churches differ from each other only in minor points; that upon the grand essentials of *faith* there is a *unity*. But the reflecting person will see from this admission not a palliation, but an aggravation of the case. It is asserted that all agree upon things *essential* to Christianity. Admitting this to be true, there is a disagreement upon some things, and the conclusion is irresistible, that this disagreement is upon things *not essential* to Christianity! According to this admission, every "branch"

owes its existence to, and is based upon, things not at all essential to the salvation of the world. To illustrate: One of the distinguishing features of Presbyterianism is, "Once in grace, always in grace." The opposite of this is one of the distinguishing features of Methodism, namely, "a person can fall from grace." And yet, both Presbyterianism and Methodism, will admit that a person may believe or disbelieve either proposition, and be finally saved. While, then, these *non-essentials* of Presbyterianism, Methodism, etc., have nothing of Christianity in them, they are still *essential* to the very existence of these churches! How humiliating and deplorable is this fact! The lovers of our Lord Jesus Christ are divided, distracted, not upon different views of Christianity, but upon those things which have no connection, necessarily, with it!

What should be thought of a church, the very life of which is drawn from *opinions* having no connection with the "system of doctrines and precepts taught by Christ, and recorded by evangelists and apostles?" Discarding all these opinions embodied in human creeds, which only divide the people of God, we plead for a union upon Christianity alone—upon the teachings of Christ and his apostles—as the only foundation of faith and practice. We invite all to the Bible alone, with the conviction of the truth of the assertion that it "thoroughly furnishes us unto every good word and work." Prejudice and bigotry must yield to the fact that the Bible alone furnishes the system of doctrines and precepts taught by Christ—the *order of things*, both for the conversion of the sinner and the edifying of the converted. There must be a divinely prescribed way—a well-defined order—for the accomplishment of these ends. He who controverts this, stultifies himself. No proposition, theory, precept, or doctrine, is *false* unless its antithesis be *true*. *Falsehood* could not exist were there no *truth*. So, there can be no *false* religion if there be no *true* religion—no wrong way if there be no right way—no disorder if there be no order. If inspiration has not prescribed the way, defined the order, or given us a plan by which we are brought from sin and "built up in our most holy faith," then no one

can say there is any religious error in the world. Every dogma is right, because nothing is wrong—every system is true, because none can be false—different opinions are right, because there is no rule of faith! We shall believe this when we believe that God is a God of confusion and not of order.

What, then, is the divinely prescribed way, the order, by which we are brought from the kingdom of darkness into the kingdom of God's dear son? What is that system of doctrines and precepts taught by Christ and recorded by evangelists and apostles?

Let it be remembered that we are in search of the way, the order of things taught by Christ, for the salvation of sinners. It is important that we know the time when, and the place where, this way was prescribed and the order established. There must have been a time and place when and where it began. We have some intimation given prophetically of the *place* by Isaiah, about eight hundred years before Christ came to earth. In the second chapter, second and third verses of this prophecy, we learn that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, *and the word of the Lord from Jerusalem.*" Then it was a matter of prophecy that the word of the Lord should go forth from Jerusalem. Christ said, (Luke 24: 47,) "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" The *time* may be learned from the second chapter of the prophecy of Daniel, in which it is said that in the days of the Cæsars "shall the God of Heaven set up a kingdom which shall never be destroyed." Prophecy had long been pointing to the Christ—the Savior of man—who should come to earth and, by a voluntary sacrifice of his life, atone for the sins of the world. The fulness of the time comes in the

days of the Cæsars. But Christ is rejected as an imposter, for in him was perceived "no form nor comeliness." He was marked as a victim of malice, and nailed to the cross. He fulfilled the predictions of prophecy leaf after leaf, until he came to the last. When that leaf was turned he cried, "*Father, it is finished,*" and meekly bowed his head in death. Evidences of his divinity now rise in awful grandeur. The sun refuses to shine, and darkness clothes the universe of God! Rocks burst with the noise of the thunderbolt, and the Temple swayed as upon a hinge! Hell was in extasies, and the murdering mob exulted! The faithful few mourned, but death triumphed and held its victim fast. Gently was he laid in the tomb, and with him the ardent hopes of his disciples. But the time-piece of the Creator tells of the dawn of the appointed morn. God gives the earth a shake, as if to arouse the slumbering body of the dead. As angels announced his birth into the world, so these winged messengers from Heaven announced his birth from the grave—"Go quickly, and tell his disciples he is risen from the dead." This intelligence dissipated the clouds of darkness; hope revived, and gladness filled their hearts, as from his lips came the words, "Peace be unto you. For forty days he was with them instructing them in the things pertaining to his coming kingdom. This being done, he led them out to Bethany and gave to them the Great Commission. "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved"—"but tarry ye in Jerusalem until ye be endued with power from on high"—for thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Lifting up his hands he blessed them, and in the act was parted from them, and, with an escort of angels, ascended to the throne whence he came. Lost in thought, his disciple seemed riveted to the spot with tearful eyes fixed in the direction of their departed Lord. They were aroused by the words of one whose countenance was like lightning and whose raiment was

white as snow: "Why stand ye here gazing? This same Jesus whom ye have seen ascend will in like manner descend!" Comforted by these words, they "returned to Jerusalem" as their Lord commanded them.

We are now at Jerusalem—the time has come—the *last days* of the Jewish Dispensation—and the evangelist (Acts 2) states the case: "When the day of Pentecost was fully come, they were all with one accord at one place; and suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven 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 as the Spirit gave them utterance." The people were amazed, and some asked the meaning of this. Some said the apostles were drunk. But Peter, to whom Christ gave the keys of the kingdom, stood up and claimed the attention of the vast audience. He spoke of one of their own prophets, and showed that the demonstration just witnessed was but a fulfillment of his prophecy. He charged upon them the murder of God's Messiah; alluded feelingly to the patriarch David, and demonstrated the relation between him and Christ. With terrible emphasis he forced upon their minds the conviction that God had made that same Jesus, whom with wicked hands they had crucified and slain, both Lord and Christ. With pierced and agonizing hearts they cry out, "Men and brethren, what shall we do?" Seeing they *believed*, Peter promptly responded, "Repent (reform your lives) 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 descendants, and to all that are afar off, (Gentiles,) even as many as the Lord our God shall call."

What, then, is the order here set forth? First, the *Divinity of the Lord Jesus Christ*—that he is the Christ, the Redeemer, Savior, Prophet, Priest and King. This grand truth must be believed with all the heart. This is the first *and only*

item in our faith. God never asked any one to believe in Transubstantiation, Election, Reprobation, Eternal decrees, Hereditary Total Depravity, Limited Atonement, Catholicism, Episcopacy, or any of the dogmas of speculative "theology." The miracles of Christ and the labors of the apostles were directed to the one point: To convince the world that *Jesus is the Christ*, the son of God, and believing that they might have life through his name—John 20: 31. *The proposition that Jesus is the Christ, the Son of God, is all God asks any one to believe in order to salvation.* Do you say this is too simple and does not embrace enough? Its simplicity is its best recommendation. The humblest mind can grasp it. But while this is so, it embraces the entire area of man's redemption. It brings within its scope a recognition of the Creator of Heaven and earth. It includes the prophets, for they spoke of him. Indeed, every truth of the Bible owes its vitality to this leading truth—Jesus is the Son of God. Believing this with all the heart, God requires us to *confess it with our mouths*—Rom. 10: 10. God demands further, Repentance or Reformation, and Baptism. The work is then consummated so far as remission of past sins is concerned.

Practical exhibitions of Christianity are numerous in the New Testament. We will refer to the conversion of the officer of Ethiopia, Acts 8. This officer had been to Jerusalem to worship, but he knew nothing of Jesus only as a malefactor, a condemned and executed criminal. He was returning home, and reading the 53d chapter of Isaiah. As the sequel shows, he was an honest man, and if he but knew the way would walk in it. The Spirit of God commences the work, as it must begin the work in every case of conversion. But let us not overlook the fact that the Spirit in this case of conversion selects Philip as the medium through whom it operates upon the eunuch. Philip was told to go and join himself to the chariot. He did so, and asked the eunuch if he understood what he was reading. "How can I, except some man should guide me?" was the response. Philip was then invited to a seat in the chariot, "and began at the same

scripture and preached to him *Jesus*." "And as they went on their way they came *unto* a certain water, and the eunuch said, see, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, *I believe that Jesus Christ is the Son of God*. And he commanded the chariot to stand still, and they *went down both into the water* and he baptized him." Now, here is a record, by an evangelist, of the system of doctrine and precept authorized by Christ. It must, therefore, be Christianity. In the first place, the word concerning Jesus must be spoken, and when heard the effect is faith. These words are the words of the Spirit, for the apostles "spake as the Spirit gave them utterance;" these words produce faith, for "faith comes by hearing the word of God"—Roman. 10 : 17.

In the conversions above referred to, we have the Holy Spirit occupying the foreground. We teach that the holy Spirit is the agent employed in man's redemption—that no one can be converted unless his conversion be begun, carried on and consummated by His influence. While our redemption originated with our Heavenly Father, and while the sacrifice of Jesus Christ is the procuring cause of our redemption, it was the work of the Holy Spirit to convince us of the philanthropy of the Father, and the efficacy of the sacrifice of the Son. But we deny that the "naked Spirit operates upon the naked soul of man." We deny that he comes in "direct and immediate contact with the sinner without the intervention of one moral idea or impression." We teach that the Spirit, in the execution of His mission, employs as His instrument the "Word of Truth." The Spirit by means of the Word convinces the world of sin, of righteousness, and of judgment. By means of the Word the image of the sinner is reflected, and he "sees himself as he is." The Word presents to his mind God, in all his attributes and perfections. It unfolds to his conception "what manner of love the Father hath bestowed upon us." It pours a flood of light into his dark, benighted mind, and dissipates the doubt and gloom of the future. Impressions

are made upon his mind which permeate the soul and bid him long for immortality and eternal life. He sees in Jesus Christ "the way, the truth, and the life." In that word he is furnished with evidence of the fact, that the Lamb of God, only, can take away the sin of the world. Receiving the testimony which God hath given of His Son, by faith he reaches forth and grasps Christ as his only hope. His faith has for its foundation the testimony of prophets and apostles—the Spirit of God. This faith is not produced by a dream, a strange sight, or the "whisperings of a still, small voice." It is not inflated from the lungs of some noisey preacher or made to burn by the friction produce by the rubbing or claspings of hands. His faith is well-founded, for it is founded upon the testimony of the Holy Spirit. Yea, he knows that the earth may pass away, the heavens be rolled up as a scroll and the elements melt with fervent heat, but *the word of the Lord shall endure forever!* Impelled by this faith, he reforms his life—ceases to do evil and learns to do well—and consummates his conversion by the "obedience of faith"—"buried with Christ by baptism into death."

How simple! How rational! No metaphysical difficulty here—no senseless jargon about the speculations of the day. And yet, where is the person who will say that the cases above referred to are not full and complete developments of Christianity, so far as the conversion of the sinner goes? Where is the person who dares to say anything else is Christianity? I call this audience to bear witness to what I say—yea, I call heaven and earth to witness—*we are the only organized body of people beneath the sun that so believe, so preach, and so practice.* Rejecting all human creeds, with their corruptions and traditions, we urge a union upon the "system of doctrines and precepts taught by Christ and recorded by evangelists and apostles." This union would bring all to a recognition of the Bible, as a "sufficient rule of our faith and practice." Here is safe ground, and if we were to admit that the propriety of creeds was doubtful, surely it would not be wrong to discard them as the offspring of non-essentials, and unite,

our prayers and labors for the dissemination of the Gospel of Christ.

2. What name does the Bible authorize for the followers of Christ, individually ?

Let us not forget that we are in search of a platform upon which all the lovers of the Lord can unite. We feel the necessity of illustration again. Suppose the name *Roman Catholic* be presented to the religious world as the name upon which all can unite, and by which all must be called. How many hundreds and thousands would object, and positively refuse to wear that name ? You can carry the illustration further, and, suggest every name, but one, and there will be a barrier to a union upon it. *The Bible names Bible things*, and the record is, "The disciples were called *Christians*—Acts. 11 : 26. The Bible knows nothing about these names we hear so frequently. The fact is, *a person may disbelieve every distinguished theory and doctrine of the Roman Catholic, Lutheran, Episcopalian, Presbyterian, Methodist, etc., and be finally saved !* Why ? Because the distinguishing features of each one of these are non-essentials. They agree in essentials, but disagree in non-essentials ; but these non-essentials make the Lutheran, Episcopalian, Presbyterian, Methodist, etc. Now, I may admit that there are Christians in each one of these organizations ; but while they are Christians, *they are something else*. We call ourselves, individually, Christians—disciples of Christ—and *nothing else*. What sacrifice does a follower of the Lord make in discarding a human name, and taking only the name of Christ ?

3. What name does the Bible authorize for the organization, or institution, of these individuals in a body ?

We repeat that the Bible names its own things. The communion of the body and blood of Christ is called the Lord's Supper, not a wedding or other feast. The first day of the week is called the Lord's day. The organization of the Lord's people is called the church of God—the Church of Christ. We call our Church by that name *and nothing else*. The Church of Christ recognizes no Synods, Presbyteries, Con-

ferences, Associations, Popes or Priests, "lording it" over God's heritage. Each congregation is an independent body, with the scriptural offices of Bishops to feed the flock; Deacons to attend to the temporal wants of the congregation, and Evangelists to proclaim the Gospel.

But, to some, our views of Christian Baptism may be a barrier to union. This subject embraces its *action, design* and SUBJECT; but our limited time forbids anything like an extended argument. We firmly believe, however, if all would come to the Bible as the "only rule of faith and practice," there would be no disagreement here. We regard Christian Baptism as an institution pertaining exclusively to the Kingdom of Christ. To the New Testament, then, only, can we go for light upon this subject. We teach that Christian Baptism is the immersion in water of a penitent believer into the name of the Father, Son, and Holy Spirit; and that this only is Christian Baptism. If the command "Be baptized" be specific, nothing but a specific act can be obedience to the command. If baptism is *something to be done*, but one act can be baptism, for Paul says (Eph. 4; 5) there is "one Lord, one faith, one baptism." From this, he who admits that the *one baptism* is an *action*, must admit that this one action (whatever it is) is baptism. It only remains to specify this action and the case is made out. "How shall we that are dead to sin live any longer therein? 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*"—Rom. 6: 2, 4. The same idea is carried out most impressively in the next verse: "Eor, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Baptism is here represented by a *burial, a planting*; and, in connection with our crucifixion to the world, death to sin, burial in baptism, and resurrection from the liquid grave, is in striking analogy to the crucifixion, death, burial and resurrection of Christ. Our "old man" is said to be "crucified with him;" we are said to be "dead to sin," and *for this reason*, says the Apostle, "we are *buried with him by*

baptism into (Christ's) death." I care not for the assertion that the baptism here spoken of is *spiritual* baptism. We have seen that baptism is a burial, and if spiritual baptism be a burial, then *water* baptism must be a burial also, for we are told that the one represents, or is a type of, the other. But if the Apostle really alluded to *spiritual* baptism, whence do these persons get *water* baptism? The same Apostle says there is but *one* baptism. If there be spiritual baptism now, there can be no water baptism; and if there be water baptism now, there can be no spiritual baptism; for there is but one Lord, one faith, *one baptism*. That such a thing as spiritual baptism is spoken of in the New Testament we are well aware; but that it was ever employed for the conversion of its subject we emphatically deny. The first case of spiritual baptism took place on the day of Pentecost; the subjects were the chosen Apostles of the Lord Jesus Christ. It was not intended to convert them, but to enable them to speak with tongues, in order to convince the unbelieving Jews. The second case is that of Cornelius. It was not intended to convert him, but to demonstrate to the Jews that God would receive the Gentiles upon the same terms that he had received them.

Here, then, is the baptism of the Holy Spirit as a *cause* to produce a certain *effect*—that effect was, "they spake with tongues as the Spirit gave them utterance." The same cause will produce the same effect. If the effect of spiritual baptism was the speaking of tongues, the same effect must now follow the same cause. But we never witness the effect now, and therefore conclude that the cause does not exist. There is, therefore, no such thing as spiritual baptism now; and water baptism must be the *one* baptism spoken of by Paul. In confirmation of this, we suggest the thought that Christ was the only administrator of spiritual baptism. Says John the Baptist, "He (Christ) shall baptize you (the Apostles) with the Holy Spirit." But the *Apostles* were commanded to "Go, teach all nations, baptizing them." This must have been water baptism, for they were incapable of administering spiritual baptism. Evidence is conclusive that they did administer

water baptism ; therefore water baptism is the "one baptism" spoken of.

Again, the baptism of the Holy Spirit was a *promise*. "Wait for the promise of my Father," said Christ to his Apostles. But Christ told the people to be baptized. That this is not spiritual baptism is evidenced from the fact that *we cannot obey a promise* ; but we must obey the command to be baptized ; therefore spiritual baptism is not the baptism, in the obedience of which, in connection with faith in Christ, we "shall be saved."

In this action, we occupy safe ground. While thousands of persons, as pious, devoted and learned as any the world has ever produced, deny sprinkling and pouring water on a person to be baptism, no one who has a reverence for inspiration, or the slightest claim to scholarship, will deny that immersion, with its antecedents and accompaniments, is Christian Baptism.

2. *The design of Baptism.* The fact that Christ commanded us to be baptized carries with it the idea of design. The question is not whether there be a design in baptism, but *what* is the design ? In determining this question, our standard is the Bible. The Apostle Peter was asked by certain persons what they should do ? Peter responded, "Repent and be baptized, every one of you, in the name of Jesus Christ." We stop here to ask the Apostle, for what are they to repent and be baptized ? He answers, "*For the remission of sins*"—Acts, 2 ; 38. In the commission given to his Apostles, Christ says, "Go ye into all the world and preach the Gospel to every creature ; he that believeth and is baptized shall be saved"—Mark, 16 : 16. Christ hath joined faith and baptism in order to salvation. "What God hath joined together, let no man put asunder." We do not teach, as charged by many, that baptism is a *purifying* ordinance. The hearts of all must be "purified by faith." Baptism has nothing to do with the heart or affections. The sinner must lay hold of Christ by faith, and his affections be changed from sin to holiness, before he is a proper subject for Christian Baptism.

Having this confidence in Christ and his promises, and having reformed his life, we say, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." We do not represent it as a means, but as a *condition* of pardon. The virtue is not in the water, but in obedience to the command of our Lord Jesus Christ.

3. *The subject of Baptism.* The conditions of salvation from sin are Faith, Repentance and Baptism. The Apostle defines sin to be transgressing of law. Every person guilty of sin needs pardon; the adult only is guilty of sin; therefore the adult only is a subject of the conditions of pardon. The idea that "infants are guilty of *original sin*, and cannot be saved ordinarily, (?) except this sin be washed away in baptism," as Mr. John Wesley says, is an impeachment of the veracity of our Lord when he said, "of such is the kingdom of heaven." Not one of Adam's posterity will be held accountable for the *original sin*. Our own personal sins are all that the recording angel has, or will, pen against us. The infant is pure and innocent as an angel around the throne of God. But says one, is not the infant punished by pains, sickness and death on account of original sin? We answer, no! Let us learn to discriminate between *suffering and punishment*. The guilty only can be punished; the innocent often suffers. That pale, emaciated woman, as she bends lovingly over her starving children as they repose upon their couch of straw, has done nothing to bring upon her and her children such distress and anguish. Are they punished? We ask, for what? Have they transgressed any law? If not, why are they punished? But what untold suffering is endured beneath that humble roof. Why? In a neighboring den, where brutality in a tyrannical recklessness reigns; where the pure air of heaven is tainted with the fumes of hell, and blasphemy echoes from wall to wall, is seen the husband of that woman and the father of those children. His features were once lighted up with joy and gladness, but a morbid thirst has dethroned his reason, and he is now a demon incarnate, against whom the storms of sin mercilessly beat, and he is swept away by the raging torrent of

vice. The connection, the close relationship, existing between that man and that woman and her children account for their suffering. In consequence of the sin of the guilty father the innocent children suffer. So, in consequence of the sin of our first parents are we made to suffer. Even the infant is not exempt. Pain racks its little body; the fevers scorch its delicate frame; at last the little lamp of life goes out. Adam has imparted to it corruption and mortality. His guilt has made it a subject of death. But in this is seen the wisdom and benevolence of our Heavenly Father. This corruption and mortality with which it is clothed must be laid aside, and a new suit of immortality and incorruption put on. This change cannot be effected in life, and God has appointed *death* to conduct the little one to the chamber of the grave, from which having laid aside the old garments, it comes forth mantled with glory, honor, incorruption, immortality and eternal life. The resurrection of our Lord Jesus Christ has brought it forth from the grave, and now, enthroned in glory, it lives to die no more. This is all that is necessary for the infant—a resurrection from the dead, brought about by him who was the first fruits of them that sleep.

We teach, then, that he only who has actually transgressed the law and trusted in Christ for pardon, is a proper subject for Christian Baptism. The Savior says, "He that believeth (the Gospel) and is baptized shall be saved," making faith a condition precedent to baptism.

Thus have I briefly set before you the characteristic features of the Christian Church. We have every confidence in the truth that it must and will prevail. That great success has attended the Church in the past is a matter of History. Within half a century, *seven hundred thousand* have rallied around the banner bearing the inscription of our "common faith." In every State of the Union, the inhabited Isles of the Ocean, the Territories of the West, the Canadas, and the distant shores of the Atlantic, are to be found members of our "household of faith." It embraces, not only the thousands from the world, but thousands from the organizations

around; among them, hundreds who were ministers of piety and learning, and who now preach the faith they once tried in their public ministrations to destroy. Our papers and periodicals are multiplying, while our Universities, Colleges and Seminaries compare favorably in numbers and worth with any religious body on the earth. Commotion and strife have not disturbed the tranquility of our Zion. Even civil war has not dismantled the masts of our noble ship, or disturbed very seriously the happiness of her crew. Occasionally, one will commit suicide by leaping over board into the angry elements around; occasionally, one will think the ship is springing a leak, and for fancied security go over to some weather-beaten hull in the distance; but all this makes not a ripple on the surface. Jesus is at the helm, and the storm may do its worst. Scores are taking the places of the deserters, and the gallant ship goes on, laden with precious souls, and bound for the "harbor of eternal rest,"

LIFE AND DEATH.—NO. 4.

When errorists wish to sustain their false systems, they attach wrong ideas to words and phrases, adopt false laws of interpretation and will invent new theories of mental and moral philosophy to sustain their cause; and then, as the annihilationists, form such conceptions of the moral government of God as will accord with their theory, and pour into it all the passages of Scripture that seem to bear any relevancy to the subject, and dispose with a relentless criticism those which would militate against their scheme. Words are but the signs of ideas, and they are by no means stereotyped and changeless. They must be understood by the connection in which they are found and the circumstances which required their use. They, for the most part, have the meaning which the writer attaches to them, and are not to be interpreted arbitrarily and by wholesale.

The annihilationists have adopted the fallacy that the word

death means the utter destruction of life, the blotting out of existence; this they deem to be the settled, fixed and inherent meaning of the word. The Bible is forced into this assumption and compelled to yield up this meaning whenever this word and similar ones are employed, with reference to the punishment of the wicked.

Thus they commence with the word *death*, and run it through all its changes in the animal, vegetable and mineral kingdoms; and then proceed with all those terms as expressive of loss and destruction which stand in any wise connected with it. By means, philologically they present a formidable array of words and scripture passages which startle the neophytes and the unlearned. For most persons are more stunned—if not convinced—by sound than sense, and the fewest persons have either the time or the wish to give the subject a candid and patient examination.

Let us look at the word *death* as it occurs in the first place in the Bible, and see if the word *life* is synonymous with existence, and *death* with its utter extinction. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of *life*; and man became a *living* soul." Gen. ii: 7. We are aware of the fact that the inspired writers make a just distinction between soul and spirit, 1 Thess. 5: 23, Heb. 4: 12, a distinction which must always be taken into account in all our theories concerning man and the acts predicated of him. If not fully recognized, it will lead to fatal errors in the discussion of the subject before us. It is said of beasts and of men, "that they have all one breath," Eccl. 3: 19; but is not said that they all received it in the same way. The current language of the Scriptures is, that "God breathed into his nostrils the breath of *life*." Gen. 2: 7; Job 27. 3, 33: 4. The result of this breath from God was that man became a *living soul*—a being endowed with life from the breath of God. We do not refer to this to prove the immortality of the soul, for the word used to indicate soul is, Heb. *nephish*, Gr. *psyche*, and is employed as the principle of animal life; and is often used with reference to the entire man

in his present relations to the earth. But we refer to the fact, that up to the time in which God breathed into his nostrils, man was simply an organized piece of matter, a finely chiseled out statue, with all the organs perfect within and without, and waiting for the breath of life to give him vitality and constitute him a "living soul." Nothing of this is predicated of any of the inferior animals. It may throw some light upon the subject to consider that when the apostles were about to be sent out to form a new body, of which the second Adam was to be the living head, "He *breathed* on them, and said unto them, 'Receive ye the Holy Spirit.'" John 20 : 22. It is not said in the Greek that he breathed *upon* them, but that he *breathed emphusase*—more properly he breathed into them, as in the case referred to in Gen. 2 : 7. The analogy is certainly very striking, and when we add to this the fact, that in Gen. 1 : 26—27 there seems to have been a creation of something in God's image and likeness," which we doubt not was the *pneuma* or spirit of man designed to inhabit that tabernacle which he afterwards formed of the dust, the analogy becomes still more striking. "The image or likeness" was *created*—the house it was to dwell in was simply *formed*. The two words are quite different in the original. One represents an act of creation; the other of construction from materials already existing, viz: the dust. God breathed into the nostrils of the *dust-made man*, we doubt not but, that as Christ breathed into the apostles the Holy Spirit, a being already existing, so God breathed into the nostrils the creature in his image he had created, and the soul or animal life, which constituted him ever after a being of a threefold nature—spirit, soul and body. 1 Thess. 5 : 23. This is the order in which Paul has also designated it : first, spirit—*pneuma* ; then soul—*psuche* ; and then body—*soma* ; and it harmonizes with the acts of *creation* and *forming* found in Genesis as given by Moses. The formation of our animal nature is found in Gen. 2 : 7, and that of our intellectual in Gen. 1 : 24. In the former we are allied to the beasts that *perish* ; in the latter to God—in whose image we were created—the incorruptible and the immortal one. To comprehend the

account which the inspired writers have given us of man, we must consider the soul, or life, as being not only connected with the body as in the beasts, but with the spirit inasmuch as it is the seat of the affections—the connecting link between the body and the spirit, as it receives the impressions made by the one to the other, as in pain, suffering, pleasure and enjoyment, from the body to the spirit; and by means of the memory and imagination, invention and conception, directing the work and labor of the hands and feet and other organs of the body. No where is it said that God is the father of the bodies of men; but he is “the father of spirits.” Heb. 12: 9. Nor does he say that the spirit without the body is dead, but he says “that the body without the spirit is dead.” James 2: 26. Here it is *pneumatos*. What gives peculiar force to this statement is, that the writer accepts it as a well known fact that the body, though a real body, is incapable of action or enjoyment without the spirit, just as faith is only a dead carcass without it is animated by works. The spirit not only exists in the body, but also *without* the body. If he had said the spirit out of the body was dead, it would have answered the purpose of annihilationists; but as he said the body without the spirit—*pneuma*—is dead, it leaves the spirit still in existence after the dissolution of the body, as its presence is that which gave it life.

CONSOLATION IN AFFLICTION.

On the death of our children who die as Christians.

“The wicked is driven away in his wickedness: but the righteous hath hope in his death.”—Prov. xiv. 32,

Why is there hope in the death of the righteous, since death is the cessation of earthly being? Because there is an existence of the soul after death. “Who knoweth the spirit of man that goeth upward, and the spirit of a beast that goeth downward to the earth?” “Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it.” There is not only the existence of the soul, in a

separate state from the body, but there is to be a resurrection of man, when the Lord Jesus Christ comes to earth for judgment, in which the righteous will have glorious, spiritual bodies given them, impervious to all pain, disease and death! Oh, what consolation is there in this!—that, if we have become genuine disciples of the Lord Jesus Christ, and lived and died as such, we shall there meet with our children, our relations and friends on earth, never more to be separated from them, but to enjoy an eternity of happiness and glory together!—to feast upon the ambrosial fruits of the tree of life, in the Paradise of God, drink of the water of life that issues from beneath the throne of God and of the Lamb, and rejoice and sing the song of Moses and the Lamb forever and forever! Compared with this, what are all the evanescent, short-lived joys of earth?

“Ye glittering toys of earth adieu!

Ye specious baits of of sense!

A nobler prize attracts my view,

The pearl of price immense!”

I sometimes think of the lines of Lord Byron, when on this subject:

“If that high world which lies beyond

Our own, surviving love endears;

If there the heart, the same, as fond,

The eye the same, except in tears;

’Twere sweet this very hour to die

“Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them.”—REV. xiv. 13.

What consolation for us here, when our children, friends, or relations, have obeyed the Gospel of Christ, put on Christ, lived as Christians, as good faithful disciples of the Lord Jesus Christ, and died in Him! Let us too hear what Paul says on this subject:

“But I would not have you ignorant, brethren, concerning them which are asleep [dead,] that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep [have died] in Jesus will God bring with him.”

And now how consoling what follows:

“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: 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: Wherefore comfort one another with these words.”

What consolation!—that, after the long separation, and sleep in the grave, for ages, we shall meet with them, clothed in the habiliments of glory, in immortal youth and vigor, there to enjoy an eternity of happiness, joy and glory together! If we have obeyed the gospel of the Lord Jesus Christ, by *believing* on Him, *repenting* of our sins and reforming from them, and being baptized into Him; and have then lived as good, faithful disciples of Him until death; and that if our children, our dearly beloved children, (for who does not love, and dearly love too, his child?) have obeyed the gospel, and lived as such, that we shall there meet with them to enjoy with them the happiness and the glories of Heaven forever and forever, world without end!—where pain, and sickness, and sorrow, and death can never come! How consoling, how cheering, how animating, how buoying, the thought; that there we shall meet our wives and children, not pale and emaciated, as when they sunk into the cold and icy arms of death, and we consigned their cold, lifeless forms to the earth; but clothed with glorious, immortal, spiritual bodies. That we shall there too meet with our *infant children*, (and I have lost four infants out of six children,) bright and glorious cherubs in Heaven, far happier than ever they were in this world, never more to be separated from them. Yes, bro. Wright, you will there meet with your dear Decima, and you, sist. Winters, will there meet with your dear Mollie. Oh, what a glorious reflection, that if we live as Christians, as true, faithful disciples of our Lord, we shall there meet with them! And that, though we may never meet together here again on earth, we shall there all meet together, never more to be separated; but to

live and enjoy the society of God and the Lamb, and each other, forever and forever!" Amen. J. R. H

PADUCAH, KY. Wednesday night, Sept. 9th 1863.

INFIDELITY OF SECTARIANISM.

We are accustomed sometimes to speak of the *rejection* by sectarians, of some of the plain truths and principles of the gospel, as for instance, baptism in order to the remission of sins, the obtaining of faith through the testimony of the Bible the operation of the Holy Spirit through the word of God, etc as the infidelity of sectarianism. But there is an infidelity caused by sectarianism, that is really no infidelity at all. Rev. C. C. COTTON, author of that admirable work, "Lacon," so full of gems of wisdom, says of a certain class of reputed infidels :

"No men deserve the title of infidels, so little as those to whom it has been usually applied; let any one of those who renounce Christianity, write fairly down in a book, all the absurdities that they believe instead of it, and they will find that it requires more faith to reject Christianity than to embrace it."

This has been true in many instances, some of which have come to our own knowledge. We recollect reading, a good many years since, in the Millennial Harbinger we think, of a very intelligent and prominent man in some part of the State of Ohio, who had the character of being an infidel, but as soon as he had an opportunity of hearing the gospel in its primitive purity, he obeyed it, to the great astonishment of the community in which he lived. It turned out, that he was a firm believer in the truth and inspiration of the Bible; but an infidel in reference to the errors of sectarianism. It used to be the case, that, let any one denounce these popular errors, and he would get the name of an infidel, though he might believe ever so strongly in the truth and divinity of the Bible.

But there is an infidelity caused by sectarianism, that is real,

in its character, renounces the Bible as not of God, and denounces it as an imposition upon the credulity of mankind, as the invention of priestcraft superstition. The subjects of this infidelity, seeing the inconsistency of the errors of sectarianism with the plain teaching of the Bible and with each other, and witnessing the persistent attempts to impose the grossest and basest errors upon mankind as the religion of the Bible, renounce the whole Bible itself as a delusion, an imposition, and not of God! Such is the real character of the infidelity of sectarianism.

But perhaps more infidelity grows out of the disunion among the professors of the Christian religion, than from any and all the other causes put together. The world, seeing there is but one Bible, and witnessing the divisions of these professors in reference to that Divine volume, as well as the varied and contradictory tenets held by them, come to the conclusion that the Bible is not from God, but a mass of fiction, absurdity and fanticism. Hence the prayer of our Savior, not only that the apostles might be one, or agree, in their testimony, but that all who believe on Him through their word, might be *one*, that the world might *believe* that the Father had sent Him. And such is the complete and entire unanimity required among the disciples of Christ, that Paul, in one of his epistles, prays that those to whom he wrote, might be perfectly joined together "in one mind and one heart.

J. R. H.

DANGER OF DELAYING CONVERSION.—No. 3.

Delay, it is often said, is dangerous. All men know this to be true in temporal concerns. How many lives have been lost how many dwellings have been consumed, how many fortunes have been wrecked, by delaying the use of the proper means of preservation. But, in no case is this truth so awfully illustrated as in that we have now under consideration.

Our attention has been directed to the dangers attendant of the neglect of conversion; 1st, as respects the approach of

death, and 3rdly, as respects the approach of old age. It has been fully demonstrated, that in each of these cases, the chances of salvation will be greatly against us. But, in this place, we would call the attention of the reader to another consideration, not the less to be dreaded than those against which he has been already warned, namely, the danger of *strong delusion, or impenetrable hardness of heart.*

The scriptures, speaking of certain persons, who had neglected the means of conversion, say, "they cannot cease from sin." 2 Pet. 3: 14. That most appalling catastrophe had happen to them, which is threatened in 2 Thess. 2: 11-12, against those "who received not the love of the truth, that they might be saved." "For this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." And to this fearful state many of the Jews had attained, in the days of our Savior. "Therefore, says Jesus, "speak I to them in parables: because they seeing see not; and hearing hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, who says, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; least at any time they should see with their eyes and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Matt. 13: 13-15. Hence, as indicative of the hardened hearts, and terrible destiny of these conversion-neglecters, our Redeemer scorches them with a most alarming malediction—"ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. 24: 33.

Now, as God is no respecter of persons, and as he gave over his own peculiar people to hardness of heart and reprobation of mind; giving them "the spirit of slumber, eyes that they should not see, and ears that they should not hear," and making even their means of grace, "a snare, and a trap, and a stumbling block, and a recompence unto them," Roman 11:

8, 9—need we expect that he will favor us with greater forbearance? If we, as they did, “sear our conscience with a hot iron,” and God gave them over to eat their own ways, and to reap the fruits of their own doing, most absurdly, he will not be less severe in his inflictions upon us.

The natural tendency of sin is to pervert the mind, and to harden the heart. Evidences of this fact, we presume, lie within the experience or observation of every thinking person. The swearer, the drunkard, the liar, feel less and less remorse as they advance in their career of wickedness. Habit, too, in many instances, not only strengthens by every repetition of an act of sin, but often becomes so unconquerably strong, as that its fetters and manacles cannot be broken by moral or spiritual means of conversion which God employs for the salvation of sinners. Who has not seen the drunkard, prostrate, and a perfect wretch, under the habit and love of drinking, bewailing, when sober, his perfect incapability to abstain from the use of ardent spirits, and dying, at last, with the sickening and poisonous stench of intoxication issuing from his consumed lungs? Thus it is, to some extent, and in many instances, to an equal extent, with all sin, with the whole dark and hideous retinue of vicious habits; or, as the scriptures affirm, “when the leopard can change his spots, or the Ethiopian his skin, then may they do well, who are accustomed to do evil!”

The sinful heart, too, in the ratio in which it loves sin, has a tendency to generate delusions. Not more naturally do thick and deleterious fogs arise from the stagnant marsh, than do gross delusions spread themselves through the whole mind, from the heart intensely in love with sin. Just as a master prejudice will obscure a truth, or a whole system of truths, involving them, in respect to the mental eye, in midnight darkness, so the love of sin extinguishes our intellectual vision in the exact ratio of its intensity. The heart, under its influence, becomes more and more deceitful, and the conscience being troubled with occasional twinges of guilt, the individual will be powerfully stimulated to invent pretexts

for his aberration from rectitude. Sometimes, he will become lynx-eyed in respect to the faults of professors, and will make their shortcomings and derelictions of duty a salvo for his conscience and an excuse for disobedience to the gospel. In other cases, he will shelter himself, as far as such rickety and rotten coverings can shelter him under Universalism or Deism: or, perhaps, with the fool, he will ascend to the very climax of absurdity, and "say, in his heart, *there is no God!*" So numerous are these, and similar devices, by which the lovers of sin delude their souls, and cheat themselves out of salvation, and constitute themselves sons of perdition that to ferret them out and give them but a limited exposure, would be to write a volume

It is also worthy of remark, and adds much to the dangers which cluster around the neglect of conversion, that the deluded are always sincere, in reference to the objects of their delusion, or, within the whole sphere, in which they are the subjects of delusion. As a man may relate a willfull falsehood until it shall seem to him as being the truth, so may a person tamper with a flesh-pleasing theory, until it shall stand before him as possessing the aspect and genuineness of reality. Had the individual, through mental imbecility, or adverse circumstances, whilst as a lover of righteousness, sought the truth, been overtaken and conquered by error, he would be a suitable subject for commiseration and hope; but to go forth in pursuance to the promptings of lust, in pursuit of palliatives of sin, in quest of ways and means by which to silence and stultify the monitor within—to tax ones ingenuity in order to the inventing of reason, for continuing in rebellion against God—for trampling upon the authority of the Most High—for despising the morality and piety or obedience enjoined by the Supreme Benefactor and Redeemer of men; such an one deserves nothing less than to be visited with *strong* delusion—to be wedded to the objects of his foolish idolatry—to be incarcerated in the deep, dark, cheerless dungeon of error, beyond redemption! And our surprise is, not that this result should befall the error-hunting, sin-excusing

hater of truth and righteousness—but that it does not befall him suddenly!—that God should exercise long suffering towards an object so undeserving and heaven daring—that he does not at once whet the sword of his Justice, and take hold of vengeance, and say, “Ephraim is joined to his idols, let him alone.”

To point out the precise location of that line, over which, if a sinner pass, he becomes the subject of strong delusion, and is, so far as his destiny is concerned, as if the final sentence had been passed upon him, and he had actually become an inhabitant, as he has constituted himself a son of perdition, is no part our present province: Indeed, we are incapable to perform such a task. Nor is it necessary. There are certain things which God conceals from the eye of man. He permits us not, except with the eye of faith, to look into heaven nor to penetrate the fiery vaults of Hell. The day of our death, and the period of the second coming of the Son of Man, are among “the secret things which belong unto the Lord.” So the precise degree of depravity at which God, and Christ, and the Spirit, and angels will let us alone, is wisely placed beyond the sphere of mortal vision. But this only renders the case the more alarming. It presents an armed enemy in the dark. It is a concealed precipice over which we may dash at any moment. It is a subterranean lake, burning with fire and brimstone, with only a crumbling crust between our feet and a roaring ruin, into which we may plunge when least we expect it. It is a devouring Malstrom, of vast circumference, but of sometimes greater and sometimes less dimension, the exact width or extent of which cannot be ascertained, but which visits with irreparable destruction all who touch its circling waters. Sinner, prepare to meet your God. Turn you! turn you! Now! To-day! This moment, turn you!

Will you sport upon the brink of everlasting woe?

A. RAINES.

IN MEMORIA.

DEAR BRO WRIGHT:—I am here, this calm, placid Lord's day morning—the family all, except myself, being gone—fanned by a gentle, refreshing breeze, this hot, dry, parching weather! What a calm and “holy air” pervades this day of rest—the day of the resurrection of the Savior of the world, when, a victorious Conqueror over Hades and the Grave,

“He lead the monster death in chains !”

and achieved a victory, as far surpassing all the conquests of earth as eternity surpasses the brief span of time ! *Alone* I am indeed ! Once I had a family—a wife and six children in all. Now, where are they ? Four of my children sickened and died when quite young, leaving me with my wife and two children. My wife sickened and died ! She had obeyed the Gospel of our Lord Jesus Christ before I married her ; and lived and died a christian. One of my two children left this world. Clausella sickened and died last year, as you know, after a long illness, in the hope of a glorious immortality beyond the grave—leaving me with but one, my dearly beloved William. Now, alas ! he has gone too, leaving me *all alone*—in my old age—like an old, dead tree, striped of all its branches and foliage ! I frequently think of the lines of Lord Byron, as applicable, with some variation, to my situation :

“ I roam along the world’s tired denizen,
With none to mourn me, none whom I can mourn !”

Were it not for the consolations of our holy religion, I know not what I should do ! Dark indeed, and awful, would be my condition !—had I no prospects of meeting with my beloved family in heaven !—in that bright world, where parting will be no more ; and where pain, sickness, and death will never come ! I often think of the lines of Byron or Moore, I now forget which, but they are so full of truth as well as of poetry, that I cannot help transcribing them here :

“ THE WORLD TO COME.”

“ If all our hopes and all our fears,
Were prisoned in life’s narrow bound ;
If travelers through this vale of tears,
We saw no better world beyond ;
Oh ! what could check the rising sigh ?
What earthly thing could pleasure give ?
Oh ! who would venture then to die ?—
Or who could then endure to live ?

Were life a dark and desert moor,
Where mists and clouds eternal spread
Their gloomy vail behind, before,
And tempests thunder overhead ;
Where not a sunbeam breaks the gloom,

And not a floweret smiles beneath,
 Who could exist in such a tomb?—
 Who dwell in darkness and in death?

And such were life, without the ray
 Of our divine religion given ;
 'Tis this that makes our darkness day ;
 'Tis this that makes our earth a heaven.
 Bright is the Golden sun above,
 And beautiful the flowers that bloom,
 And all is joy and all is love,
 Reflected from the world to come ! ”

And when I think of my little family, now all gone, I think of one of Burns' poems :

“ A family in heaven ! ”

Oh, that when death may come to me, I may be prepared to meet them there !

But my last bereavement—that of my dearly beloved William—has been the greatest, the most afflictive, and heart-rending to me !—for he was the last link that bound me to earth—my bosom companion and confidant ! And almost every where I go, or can turn, I meet with something, some memento, to remind me of him ! And dear and sweet to my soul, as well as painful, is the memory of him ! But he is gone ; and, I trust and hope, that happy and glorious has been the exchange for him !—since with the assurances of the word of God, he has gone to that place of happiness and glory, where the souls of the departed, who have died in Christ, are at rest ! How consoling the language of Revelation : “ blessed are the dead that die in the Lord ; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them ! ”

But in the Language of Ossian : “ Often, like the evening sun, does the memory of former days come over my soul ! ”—often will it come while I remain in this world !

Oh ! that our good, kind, merciful Heavenly, Father may give me resignation and fortitude to bear up under this last, as well as all my other severe and afflictive bereavements !

I often think of the language of Job, in one of his replies to his three friends :

“ Man that is born of woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."

Again, his grand, sublime, solemn language:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost and where is he: As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep."

Here we have a plain intimation of the resurrection, in the words, "they shall not awake, nor be raised out of their sleep"—the sleep of death—"till the heavens be no more." See the words of Peter, in his second epistle, that the heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

How consoling to the righteous, the reflection, that they shall all be raised from the dead, in the glorious likeness of the Savior; and there, on the "sunny banks of deliverance" they shall meet together never more to be separated, but to enjoy the happiness and the glorious of heaven, forever and forever, where pain and sickness and death never can come, and where parting will be no more! Amen!

J. R. H.

WOODLAWN, near PADUCAH, KY. Lord's Day morning,
Augst. 23rd 1863.

TRIP TO GOSHEN.

On Saturday before the 2nd Lord's day in last month (Sept.), I visited the brethren meeting on the Goshen Prairie in Mercer Co., 6 miles south west of Princeton. The District Evangelists, Ballenger and Davis, were expected to be there, but by some means failed to come. But I met with bros. Thomas Hendrickson from the Oak School house, south-east of Princeton, and Reuben Perkins the resident preacher. These are both beloved brothers who labor to acceptance and much success among the brethren in word and doctrine. But as I was rather a stranger, not having been there for several

years, they would have me to do the principal part of the preaching. I spoke twice each day for three days, when the meeting closed on Monday evening with 15 additions—12 by confession and immersion, 2 from the Baptists, and 1 by commendation.

It was with this congregation that I cast my lot first, when I came to Mo., some seventeen years ago. I was then most cordially received by these kind brethren; and some of the happiest moments of my life were spent with them, while I lifted my then youthful voice in honor of the Savior. The remembrance of those happy days came fresh to my mind as I received the christian salutations of these beloved brethren and sisters. I found a few vacant seats, some of their occupants having gone home to receive their reward, while others have moved to different localities; but it was gratifying, indeed, to meet with so many of the old brethren and sisters still lingering on the shores of time, with their loins girt with truth, and their lamps trimmed and burning: such as old Bro. Joseph Pritchard now in his eighty second year, and his aged companion, sister Pritchard; and old Bro. Sebert Rhea and his aged and devoted companion, sister Rhea. These and many others too tedious to mention, whose acquaintance I made seventeen years ago, I found zealous and faithful walking in all the ordinances of the Lord. Many have been added to their number, and they now have a large congregation. May God continued to bless and prosper them.

There is no section in the Grand River Country that I am acquainted with, that has improved more rapidly and tastefully than this Goshen settlement has. Their improvements are of the first class for a new country; and they have an abundance of fruit, having planted orchards early. They have also from the Legislature a charter for a Seminary. And I learned that funds have been subscribed sufficient to put up a respectable building for a commencement. All this was effected when the troubles of the country burst upon us, and the brethren are now holding every thing in readiness to commence work just as soon as things take a permanent and favor-

able turn. They have also selected a beautiful site for their Seminary, embracing several acres of ground. This is one of the most healthy sections, too, in the county, and situated some six miles from any town or village, they are free from all the annoyances and corrupting influences so common to many little towns and villages. Princeton, the county seat of Mercer county, about six miles to the north east, is their nearest trading point. Brethren emigrating west with their families, will find here a pleasant settlement abounding in social and religious privileges. And the name of the country is an indication of the productiveness of its soil, it being taken, as I understand from that.

The District Co-operation meeting commences here on Friday before the first Lord's day in next month (November). Will each church send up delegates to the meeting? The times demand an effort on the part of the Lord's people. Never has there in our day been a greater demand for the gospel of Jesus Christ than now. The people every where are anxious to hear the truth, and are ready to obey it when it is preached correctly. The labors of the brethren are being every where crowned with success. And it will not be otherwise if we do our duty. The Lord is with his people, and where they are faithful to him he will bless their labors. Our brotherhood have the only position on earth that he will own and bless. We have the position laid down and ordained by the Lord and his holy apostles as set forth in the New Testament. This is the position of the brethren without the alteration of one single item of the arrangement. As the Lord gave it, so we accept it, teach it, plead for it, and contend for it, so that we may of a truth say, that we have the religion of our Lord Jesus Christ, that divine system which God has ordained for the conversion of the world and the subjugation of all things unto himself through Jesus Christ. It should be our constant business to live up to the requirements of this divine system. Here is where all our defects lie. It is not in our religion but in our practice. Our religion is perfect because the Lord has arranged it himself and perfected it for us, and has forbidden

any man to either add to or take from it. Our only defect is in our practice and our faithfulness in the Master's cause. We are perfect as to our religion, but imperfect in our practice. Let us look to this point, then, and strive to imitate the practice of the apostles and their approved associates, and God will bless our labors. Let us not become timid and fearful, and distrustful in the promises of God, and say, "the times are perilous," and "there is a lion in the way," and thus excuse ourselves from doing anything. Had the apostles and early christians done so, the gospel would not have spread so rapidly as it did. What need we care for life or death when all things are ours? If God be for us, who can be against us? and that he will be for us, is just as certain as that we are for him and his cause; and he will bless us, and give us success, and we shall turn many from darkness to light, and from the power of Satan to the service of God. Brethren, shall we have a full attendance at this meeting? D. T. W.

WANDERING REFLECTIONS.

Life is a dark and thorny desert. It is a sea of trouble. Well and truthfully written is the language of Job, "Man that is born of woman is of few days and full of trouble." If by reason of strength and the mercy of God he survives his three score and ten years, yet will he have to say with the patriarch Jacob, "Few and evil have been the days of the years of my pilgrimage." And it is well that it is so. As few as earth's attractions are, they greatly influence us to our injury. Were our situations in this world more pleasant, were these thorns all removed from the path of life, and this boisterous sea of trouble hushed into a calm, and life's journey made long and pleasant to the tomb, we would never think of God nor of heaven. Our troubles and afflictions, though painful and severe, are often in mercy sent as blessings in disguise, intended by our heavenly Father for our good. Our home is with God. In his "own image and likeness he created" us, that we might be his companions. By reason of sin we are

now shut out from his presence and confined to this sinful world, this probationary state, this state of trial. But God has not cast us off, though we thus suffer; he still loves us; he has provided for us a deliverance from these ills, in the death and resurrection of his Son Jesus Christ. If we accept it, our days of trouble will have an end, and we shall be the associates and companions of the Almighty; and in heaven our home, we shall dwell with him forever. But if we neglect this deliverance, pass through life forgetful of Christ, he will forget us, God will forget us, heaven will forget us, all the holy and the good there will forget us, and we shall never arrive at home! but banished as an exile forever, as a criminal against God and our own souls, and, after our own choosing, the home of demons, hell itself will be our landing place! there with weeping, wailing and gnashing of teeth, we shall be forever! But God is merciful; and, reader, he is waiting on you to see what you will do. You are his offspring, and he anxiously watches your course; he is solicitous for your welfare. He longs for you at home, but you must come in the appointed way. Jesus is that way, there is no other way that leads to God, no other way by which we can reach home. "He that cometh to me," says Jesus, "I will in no wise cast out." Come to Jesus, abide with him, that is, do what he has said for you to do, and he will never cast you off, but will conduct you safely home. At this moment, he asks you the question, say poor soul, lovest thou me? sorrowful and wayworne, often dejected and cast down by disappointments and afflictions which seem to spring from the ground that they may fall upon you, you struggle along this thorny road; with alarming fears and unsettled hopes, you steer your bark on the boisterous sea of life; Jesus still pursues you, and "speaks as man never spake," say poor soul, lovest thou me! "They that seek me early shall find me." "Come unto me and you shall find rest for your soul." "My Spirit shall not always strive with man." No, dear reader, these hopeful moments will soon have an end. This hand that pens these lines will soon be cold and stiff in death, and you will be my companion in the cold and silent

grave. Solitarily and alone we shall lie shut out from the sight of this world and all its perplexing cares; friends will visit each of our graves and shed the tear of affection there. But soon they too will follow us, and our name shall perish and be forgotten among men; there will be none to think of us; Strangers will pass our graves without any knowledge of us; no tear of affection for us will ever again fall upon the spot where we lie; no fragrant flowers will bloom by the culture of kind friends in memory of us! But there is One whose eyes never weary; who neither slumbers, nor sleeps; who watches the sleeping beds of all his saints, in whose sight their dust is precious. Reader, may we sleep together under the watchcare and protection of this One, and on that bright and glorious morning, when all the saints of God shall come forth from their graves to die no more, may we find some humble place in that glorious company, and there in the presence of God and the Lamb dwell forever and ever.

D. T. W.

THE TERRITORIAL MEETING OF NEBRASKA.

In pursuance to appointment, the Territorial Meeting of Nebraska convened in the City of Omaha, at 3 o'clock September 12th, and was duly organized with D. B. Dungan, Sec'y, and W. A. Denton in the Chair.

On motion, Brethren, H. C. Pardee, Wm. Short and E. Hartford, were appointed a committee on preaching during the meeting.

On motion, Brethren, S. Eikenbary, A. Marshall, E. Hartford, were appointed a committee on ways and means to report at this meeting.

Whereupon the meeting adjourned to eight o'clock A. M. of the 14th.

September 14th, at the proper hour, the President called the meeting to order, when the committee on ways and means offered the following Resolutions which after some discussion were adopted.

Resolved, that a central committee be appointed of three persons and that they be instructed to solicit funds and to correspond with the Brethren and to advise and assist them in Evangelizing in the Territory, and when in their opinion the funds will warrant it, to employ a person or persons to labor as an Evangelist or Evangelists in the Territory.

Resolved, that Brethren, D. B. Dungan, W. L. Hobbs and H. C. Pardee be appointed said committee.

Resolved, that semi-annual meetings be held in suitable places in May and September for the purpose of supervising the actions of said committee.

Resolved, that the brethren of the different congregations throughout the Territory be advised, whenever any person is employed by them as an Evangelist, to urge upon him *to*, and aid him *in*, supplying destitute places in their vicinity.

Resolved, that the proceedings of this Meeting be published in the Evangelist and the Christian Pioneer.

Resolved, that the thanks of this meeting be given to the Brethren and Citizens of Omaha for their hospitality.

On motion, the meeting adjourned to meet in Rock-Bluffs, at 2 o'clock, P. M., Thursday before the last Lords day in May, 1864.

DAVID B. DUNGAN Sec'y

MISSIONARY MEETING IN KANSAS.

LANSEFIELD, JOHNSON Co., Kans. August 30, 1863.

DEAR SIR: At a meeting of the Christian brotherhood of the Christian Missionary Society, in the 2nd District of the State of Kansas, held at Prairie City, in Douglas Co., it was thought best to send a short synopsis of the proceedings to some of our publishing brethren, in order that the general brotherhood might know the good cause is progressing with us in Kansas.

The Society convened on Thursday before the last Lord's day in August, and, after proper organization, names of delegates from thirteen congregations were enrolled. The Evan-

gelizing Board reported the organization of three congregations and the addition of 94 persons to the army of the faithful,—47 by letter, 36 by confession and immersion and 11 from the Sects;—All, through the labors of brethren, Gans, Hitchcock, Miller, Anderson and Ramsey. The brethren pledged \$267 for the support of the gospel for the coming year. Preaching on an average, once a month in each congregation. The brethren are zealous and the cause prospering. May the Lord aid, and send laborers into his vineyard, and add daily to the Churches such as should be saved.

The next meeting will be held at Osage City, in Bourbon County. Yours in the one hope.

H. C. MAXWELL.

SAMUEL ANDERSON, Prest.

H. C. MAXWELL, Sec.

REPORTS FROM THE BRETHREN.

PALMYRA, Mo., Sept. 2, 1863.

BRO. D. T. WRIGHT:—*Dear Sir:* Since I last wrote to you I have received four persons by immersion, in the State of Illinois, Bro. Sims of Quincy, Illinois, has received upwards of forty in Paris, Mo. Our cause is onward and forward. Holy living, faithful preaching, and the blessing of God is all that is needed to its success.

Yours in the hope of the day when the knowledge of God shall cover the earth as the waters cover the sea, when the whole earth shall be filled with the glory of the Lord.

J. CREATH.

BLOOMINGTON, Mo., Sept. 8, 1863.

BRO. WRIGHT: I have just returned from a very interesting meeting held at Union Valley Church, in Marion County, resulting in the immersion of three noble ladies. Bro. Wright, it is a source of joy to speak of such noble enlistments. We hope others will be influenced by their good example to do likewise. Bro. Wright, I must say that I never have, in all my life, met with better brethren and sisters and kinder friends, than I found with the Union Valley Church. We pray that the remnant of their days may be spent in the cause of the Savior. Amen.

JESSE GROSS.

RAGLESVILLE, Davis co., Ind. Sept. 2, 1863.

DEAR BRO. WRIGHT: The next day after I wrote you last, I was called to attend a meeting at Owl Prairie, which had been commenced by Eld. J. T. Littell and his brother Wm. N.; the former having become so hoarse that he could not preach and the latter had to return home. At our arrival 21 had joined the church. We continued the meeting two days longer, when 9 more were added, making in all 30. Some of these were from the Baptists, Methodists and Lutherans; but the greater part confessed the Lord Jesus and were immersed.

May the good Lord bless the brethren and sisters at Owl Prairie,

Fraternally,

Z. S. HASTINGS.

GOSHEN PRAIRIE, Mercer Co., Mo. Sep. 1, 1863.

BRO WRIGHT: Bro. William Moore and myself commenced a meeting with the Grand River Church, in Harrison Co., on Saturday before the 3rd Lord's day in August, and continued till Wednesday following, and obtained 11 additions, 5 by confession and immersion and the balance from the sects.

Your fellow-laborer in Christ,

REUBEN PERKINS.

ALBIA, Iowa, Aug. 31, 1863.

BELOVED BRO. WRIGHT: I commenced a meeting on Friday night before the second Lord's day in this month, at Lancaster, Mo., and continued over Lord's day. I had a good hearing day and night, and had two confession and immersions. The interest manifested seemed to justify a protracted effort, but my business was such that I had to leave for some days. On Thursday following I returned again and commenced preaching at night, and continued day and night till the Thursday following; the result was two more confessed and were immersed. Some 5 or 6 others took membership. This was one of the most interesting meetings I have witnessed since the war has been upon us. May God help these brethren and sisters to be faithful. At 4 o'clock on Lord's day, we organized a Sunday School of near 50 scholars, and raised \$20 to purchase a library for it. May our kind heavenly Father help us all to live for that rest that remains for the people of God.

Your brother in Christ.

R. GARRIOTT.

BRECKENRIDGE, Davis Co., Mo., Sep. 16, 1893.

BRO WRIGHT: Since my last report, we have had some five meetings. Our meeting at Clear Creek including the 5th Lord's day in August, resulted in one addition to the army of the faithful. Our meeting at Lick Fork, Davis Co., was attended with good success. Seven noble hearted young Ladies went down into the water and were buried with their Lord in Baptism. Three of the number were sisters who went arm and arm into the water. The meeting lasted several days including the first Lord's day in this month (September). To the Lord be all the praise. Yours sincerely,

JOSEPH F. DAVIS.

MERCER COUNTY, Mo., Sept. 23, 1863.

DEAR BRO. WRIGHT: At a meeting held at the Oak School house, commencing on Saturday before the third Lord's day in this month and continuing over Lord's day, the immediate result was six additions—four were immersed and two from the United Brethren. The meeting was conducted by Elds. Reuben Perkins and Thomas Hendrickson. To the Lord be all the Praise.

Go on, Bro. Wright. I hope the clouds will clear away soon, and then we shall have a clear sky and a smooth sea. I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believes it. May God help you to faithfully present it to a dying world.

Very truly, your sister in the Lord.

A. C. PERKINS.

LARD'S QUARTERLY.

We have received the first number of this very instructive and interesting publication. This work will rank among the ablest productions of the age, and will certainly be excelled by none in advancing the cause of Truth. No one can read the number before us without material profit,—every brother should feel an interest for it, and try to extend its circulation. It is published on a fine quality of book paper, and the number before us contains 112 large octavo pages, with a neatly printed cover. It is published every three months, and mailed to subscribers at \$2,00 a year, invariably in advance.

Address Eld. M. E. Lard, Georgetown, Ky.

D. T. W.

CHRISTIAN PIONEER.

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

VOL. III.] TRENTON, MO., NOVEMBER, 1863. [NO. 6

RESURRECTION OF CHRIST. PART IV.

Having fully discussed our second class of evidences of the resurrection of Christ,—that of the witnesses of it,— we come now to

111. *The testimony of* COMMEMORATIVE INSTITUTIONS.— We will remark here, that this, though not direct and positive testimony, like that of witnesses, is of the strongest presumptive circumstantial character ; and is so admitted to be by all writers on testimony, who have noticed it. *Commemorative institutions* point directly back to the facts, that give rise to them ; and frequently originate from the desire among mankind to perpetuate the memory of them ; as well as to do honor to them, and the persons connected with the events. The observance of the 4th day of July, the 22nd day of February, the 8th day of January, etc. are commemorative of political and military events, in the history of our country. So the landing of the Pilgrim Fathers at Plymouth, Mass., is commemorated in New England, etc. All these com-

memorations point directly back to the facts themselves; and would never have been inaugurated, had the events never transpired. They therefore form a class of strong, important, and irrefutable evidence.

And it is remarkable, and evinces the wisdom of God, that the three great facts of the *death, burial and resurrection* of Christ, have just three commemorative institutions connected with them: the *Lord's Supper, Baptism* and the *Lord's Day*.

¶ 1. THE BREAKING OF THE LOAF, OR LORD'S SUPPER.—Here we have, the breaking of the bread, denoting the the breaking or crucifying of our Savior's body, and the wine to be drunk, denoting the shedding of his blood; and whenever we observe, and partake of it, in faith, our minds are, or should be, carried back to the events themselves, it is designed to commemorate. Let us notice well the language of our Savior, in instituting it: "And as they were eating, [as the disciples were eating the Pascal supper.] Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying. Drink ye all of it: for this is *my blood* of the New Testament, [new covenant,] which is shed for many for the remission of sins." (Matt. xxvi. 26-28.) In Luke, (xxii. 19.) we find added, after the bread: "This do in *remembrance* of ME;" which is repeated by Paul, in his account of the institution of the supper. (1 Cor. xi: 24;). And after representing our Savior as saying: This cup is the New Testament in my blood;" Paul adds: this do ye, as oft as ye drink of it, *in remembrance of me*;" which was no doubt implied by our Savior, or the Spirit of inspiration never would have suggested it to Paul.

But it may be inquired, at least in the mind, why partake of the bread *before* the wine?—would it not do as well to invert the order, and partake of the wine *first*? To this we reply, that this—the bread first, and then the wine—was not.

only the order in which the Supper was instituted by our Savior, and that of the observance of it as prescribed by Paul; but there is a reason, fitness and propriety, in this order, which perhaps but few have noticed; and the noticing of which would no doubt have prevented so many prose writers and poets, and preachers in their discourses, from representing our Savior as shedding his blood for the remission of sins, when his *hands* and *feet* were pierced by the nails of the cross, and his *head* by the thorns of the mock crown placed upon it. While the body of Jesus was thus "broken," and he *suffered* on account of sin, (and we find great stress laid upon his *sufferings* in the New Testament, Luke xxiv. 46, and elsewhere,) he *died* before he *shed his blood* for the remission of sins.

Let this most important circumstance be always borne in mind by all Christians, by preachers and writers on the Christian religion, and by all readers and students of the New Testament; as it is one of deep significance, in the order of Heaven, as we shall proceed to show.—Jesus never shed his blood for the remission of sins, and never *sealed* the new covenant with it, until he had *died*, and his side was pierced by the spear of the Roman soldier. He was "wounded in the house of his *friends*," the Jews, but it was reserved for an *enemy* of the Jewish people, to pierce his side with the spear. John is the only one of the four writers of his history, who records the shedding of his blood for the remission of sins; and he is particular in showing that he was already *dead*. After the account of the breaking the legs of the two malefactors, who were crucified on each side of Jesus, because they were not dead, John says: "But when they came to Jesus, and *saw* that he was *dead already*, they brake not his legs," as there was prophecy that, "A bone of him shall not be broken:" "but one of the soldiers with a spear *pierced* his side, and forthwith came there out BLOOD and *water*. And he that saw it *bear record*, and his record is *true*: and he knoweth that he saith true"—why? "that ye *might BELIEVE*." Here another prediction was fulfilled: "They shall look on him whom they *pierced*."

Now here we have the only record of the shedding of our Savior's blood for remission of sins in the New Testament; and as it is absolutely necessary to "have *faith* in his *blood*," as we must be "justified by his blood," etc. Hence our faith in it must be predicated upon this testimony of John, seeing we have no other; and, according to it, he shed his blood in his death, or after he had died. Now we can see the reason why our Savior instituted the Supper, in the order he did—the bread first and the wine afterwards—as that was the order of his sacrifice—of his death and the shedding of his blood. And now another very important thing comes up here, and worthy of especial notice; and that is, this is in accordance with the conversion of the sinner: as our Savior first died for sin, and then shed his blood for the remission of sins; so those who become his disciples must first die to sin—have its love destroyed in them through faith predicated on God's word, which Paul calls the "crucifying of the old man that the body of sin might be destroyed"—and then be cleansed from its guilt by remission of sins through the blood of Christ.

But to return from this apparent digression.—Not only does this commemorative institution point directly back to the crucifixion of our Savior and the shedding of his blood; but we might take it, had we the history in detail, and go back from one observance of it to another, until we would reach the very facts or events themselves, to which it points; just as we might take the celebration of the 4th of July, and go back from one observance of it to another, until we would reach the event itself, the 4th day of July, 1776, when the Declaration of American Independence was signed.

2. CHRISTIAN BAPTISM.—Paul, in his course of argumentation here, on the evidences of the resurrection, adduces Christian baptism, as a commemorative institution, in proof of it. After affirming the resurrection of Christ; showing that it would cover all the cases of physical death caused by Adam's transgression; the triumph of the reign of Christ over all enemies—the destruction of death, the last enemy; and, finally, the subjection of all things to God, "that God may be all in all;" he says:

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”

The apostle had been showing the connection between the resurrection of Christ and that of all mankind; and that if Christ has not risen from the dead, there is no resurrection from it; and now he makes the above interrogation, by way of argument for the resurrection. The sum of it is about this:

Why is it, that, in being baptized, people are buried in the water and raised out of it, as Christ was buried in the tomb and arose out of it, emblematical of his, and their own future burial and resurrection; if there has never been any such thing as the resurrection of Christ?—how did it originate, if such an event has never taken place?

Dr. *Adam Clarke's* note on this passage, in his *Commentary*, is most correct and appropriate. He says, that if there is no resurrection, then there is no compensation for those who submit to privations, suffering, and a violent death: but as they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; and that thus they are baptized for the dead, in perfect faith of the resurrection.

Thus we see how baptism, as a commemorative institution, is an evidence of the resurrection of Christ; and we might go back with ease after case of baptism, until it would take us to the event itself, the resurrection of our Savior.

3. THE LORD'S DAY.—Here we have another institution commemorative of the resurrection of Christ. It is not the Jewish Sabbath we keep as a day of rest and devotion to God; but the next or succeeding day; as that sabbath was our Saturday. Our Savior slept the last Jewish Sabbath in the tomb of Joseph; and it is the next day, the first day of the week, the day of his resurrection, that we observe, as *commemorative* of that event. And the professed infidel himself, who rejects the Bible and spurns it as spurious and a mass of fiction,

does, by ceasing from his labors on that day and making it a day of rest, tacitly acknowledge the reality of the resurrection of Christ and the truth of the Christian religion ! Thus the Lord's Day becomes a commemorative institution ; and we might also take that and go back from one Lord's day to another, until we would come to the very day itself, upon which Jesus arose from the grave, and brought life and immortality to light by gospel !

Here then we have three standing evidences of the resurrection of Christ—of the truth of the Christian religion—that are constantly recurring to us ; and which infidelity has never assailed as such ; and may assail in vain !

IV. The evidence of the SUFFERINGS of the apostles.—After adducing baptism as a commemorative institution, in evidence of the reality of the resurrection of Christ, the apostle then adduces the sufferings of the apostles as evidence of it : “ And why stand we [apostles] in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ?”—that is, if, on account of my contending for the resurrection of Christ, and my devotion to the Christian religion, I have suffered myself to be thrown into the amphitheatre at Ephesus, there to risk my life, in contending with lions, tigers, and other ferocious beasts ; of what advantage will it be to me, if there is no resurrection of the dead ?—If there is no such thing, “ let us eat drink and be merry ; for to-morrow we die !” Again, we hear Paul saying (2 Cor. iv. 8—12.) :

“ We are troubled on every side, yet not distressed ; we are perplexed but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body : for we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you.”

Again, we hear him saying, on the same subject, (2 cor. vi. 4—10.) :

"But in all things approving ourselves as ministers of God in much patience, in affliction, in necessities, in distress, in stripes in imprisonments, in tumults, in labors, in watchings, in fastings," etc.

And lastly, let us hear what Paul says, in reference to his own individual sufferings as an apostle. 2 cor. xi. (24—28):

"Of the Jews five times received I forty stripes save one : thrice was I beaten with rods, once was I stoned, thrice I suffered shipreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, 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 nakedness."

Now no sane men—no men in their sober senses—would have acted as the apostles did, if they had not been assured from evidence the most clear, conclusive and indubitable—of the most irrefutable and convincing character—of the resurrection of the Lord Jesus Christ, and of their own future resurrection, which was assured to them by that ; as He had by his resurrection conquered death, opened the gates of the heavenly Paradise, brought incorruptibility and eternal life to light, and came off a triumphant conqueror over death, hades and the grave ! And that they were the most sane men that ever lived, or preached, or wrote, their conduct, character and writings, all go to testify. Hence their very sufferings constitute a most important class of evidence of the resurrection of Christ. The apostles never would have endured the sufferings which they underwent—never would have forsaken all for Christ and his cause, as they did, and submitted to the loss of all things earthly and secular—of all the honors emoluments and glories of the world—and have suffered poverty, pain, ignominy, persecution, and even a death of martyrdom, which last every apostle suffered, except John, "the beloved disciple," who suffered martyrdom *figuratively*, being thrown into a caldron of boiling oil at Rome, from which he

came out unhurt, while Peter was crucified at Rome, with his *head downwards*, regarding it as too great an honor to be crucified as his Divine Lord was—we say, they never would have gone through all these sufferings, without the most indubitable, clearest, and most convincing assurance of the resurrection of Christ—the evidence of their own *senses*, of their *eyes*, *ears*, and sense of *touch*, (their *feelings*.)—of every sense called into requisition, in such cases. Hence John says : “ That which was from the beginning, which we have *heard*, which we have *seen* with our *eyes*, which we have *looked upon* and our *hands* have *handled*, of the WORD of *life* : (for the LIFE was *manifested*, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ.”

V. Testimony of the ROMAN GUARD.—At the risk of prolonging this article to too great a length, we must introduce this class of evidence of the resurrection of Christ ; as it is one we have never seen noticed by any writer on the subject, or on Christian evidences, or heard preached upon, in the pulpit. And yet it is evidence of an ocular and auditory character, clear, conclusive and decisive. It will be remembered, by the readers of the account which Matthew gives of the death and resurrection of our Savior, that after he tells us of Joseph’s begging his body of Pilate, shrouding it, and placing it in his tomb, we are informed, that “ the next day, that followed the day of the preparation, the chief priests and the Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.”

How vain and impotent, had they known it! They might as well have attempted to stay the downward tide of the Mississippi or Amazon rivers, with their hands!—or laid them on “old ocean’s mane” and bid its waves cease to roll!—as to prevent the Son of God from rising from the dead! All the powers of earth and hell combined, would have availed no more to prevent it than a straw to stop a hurricane or stay its force! It was decreed by the Great I Am, the Creator and Upholder of the Universe, the unfailing Source and Fountain of all power; and nothing in the wide universe could prevent it!

“Legions of angels can’t confine him there!”—

—in the tomb, where his body lay. It was for the very purpose of rising again, that he lay there.

Pilate granted them their request, not dreaming of what would result—not thinking of their vain endeavors, nor of the mighty event soon to follow, which would excite the wonder of the world, and fill the hearts of millions of the living, and of unborn generations to come, with the glorious hope of immortality! He said to them: “Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch.” And there it ended for the time; but

“Vain the stone, the watch, the seal,
Christ has burst the gates of hell!—
Death in vain forbids him rise,
Christ has opened paradise!”

Behold what now takes place! The Sabbath passes away; and during that “high day” of the Feast of the Passover no doubt there was great exultation with the enemies of Jesus, because his dead body lay in the grave! But the light of the first day of the week begins to dawn; and, Oh, how changed the scene! A mighty earthquake causes our globe to tremble to its center; shakes the foundations of the everlasting hills and mountains; upheaves the massy rocks from their ancient beds and rends them in pieces; rends the veil of the temple in twain from top to bottom, “showing that the way into the Holiest [place figurative of heaven] was now made

manifest;" opens the graves of the saints, "and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Such was the effect of these phenomena upon the centurion, or captain of the band who were watching the sepulcher, that he was forced to exclaim: "Truly this was the Son of God." But these things were not all. After saying: "And, behold there was a great earthquake;" Matthew continues: "for the angel of the Lord descended from heaven, and came and rolled back the stone from the door [of the sepulcher,] and sat upon it." The earth is in labor, agitated by convulsive throes, and is about to bring forth her Lord, "the first-born from the dead;" and the angel no doubt was the archangel Gabriel, who had announced the natural birth of the Messiah to his mother; and now announces his birth from the grave to the women: "Fear not ye: for I know that ye seek Jesus which was crucified: he is not here: for he is risen as he said, come see the place where the Lord lay."

This was joyful news to them; but how differently are the Roman Guard affected! "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Fear paralyzed them, so as to deprive them of all strength and power; but did not rob them of their senses, as the account and sequel will show; for they saw and remembered all that took place; and here their testimony becomes valid and of use to us. They no doubt not only saw the angel, but saw Jesus too, after the Holy Spirit animated his dead body, and he emerged from the tomb, and left. But we have more to add here, before proceeding with their testimony. The angel, in speaking to the women added, to what we have quoted: "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gallilee; there shall ye see him: lo, I have told you. And they [the women] departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell

his disciples, behold. Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there they shall see me."

Now let us see what follows. As the women were going, "behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done." This shows clearly, unequivocally and conclusively, that the Guard or watch, saw Jesus after he arose, as well as saw the angel and the women, and, heard what was said, as narrated by Matthew and quoted by us. Their testimony is the more valuable, as it was not ex parte. It was the evidence of the uninterested, of those who were neither the friends nor the enemies of Jesus ; and, having nothing at stake in the issue of his resurrection or non-resurrection, they were disinterested, impartial witnesses. But does their evidence convince these wicked, hardened priests, elders and Pharisees ? This, with all the tremendous phenomena they had witnessed at the death of Christ, has no effect on them whatever—so wedded were they to their Jewish traditions and prejudices, so blinded by partisan and sectarian influences, and such was their deadly hatred to Jesus and their furious malignity against him ! What do they do?—"And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day," when Matthew wrote his testimony. This not only carries falsehood, contradiction and inconsistency on its face ; but shows as strongly the truth of what they were endeavoring to falsify. To conceal the facts reported to them by the Guard, and prevent these from reaching the ears of the people—as they knew that they themselves had been the main instigators of our Savior's death, and feared the vengeance of the people—they resort to the pitiful arguments of

bribery and lying! His disciples stole his body away while the soldiers were asleep! If asleep, how did they know any thing about it? How could they possibly testify to what took place while they were asleep? It was one of the most absurd things in the world; but answered their purpose. But what was it they were so solicitous to keep from the ears of the Roman governor? That the soldiers had been asleep on guard. The punishment of this was death by the Roman law; and hence their promise to secure them from that punishment, should it get to Pilate's ears. Their giving the soldiers so large a bribe, ("large money"), to say that our Savior's disciples came and stole away his body, taken in connection with what the soldiers reported to them, is proof as strong and conclusive as can be, of His resurrection from the dead; which thus stands upon the firm and immovable basis of fact and truth. Why this class of evidence of the resurrection of Christ, has been so entirely overlooked, we are unable to see; since it is of such great importance to the Christian religion. And here we conclude our evidences of the resurrection of Christ.

J. R. H.

THE GRAVE!

While this word is calculated to make a serious impression upon every mind; how melancholy, how awful is its sound, to the worldly-minded, the wicked, and the unprepared for heaven! To them it is the knell of all their joys, that sounds in their ears like the tolling of the funeral bell! How chilling to all the enjoyments of earth, and how blighting to the fond hopes and desires, and the bright anticipations, of those who look no further than to this goal of man's earthly career; and how blasting to the visions of earthly bliss, entertained by the sensualist and the lover of the world!

Time has been called the "great leveler" of man; but it is in reality the *grave* that is his great leveler. Whatever may have been the distinctions among mankind, as to the high

and the low, the great and the little, the rich and the poor, and the differences as to the advantages or disadvantages, of birth, education, rank, and position in society ; all find their level here, in one common receptacle ! How truly does Croly, in his "Dirge," say :

" Earth to earth, and dust to dust !
 Here the evil and the just ;
 Here the matron and the maid,
 In one mighty bed are laid ;
 Here the vassal and the king,
 Side by side lie withering !
 Then, ambition, rue thy lust ;
 Earth to earth, and dust to dust ! "

The reputed conqueror of the ancient world, Alexander, misnamed " the great," who, it is said, wept, because there were no more worlds for him to conquer, becomes as poor here as, and can claim no more territory than, the meanest and poorest of his vassals ! The ambitious Cæsar, who boasted of having slain a million of human beings, found that he was no better off here than the poorest enemy he had slain ! And the great Napoleon, who coveted all Europe for his empire, could claim no more empire here than his most indigent subject ! All the great conquerors of the world ; the mighty commanders, kings and emperors ; the great poets and philosophers ; all with whose names the world has rung ; have here found a common and last resting place for their bodies on earth ! Here, as Lord Byron says :

" Hero dust is vile as vulgar clay ! "

and the greatest and most splendid monarch becomes no greater than his humblest subject. Hence the grave has been truly said to be the "appointed house for all the living ;" and "six feet of earth" is the narrow residence for every one.

Oh, the grave, the grave, what does it bury and cover ! What fond affections does it entomb ; and how often does it bury all that we loved on earth ! How often do all our joys and hopes on earth become buried in it, with the dearly departed who loved us so tenderly, and whom we loved so well ; and leave us forlorn miserable, and disconsolate.

Here, in the grave, enmity is interred ; and revenge, and
 " Passion's host that never broked control ;"
 all find a place that covers them up forever ! He who with
 remorseless cruelty, implacable hatred, and insatiable re-
 venge, pursued his victim to the grave, finds at last a termina-
 tion to his own earthly career, in the same place ! And he
 who turned up his nose in disdain at the poor and abject, and
 deemed it contamination to be even touched by them, will here
 have his own dust to mingle with theirs !

Oh, the grave, the grave ! Were it the last of man, and
 did his existence find a termination here, dark and gloomy
 indeed would it be to him ; and recoiling and horrible to the
 mind would be the reflection ! If death, as decreed by the
 Infidel and Atheistic National Assembly of France, at the
 (old) French Revolution, were to be " an eternal sleep ;" if,
 in the language of the eloquent Channing, " this brief life
 were every thing, and death total and everlasting extinction "
 of man's being ; how hopeless, how gloomy, how awful,
 would be the condition of man !

But a glorious light breaks in upon the tomb, from the
 bright and everlasting world beyond. The Lord Jesus Christ,
 by his resurrection from the dead, has brought life and immor-
 tality to light through the gospel ! The rainbow of hope—
 that anchor to the soul, sure and stead-fast, that enters within
 the vail, whether Jesus our forerunner is gone—spans over the
 grave, with its glorious hues ; and the resurrection of Christ
 has thrown a golden bridge across its dark and fearful chasm,
 between the life that now is and that which is to come ! So,
 mourner for the dead, dry up your tears, and raise your
 drooping head, and go on your way rejoicing in the hope of
 heaven and eternal life ; for beyond the grave you shall meet
 with your dearly loved departed ; not as when you saw them
 last, and committed their bodies to the grave, cold and stiff in
 the icy arms of death ; but with glorious spiritual bodies, robed
 in the bright and shining habiliments of immortality, and
 flourishing in immortal youth, vigor and glory ; in that bright

and glorious world, where parting will be no more, and where pain, and sickness, and death, can never come, there, in everlasting progress, to rejoice with them around the throne of God and the Lamb, with angels, and archangels prophets and apostles, and all the really great and good of earth, forever and forever ! Sorrow not, says the apostle, as those who have no hope ; for if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with him.

“ Death is the gate to endless joy ; ”

and the house of rottenness and corruption has become the highway to deathless vigor and immortal life ; and the grave has become the portal of bliss, the vestibule, the antechamber to a house not made with hands, eternal in the heavens !

J. R. H.

LIFE AND DEATH. —No. 5.

Mr. Dabney, of England, and Mr. Hudson, of this country, are the ablest writers on the subject of Annihilation, and they have said all that can be said in the way of argument upon it. Mr. Blain, a Baptist minister of Buffalo, New York, has also written a work on the same subject ; and Mr. Hastings, Providence, has given several productions in tracts, books and essays. In short, a large number of pens are actively employed in furnishing a rehash of the same arguments already before the public, besides numerous tongues are daily advocating the dogma. The object doubtless is to raise another sect to the thousand and one in Protestant Christendom, whose corner stone is “ dust and ashes.”

They all make much ado in their several treatises and public discourses on the words “ death,” “ perdition,” “ killed,” “ slain,” “ blotted out,” “ burned up,” and the like. The whole pith of the argument drawn from these passages, is, that when a man is dead, he is *dead* and not alive ! Thus Mr. Dabney teaches that Adam went out of existence nine hundred and thirty years after he was formed of the dust. To die,

was to cease to be, and so Adam has been in the dust from which he came, body, soul and spirit, for nearly five thousand years, and has no more being than a trilobite of the Preadamite earth or the dust of the Catacombs of Egypt; and what he says of Adam, may be said of all his posterity who have died, both good and bad. They have shared the fate of their great ancestor and have "cea-ed to be." The grave has received all that makes up the *genus* man and holds it in prison only to be relased at the Resurrection. This is truly "the hope of worms"—"the dust" that shall praise the Lord! There is no such ward as "hades" or the invisible world; and heaven has not in it a single denizen of the earth, unless it may be Enoch and Elijah, who were translated and did not see death, and Jesus the son of Mary who ascended to the skies.

This is "soul sleeping"—in a very dirty bed and with strange bed fellows. We really think that the Author of our faith might have found a better couch for us than rottenness and corruption! It is "soul sleeping" too without breath, inspiration or respiration—a singular sleep! It is a sleep without a life and without a dream. The pulses of the soul do not beat. The throbbings of the heart have ceased. The involuntary muscles of the spirit have forgotten their office. The *man* sleeps and yet is *nilil*—nothing. But this is not the whole of the dogma. The Spirit is as material as the body and dies with it; the complex elements of the man have become extinct and cease to be in any sense whatever, and shall so remain, until the Resurrection!

It is thought by these writers that the whole question concerning man's future, may be settled by reference to the terms "death and life;" with them it is merely *non-existence* and *existence*. Thus, before Adam was born, he was dead, and when he was created he simply had existence.

Now, what is the meaning which in all languages has been attached to the word *death*, as no language *exists* without it. In all ages and among all people, it is nothing more than that common event belonging to our race—the end of our mortal

life—our ceasing to be tenants of this earth. It is used in regard to the beasts that perish and to vegetables as well as man, but it indicates nothing in regard to the changes of the future, or the condition of any portion of our nature, only, as it stands connected with the earth and is addressed to our senses. It is a word in its primary meaning, used with reference to what takes place in the current history of our world. We attach the same meaning to it that the Greeks and Romans did—that the Egyptians and Hebrews—that Cain did when he slew his brother. So far as life in this earthly tabernacle is concerned, it has ceased to be, but it does not settle anything in regard to the complex nature of man or tell anything about what may *survive* this death. The word is emphatically a word of sense and not of *faith*. It is not so much a word of reason as of experience. It testifies nothing—prophecies nothing. It enters not into the territory beyond the grave to settle any question concerning the future of our being—this belongs to another category. It simply says—“the man is dead” because he ceases to breathe, and the pulsations have stopped.

When we take up the papers and read the obituary notices, of what a storm or tempest, or earthquake or war, &c. have done, we find it stated that certain persons *died*; that they had returned to “the dust,” were “cut off,” and “were no more;” some had “perished” at sea and some had been “destroyed” by an earthquake. That whole armies were “annihilated.” Families were “consumed”—“root and branch.” That fire had burned up their dwellings and left them and their inhabitants as “ashes under our feet.” We suppose that in all languages these words would speak what they do in ours. They would be understood to mean in the lips of Adam, Enoch, Noah, Abraham, Moses, Jesus and Paul, what they do to us—that such persons by various methods had died or were killed—and nothing more. To reason from such premises—the doctrine of annihilation, would not pass count among the Digger Indians or be deemed sober and proper in a Lunatic Asylum! and yet such is the pith and spirit of all the logic, on the extinction of life, both of good and bad, in the

system of *Materialism*. It is the old Sadducean doctrine, which in different stages of the world and the church has found its advocates, and which of late has assumed in certain places and in connection with certain pleadings quite a formidable aspect. We are sorry to see it associated with "the Second Advent," which belongs to no particular sect, but is the common hope of all who have studied the Bible in regard to the future. It seems to be one of the delusions of Satan, to blind the minds of men, or to prejudice them against that plea which furnished the apostles with some of their most powerful motives in converting men to God and in comforting the saints. It is one of his many devices, to hang on to the hope of the Gospel, a mill stone that will sink it into the sea.

What its advocates have done in forming churches and making new converts, or in reforming the world, we know not. But we do know that they have unsettled the faith of many and brought into the Church no little debate, speculation and schism. Their chief material lies among the professed followers of Christ; and a convert to their idle system is regarded by them as a great acquisition. Some restless preachers, or some erratic members, fond of new things, but not able to find them out by their own researches, readily accept second-handed, anything that will give them some little notoriety, and, by a wordy display of stereotype texts with the cabalistic words "death" and "destruction" in them, they commence with beating out the brains of the people and convincing them that they have no more "spirit" than the swine in their pasture! What good such persons can do we know not; and why they spend their breath on such senseless creatures we cannot say. What interest they can feel in the salvation of men of such doubtful value; or what terrors they can find in the threatened punishment of those who are to be reduced in some future day to *non-existence*, after *death* already had placed them in this predicament; or how they think that the absolute destruction of life is any punishment at all except in the act of killing, which, if attended with any awful accessories, will only show the savage barbarity of the execution which demands

it; or how, when the party is "destroyed," he has or can have "everlasting punishment" *any more* than Adam had, before he began to be! His punishment, can as truly be called an *everlasting punishment* before he was created, as that of a sinner's who is blotted out of existence. In both cases it is simply *non-existence*. Death, by the hand of God, is usually effected in a moment. We are in the habit of saying that when a man is struck with lightning or meets with a sudden and unexpected death, that it was "a visitation from God," and there is always less suffering in the act than if the person had died by a long and lingering disease. If this is the case in regard to the future death of the sinner, then it would be but a *momentary* punishment; and in either case a matter of but little moment, so far as *punishment* is concerned. The advocates of the dogma speak of the sleeping of the souls of saints, until the resurrection, in a state of unconsciousness. *This*, to them is as much a punishment as long as it lasts, as that of the sinner, who after the second death, will sleep forever! one will have a longer nap than the other.

JAMES CHALLEN.

THE RESURRECTION OF CHRIST
PART V.

Having proved the resurrection of Christ by five different classes of evidence:—

1. The testimony of the prophets;
2. The testimony of the apostles, or witnesses of the resurrection;
3. The testimony of commemorative institutions;
4. The testimony of the sufferings of the apostles; and,
5. The testimony of the Roman Guard;

we now proceed, in the last place, to the consequences and extent of the resurrection of Christ in its effect upon the human race. We have already seen that, in its results, it will cover the whole human race; and that all who have died in consequence of the transgression of Adam, will be raised

from the dead, by the Lord Jesus Christ, in virtue of his own resurrection. As Adam stands at the head of the whole human race, as their Federal head and representative, and his fall involved all his posterity; so the Lord Jesus Christ stands at the head of the whole human race, as regards the resurrection from the dead. Hence Paul says, as we have seen, that as by Adam all die, even so by Christ shall all be made alive. But we learn, that all of mankind will not arise at the same time—the righteous first, and afterwards the wicked: “Christ the first-fruits; afterwards they that are his, at his coming.” Hence Paul, speaking of the change, instead of which, the living saints will undergo, at the coming of Christ, says: “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 [anticipate or be raised before] them which are asleep [dead]. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God: and the dead in Christ shall rise first; 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.” Thus as to the order in which the dead shall be raised.

We hear our Savior, while on earth, affirming his power to raise the dead, by saying, that all in their graves shall hear his voice, and come forth: they who have done good to the resurrection of life, and they who have done evil to the resurrection of condemnation—thus showing too that he will raise all mankind from the dead. And after his resurrection, and he had vanquished death and brought life and immortality to light, we hear him saying: “*All power is given unto me in heaven and upon earth.*”

But the *resurrection* of the Savior will extend still further than that of raising the dead. It will not only cover the sin of Adam, but the many personal sins of all his descendants who become saints of God or obey the gospel of Christ. This we learn from the affirmation of the apostle, that he was, not only put to death for our offences or sins, but, *raised again*

for our *justification*, or the remission of our sins. And again, the apostle, after saying, that by one man, Adam, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, figuratively in Adam by becoming obnoxious to the effects of his sins; and that until the Jewish law sin was in the world, "but sin is not imputed" unto punishment by temporal death, as was Adams and some sins of the Jews under the Mosaic law, "when there is no law" of that kind; but that "nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression"—which was the sinning against a law the penalty of which was death, as there was no such law given from Adam to Moses,—"who [Adam] is the *FIGURE* of him that was to come," as, and in what manner, we have already shown—the apostle then says: "But not as the offence, so also is the free gift of pardon, secured by the resurrection of Jesus Christ: "if through the offence of one [one offence] many be dead, much more the grace [favor] of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by *one* [offence] to condemnation [to temporal death,] but the free gift is of many offences unto justification"—remission of sins: "for if by one man's offence [one offence] death reigned by one; much more they which received abundance of grace [favor in the pardon of sins] and of the gift of righteousness [justification,] shall reign in life by one, Jesus Christ. Therefore as by the offence of one [one offence] judgment came upon all men to condemnation [to temporal death]; even so by the righteousness of one [one righteousness, or one righteous act,] the free gift came upon all unto justification of life [unto release From the grave, or resurrection to life.] For as by one man's disobedience [one disobedience] many were made sinners, so by the obedience of one [one obedience] shall many be made righteous."

The sum of the apostle's meaning here is, that, as by the offence of Adam all the human race go down to the grave; so,

by the righteousness of our Savior, in the resurrection, all will be raised from the dead. But the apostle's reasoning goes still further, and shows that the effect will extend still further, and cover all the personal sins of the redeemed. Thus the apostle is made clear of the unjust imputation of teaching death spiritual, death eternal, and a Universalian salvation of all mankind, irrespective of conduct, character, or obedience to God!

Connected with the order of the resurrection, is that of the saints, who lived and died *before* the coming and resurrection of Christ. On this subject we have *prophetic* and *apostolic* testimony—that of Daniel and Matthew—showing their resurrection at the time of that of our Savior. As there could be no resurrection of the dead to an everlasting existence, until after that of Christ, who was “the first fruits of them that slept,” and without whose resurrection none could ever have arisen from the dead, consequently we find nothing of the resurrection of these saints until after that of Christ. Daniel, predicting perhaps our Savior, under the *type* or figure of Michael, the archangel and angel of the Jewish nation, and the terrible times subsequent to his crucifixion by the Jews, at the destruction of Jerusalem, says, (Daniel, xii 1-3,) : “And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation, even to that same time, thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament : and they that turn many to righteousness, as the stars forever and ever.”

This is evidently a prediction in reference to our Savior, and the calamities of the Jewish nation, consequent on his rejection and crucifixion, etc. There was a time of trouble, such as never had been ; of which our Savior spake, when he said : “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

The delivery of the people, "every one that shall be found *written in the book.*" is evidently an allusion to that of the christians, at the siege of Jerusalem by the Romans, who took the warning given by our Savior, to flee to the mountains of Judea when they saw Jerusalem encompassed by armies and the "abomination of desolation standing in the holy place" of the Temple; and, it is said that "every one" escaped. Their names being written in the book (of life,) is a figurative expression denoting them to be the disciples of Christ. Then we come (in this prediction of Daniel) to the resurrection of which we are speaking. Daniel does not say *all*, but "*many of them that sleep in the dust,*" of are dead, "shall awake," or be resurrected. And now see how precisely the account by Matthew accords with this prediction: "And the graves were opened and *many* bodies of the saints which *slept arose*, and came out of the graves AFTER *his* RESURRECTION, and went into the holy city, and appeared unto many." We have no account of the resurrection of the wicked here, as Matthew was merely speaking of the rising of the saints as subsequent to the resurrection of Christ, and consequent upon that. Paul, in speaking of these Old Testament saints, (Rom. viii. 28—30,) says: "And we know that all things work together for good to them who love God, to them who are the called according to his purpose: for whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Here we have the general order of conversion to God, under the Jewish, as well as under the Christian, dispensation of religion—as the great principles of religion have always been the same, in every age of the world, and under all the systems of religion God has given to man, *faith* and *obedience*—1st. the calling; 2nd. the justification; 3rd. here the glorification. That the Jews, or the righteous among them, are here referred to, is evident—not only because Paul, in this epistle, is so often speaking of them, as well as of the Gentiles—but because

they were, in a peculiar sense, the chosen and elect of God ; and the passage here rendered, "whom he did foreknow," is more correctly rendered from the original, (Greek,) "whom he acknowledged," to be his people. These, says the apostle, he called, and predestinated to be conformed to the personal image of his Son, in the resurrection ; justified them, and glorified them, which last is here in the past tense, and can refer to the saints only after their resurrection. We have a similar expression by him, (in 1 Cor. xv. 49,) : "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

What this *image* is, and what will be the *kind of body* the saints shall have, when they are resurrected, we can learn from the appearance of our Savior, when transfigured on the Mount — "and his face did shine as the sun, and his raiment was white as the light." It was in reference to this, (his transfiguration,) that Jesus a few days before, after saying to his disciples ; "For the Son of man shall come in the glory of his Father with his angels ; and then shall he reward every man according to his works ;" continues : "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom ;" that is, as he shall appear, when he comes in his everlasting kingdom ; and the "some standing there," were Peter, James and John, whom he took with him. That the saints, when resurrected, shall bear this image or likeness of Christ, we also learn from John, (1 John iii. 2, 3,) : "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like HIM ; for [as] we shall see him as he is." We add here the passage that follows, because of its great importance to all Christians : "And every man that hath this hope [of being like Christ when he appears] in him purifieth himself, even as he is pure." Why ? Because as Christ was pure, "without sin, holy, harmless and undefiled," those who have in them the hope of bearing his glorified personal image, must purify themselves ; and, "without holiness, no man shall see [enjoy] the Lord."

Paul, in Corinthians, (1 Cor. xv. 35, etc.) introduces the subject of the kind of body the saints shall be raised with, as one that would recur to the mind, or as a question asked: "But some man will say, How are the dead raised up? and with what body do they come? The apostle replies to it, as an "unlearned question," or one asked by a simpleton; and gives an illustration of the resurrection, from the germination of seed: "Thou fool, [simpleton,] that which thou sowest is not quickened, [made alive or germinates,] except it die." There is a germ in all seed, commonly called the "heart," as in corn, that buds or germinates; which process is attended with the decaying, or "death," of the body of the grain. As long as grain has this principle of life in it, it will germinate; but if this principle is destroyed in any way, as in what is called the "kilndrying" of corn, the seed will not germinate. The word of God—sometimes almost blasphemously, and always falsely called "a dead letter," with no more power in itself than "an old almanac," etc.—has within it the principle of spiritual life, the power of imparting that life to the believer on Christ, and in his resurrection; and in this respect differs from all the volumes human lore has ever written.—The human soul may, perhaps, be termed the germ of man that never dies, but ever lives; and when the natural body dies, continues to exist on, and will germinate in a glorious, spiritual body, as the stalk springs from the seed. But we are anticipating the apostle. He continues: "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;" that is, the "body" or stalk, that shall spring from it. This illustration shows, that the spiritual body, with which the soul shall be invested at the resurrection, will as far surpass the natural body he has here, as the stalk surpasses the seed which produces it! Hence Paul said, he desired to depart and be with Christ—not that he would be unclothed—a naked soul without a body—but "clothed upon with his house from heaven, a glorious, spiritual body. And Peter also says, in reference to the death of martyrdom our Savior had

predicted he should die, (John xxi. 18, 19): "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." This, under another figure, a tabernacle or dwelling, implies a subsequent putting on as well as a putting off; and it is the soul or mind that puts off and puts on, as the body the garments it wears—putting off the soiled and worn out, and putting on the new and clean. Peter and his "tabernacle," as well as Paul and his house," were not the same, but different, though connected in this life.

The apostle then illustrates this change, by the different kinds of "flesh," or bodily forms, that God has given to the various classes of animals; as men, beasts, fishes and birds: that as God has given to each that form and constitution best adapted to its sphere of existence and the purposes it is intended to subserve in the creation; so he will give man such a body, in his new sphere of existence as will be most suitable to him and that, the new order of things and circumstances, by which he will be surrounded.—He also draws an illustration from terrestrial and the celestial or heavenly bodies; as the sun, moon and stars: that as God has given to each one of these the form and constitution best adapted to it, and the place it is designed to occupy in the solar system and universe, so he will give to man such a body, as to organization, faculties etc. as will be best fitted for him, the sphere he is designed to fill, the part he has to act, the enjoyment of happiness and glory, and his endless progression in everlasting life.

All will be infinitely superior to every thing on earth, which we can imagine or conceive. If Paul could say of the Christian Dispensation, that "eye hath not seen, ear hath not heard, neither have entered into the heart of man, the good things which God hath prepared for them that love him;" what must it be in reference to heaven itself, and how infinitely surpassing all must that be! If there is an endless variety and progression, in reference to earthly things, how

must it be in reference to those of heaven! There, disrobed of mortality, which has been left behind, and "clothed upon" with immortal, spiritual bodies, impervious to pain, and disease, and death; we shall be made like unto the angels of heaven, that bask around the throne of God, and go on from glory to glory, rising higher and higher in the scale of everlasting existence, rejoicing with joy unspeakable and full of glory, forever and forever! Amen and amen!

J. R. H.

CHRISTIAN ADMONITION.

To admonish, signifies to warn, to reprove gently. The importance of this duty is apparent from the frequency, and emphasis with which it is enjoined in the scriptures.

From the origin of the church, christian admonition has been necessary. The reason is, that much ignorance and imperfection attaches to christians, and that they are the subject of many trials and temptations.

This duty devolves, of course, officially upon the officers of the church. The apostles were, in their day, faithful admonitors of the brethren. And we learn from the epistles to Timothy, and from that to Titus, that the evangelists were to apply themselves strenuously to the discharge of this duty: and from other parts of the New Testament, that the elders were to warn the people of their charge with the greatest tenderness, diligence, and assiduity.

The aged Christian, too, can perform the work of christian admonition with great advantage to the church. Hence Paul commands the aged woman to teach the younger women. Experience and age, connected with piety, are sources of powerful influences, which cannot fail, if rightly directed, to promote greatly the spiritual interest of the Redeemer's kingdom. Parents and teachers should feel themselves divinely called to operate, to the whole extent of their several abilities, within the department of christian admonition. Indeed, as the apostle commands all the Hebrew christians "to exhort one an-

other daily, whilst it is called to-day, lest any should be hardened through the deceitfulness of sin," it would seem to be both the duty and the privilege of all christians, old and young, male and female, official and unofficial, each in his proper sphere, to engage heartily in the work of christian admonition.

But, if we would have our admonitions to be attended with most salutary effect, we must be careful. 1, that we ourselves should be free from those evils in reference to which we admonish others. 2, That we select an appropriate place and opportunity. 3, That we admonish in the Spirit of Christ. And 4, that we do it confidentially; or, that we make in not afterwards the subject of conversation. These rules will, we trust, commend themselves to the good sense and christian feelings of the whole brotherhood.

How numerous, and how sacred are the motives by which every christian ought to be stimulated to the preformance of this duty! Our relation to the persons admonished. He is our brother. He is a fellow heir of eternal glory. He has been redeemed by the precious blood of Jesus. He is a fellow pilgrim in this valley of tears. He is encompassed with infirmities and needs our sympathy and help. Should we not feel and care for our brethren and sisters in the flesh? then certainly we should care for our brethren and sisters in the Lord, and seek to promote their highest and best spiritual interests.

Not only, however, for the sake of the individual admonished, should we admonish him, but for the sake of the church. The christian loves the church. He is jealous over her with a godly jealousy. He knows that when christians act in an ungodly manner, the church is disgraced in the estimation of the multitude. Christians mourn, Satan triumphs, and the wicked rejoice. How strong the inducement under this view of the subject, to use all available means, and consequently, admonition, to prevent the backsliding or apostacy of our fellow christians. Added to this, that in this question, is involved, to a considerable extent, the salvation of the world—for the church is the salt of the earth,—and our motives become as

strong as is our desire for the salvation of sinners. But if to this again we add the consideration that we are commanded to admonish our brethren, and that our salvation depends, under God, upon the question, whether or not we will obey this, as well as other precepts, the motives to christian admonition, ought, it seems to us, to be irresistible ! Were we to see a man in eminent temporal peril, and did not cry out, should we not be guilty ? How much more guilty shall we be, if, seeing a brother approaching the verge of perdition, we sound not in his ears the danger to which he is exposed ?

Say not that the duty of christian admonition belongs exclusively to the preachers. They cannot be acquainted with every case which requires admonition. And say not " I fear I shall give offence," Much depends on the spirit in which you perform this duty. And if any chose to take offence in consequence of being admonished in the right spirit, it will make manifest the perversity of their spirit the sooner. It may, and often is a painful task, but not the less necessary on account of its painfulness.—Wishing peace and unbounded prosperity to Zion and all her friends, we invoke the the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

A. RAINES.

PREACHERS' CHILDREN.

Preachers' children, it is thought, should be the best of children. It is also said, that they are generally the worst. This thought, and this saying, may afford profitable matter for a few reflections.

1. Whether, or not, Preachers' children should be better than the children of other christians, is to my mind, problematical. All *children* ought to be good, just as all *christians* and all men ought to be good. Christians ought to be as good as the Preacher ought to be ; and their children ought to be as good as the Preacher's children ought to be. I do not leave off the account, the fact that *account-ability* is, in every case, in the ratio of *ability* ; but, by the impartial application of this rule, arrive at the preceding conclusions.

1. There are grounds for at least a serious doubt, whether Preachers' children are, in the general, worse than the children of other christians. More is expected from them, than from the children of others, just as more morality and piety is expected from Preachers than from other Christians ; so that, when in the case of either the Preacher or his children, a thing that is not "of good report," is perpetrated it is thought much worse than if perpetrated, by any other person. Few, for example, among either saints or sinners, would tolerate a preacher in sending his children to the dancing school or in attending a ball! Some of these same persons, however, claim the liberty of very harmlessly practicing these things themselves, not remembering that both themselves, and the preacher are commanded "to perfect holiness in the fear of the Lord.," Happy will be the day when christians shall be as holy as they require preachers to be ; and when they shall bring into requisition all their means to make their children as well behaved as they think the preacher's children ought to be.

3. It is difficult, under the present state of things, especially in our villages, for either preachers, or private christians, to preserve their children from contamination. The amount of wickedness that prevails among the boys is almost incredible. Children are of a nature such as prompts them to imitate their associates, and generally prove apt scholars in the learning of lessons of evil. Thus the contagion spreads. Each child becomes worse and each—on the principle that "evil communications corrupt good manners"—makes his fellows worse. The preacher's children being of like passions with other children, partake of the general corruption. This is a dreadful picture.

But frightful as it is, it becomes greatly more so when brethren convert this misfortune into an occasion of censure against the preacher, and apply it as a salvo, with wanton pleasure, to their consciences as an extenuation, if not a perfect justification of their own neglect of both the moral and religious instruction and training of their own children.

4. Under the present order of things, or rather, under the

present disordered state of things, industrious, zealous preachers are much from home. When from home they cannot instruct and train their children. When they return, to remain but for a few days, all is glee, and joy, and merriment among the little ones. Under these circumstances, an affectionate parent cannot, unless with painful effort, even should it seem necessary, extend over the heads of his little charge, the saddening sceptre of parental authority. Nor has he time to mould their minds, to fix them in habits of virtuous living: especially, of foul corruption is pouring in upon them from the world, when a burning tide he cannot attend them on the street. He cannot sit by them in school. He cannot keep his eye upon all their actions in the play ground. He can give them, whilst with them the benefit of a good example and good advice: but, can these predominate against the mountains of evil examples that are put in the opposite scale?

5. Sometimes preacher's children, are injured, we have thought, by too much mere religious ceremony, in the family. I am the advocate of family prayer, and of family scripture reading. If, however, these are not connected with family religion, through the day, and with all such religious influences as shall fill the minds of the young, with a holy veneration for God, and a love for Bible truth, and christian exercises, a prayer, night and morning, may have a pernicious, rather than a beneficial effect. The wanton playful children, count it a tax upon their time—a kind of penance—a yoke which neither they, nor any of the generation of youngsters are able to bear. They pinch each other—they whisper—they hate religion. Now, in addition, suppose them to be thrown in this state of mind, among the dry bones of the longer or shorter catechism, under the tuition of a stern father, with a brow thunder-clouded with awful frowns, need we wonder to see such pupils, after breaking loose from such cheerless restraints, running into a superfluity of naughtiness, and becoming hateful, and haters of religion? We abhor tyranny, in all its forms. And human nature abhors and repels it. It cannot, therefore, make the heart love religion. Re-

ligion, if connected with tyranny, will, in most cases, be hated by the young. And thus, we doubt not, have not only preachers, but private christians, in many instances, given plausibility to the supposition that children that are strictly raised turn out to be the wildest and wickedest young men and women in all the country. A most ruinous conclusion—ruinous, because at war with the dearest interests of our children.

6. Both preachers, and private christians, have, as a general rule, too much neglected the religious education of their children. Indeed, it is a critical work, and requires much religion, and much skill, in order to its workmanlike execution. The writer feels himself to be greatly at fault as respects the skill requisite in a religious educator. Why is not the qualifying of persons, for being accomplished family educators, made a part of the education of the young? Would not this be as valuable an accomplishment as a smattering of French, or Italian, or logic, or music?

A. RAINES.

EVERY THING HAS ITS PLACE.

In all the vast universe of God, we can not think of any thing created without a purpose.

It will be agreed that all intelligent beings act from motive. The blacksmith does not toil at the anvil and the fire simply to pass away the time; but he hammers the stubborn iron to bring it to a particular shape, to answer a fixed purpose. The carpenter does not chisel, and mortice, only to be amused, but to erect a building.

The farmer does not expose his person to sun and storm in plowing, and sowing, simply to find employment; his purpose is to reap, and gather into his barn.

The student does not burn the midnight oil, dim his eye, and exhaust his physical strength simply to acquire knowledge; but with a view to its use and application. The crafty politician does not plot and scheme for pastime. The statesman does not frame his principles, and map a political

campaign because he has no other way in which to spend his time ; but he keeps constantly in view some honorable position.

From analogy we may conclude that God did not create this mighty universe without a purpose, nor any part of it however small. To analyze the multifarious particles of matter which compose the earth, and to show all the relations they sustain to each other, would be an endless task. To accomplish this great work the restless mind of man has been engaged for more than six thousands years. The philosophy of ages has been exhausted—and yet stands wondering at the little pebble in the brook. Why it lies there in the silvery water no one can tell. We find many things in nature for which we can find but little use. But was God so foolish as to create any thing without a purpose, faith and reason both say no. The pebble as useless as it seems forms a part of the ballast to hold the old ship of nature in her orbit.

Because we know not the use of any thing, we should not, therefore, conclude that it has none.

As far reaching as is the mind of man, it has not yet peeped into every nook and corner of the universe.

How vast must have been the conception of the Creator, when he conceived the universe. At one single glance he beheld every part and particle with all their relations and effects. One single thought of God is greater than the wisdom of oriental ages. The thought of a world comprehended more than human wisdom can ever grasp.

The drama of ages must have passed before the mind of Jehovah in an instant. He saw from the beginning the end of all things. The great idea of man intelligent and immortal, was born of God. Could the great God find nothing else to do when by his mighty voice he brought man from the dust and breathed into him the breath of lives.

Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear. Does God speak for naught?

Why did he separate the land and water—rise the sun in

heavens, and bedeck the midnight sky with moon and stars? Why did mountains rise, plains stretch out, crystal streams pour forth their living floods? Why did the little birds make up their cheery songs in the New born forest trees?

Why did man smile, and wonder while the morning stars sang together? Ah! ask again. Was the great Jehovah homeless and did he invent this magnificent temple of nature for his own habitation. No His habitation is high above the earth: he dwells beyond the sky. His home is an heavenly one.

Jehovah was not cold that he needed the rays of the sun to warm him, nor was he blind that he needed his light to direct his steps. He was not weary that he must have the dark, still midnight in which to repose. His never tiring eye knows no slumber. He is the Father of lights and in him there is no darkness. He knows no weariness.

He did not create the living streams and refreshing fountains which beautify the earth in which to bathe his body and from which to slack his thirst. Nor could the music of earth and the harmony of nature be more delightful to him than the sweet melody of his native home.

He did not form the rosy peach, the spicy apple, and the delicious grape, to satisfy the longings of his own appetite.

The rich fields of golden harvest were not created for his own garner. He does not feed upon flesh that he needed the sheep and the ox. Nor did he form the camel and horse that he might be borne upon their backs: for he is already present every where. The great God was not speechless that he employed the thunder to speak for him. His mighty voice can be heard above ten thousand thunders. The gleam of his countenance is more terrible than lightning flashes. Then for what were all things made. Let Moses the oldest and most authentic historian answer "And God said, let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and all the earth and over every creeping thing that creepeth upon the earth, Gen. 1st, 26. Here we

learn that the world with all of its fulness of beauty was created for man. But man was created for God. "For a man indeed ought not to cover his head forasmuch as he is the image and glory of God. 1 Cor. xi : 7.

We have then the world for man, and man for God. The grandeur and glory of the earth culminates in man and should be reflected through him back to God.

Man created in the image of God and but a little lower than the angels, forms, when he moves in his proper element, the connecting link between earth and heaven.

But we may inquire are the purposes of God in man complete or accomplished? Nay verily. Man has abused the freedom given him. He has refused to give to God the glory that is his : and has wrecklessly sought to exhalt himself. Regardless of the honors of his Creator, he became subject to death and the grave. Unmindful of the great purposes of God, he has brought ruin upon himself, and still headlong and heedless, he presses to the pit of ruin and endless despair. Ah, well may we ask what is my mission in this world, What am I for. The answer is plain, For glory and for God. But alas for man that he does not know his place. But few men realize that they have lost their true relation and that Jesus of Nazareth alone can reinstate them. He came into the world to instruct man : to tell him what he is and what he may be : how he may be happy and fulfill the purpose of his creation.

Oh that men would know and feel that they have a mission to accomplish in the world, upon the accomplishment of which depends their everlasting happiness. May the gospel run, have free course and be glorified, may the image of Jesus be impressed upon ever mind and heart, may the glory of God cover the earth as the waters cover the great deep, for great is the Lord and greatly to be praised,

J. A. HEADINGTON.

EXTRACT FROM MCGARVEY'S COMMENTARY.

ACTS XIII : 48.

48. In the next paragraph we have a statement, the meaning of which has excited no little controversy. (48) "On hearing this the Gentiles rejoiced, and glorified the word of the Lord, and as many as were determined for eternal life be-

lieved." The controversy turns upon the meaning of the clause *osoî esan tetagmenoi eis zoon aionion*, rendered, in the common version "as many as were *ordained* to eternal life." The calvinistic writers unite in referring it to the eternal election and fore-ordination taught in their creeds. They contend, therefore, for the rendering "were ordained," or, 'were appointed." If their interpretation were admitted, it would involve the passage in some difficulties which none of them seem to have noticed. If it be true that "as many as were *foreordained* to eternal life believed," then there were none of the foreordained left in that community who did not believe. Hence, all those who did not then believe, whether adults or infants, were among the reprobate, who were predestinated to everlasting punishment. Now it is certainly most singular that so complete a separation of the two parties should take place throughout a whole community at one time; and still more singular that Luke should so far depart from the custom of inspired writers as to state the fact. Again, the same statement implies that all who believed on that occasion were of the elect. For, if the parties who believed were those who had been foreordained to eternal life, then none of the non-elect could have been among the number. Here is another anomalous incident: that on this occasion all who believed were of the number who would finally be saved, and that Luke should be informed of the fact and make it known to his readers. Certainly we should not adopt an interpretation involving conclusions so anomalous, unless we are compelled to do so by the obvious force of the words employed.

It is worthy of note that the efforts of Calvinistic writers to prove that this is the meaning of these words consist chiefly in strong assertions to that effect, and in attempts to answer the feebler class of the objections urged against it. Thus Dr. Hackett asserts: "This is the only translation which the philology of the passage allows." But he makes no effort to prove that the New Testament usage of the principal word involved allows this Translation. The word rendered *ordained* in this passage is *tassoo*—a term which is not employed in a

single instance in the New Testament in the sense of *foreordained*. Where that idea is to be expressed, other words are uniformly employed.

The word in question is a generic term, having no single word in English to fully represent it. Its generic sense is best represented by our phrase, *set in order*. In its various specific applications, however, we have single terms which accurately represented it. Thus, when Jesus *stadzato set in order* a certain mountain in Galilee as a place to meet his disciples,* or the Jews in Rome *tadzamenoï set in order* a day to meet Paul, † we best express the idea by *appointed*. ‡ But when Paul says of civil rulers that the existing authorities *tetagneinia eioin were set in order* by God, || he does not intend to affirm that God had *appointed* those rulers, but merely asserts his general providence in their existence and arrangement. The idea is best expressed in English by using the phrase *set in order*, by saying they were *arranged* by God. When he asserts of the household of Stephanas, in Corinth, that *etadzan eantous they set themselves in order* for ministering to the saints, § we would say they *devoted* themselves to ministering to the saints. But when the brethren in Antioch had been puzzled by the disputation between Paul and Barnabas and "certain men who came down from Judea," in reference to circumcision, and they finally *etadzan, set in order*, to send some of both parties to the apostles and elders in Jerusalem for a decision, the common version very correctly renders it, "they *determined* that Paul and Barnabas and certain others of them should go." ¶

In reference to the propriety of this last rendering, Dr. Hackett asserts that this term "*was not used to denote an act of the mind*;"** but the awkward translation of this passage to which the assertion forces him is evidence conclusive against it. He renders it, "They *appointed* that Paul and Barnabas and certain others of them should go up to Jerusalem." †† This is

* Matt. xxviii: 16. † Acts xxviii: 23. ‡ It expresses the same idea in Luke vii: 8; Acts xxii: 10. || Rom. xiii: 2. § 1 Cor. xvi: 15. ¶ Acts xv: 2. ** Com. in loco. †† Com. xv: 2.

an ungrammatical use of the word appointed. When a mission has been determined upon, we *appoint* the individuals who shall be sent, but we do not *appoint* that *they shall go*. Evidently, the state of the case was this: the brethren were at first *un-determined* what to do in reference to the question in dispute, but finally *determined* to send to Jerusalem for an authoritative decision of it. When a man is undetermined in reference to a pressing question, his mind is in *confusion*; but when he determines upon his course, it is no longer *confusion*, but is *set in order*. The term in question, therefore, meaning primarily to *set in order*, is most happily adapted to the expression of such a state of mind. Our English word *dispose* has a similar usage. It means to *arrange in a certain order*, and applies primarily to external objects; but when one's *mind* is found arranged in accordance with a certain line of conduct, we say he is *disposed* to pursue it.

We scarcely need observe, after the above remarks, that the specific meaning attached to the generic term in question in any particular passage, is to be determined by the context. In the passage we are now considering, the context has no allusion to anything like an *appointment* of one part, and a *rejection* of the other; but the writer draws a line of distinction between the *conduct* of certain Gentiles and that of the *Jews* addressed by Paul in the closing paragraph of his speech. To render the contrast between the two more conspicuous, he throws his words into antithesis with those of Paul. Paul had said to the Jews, "You put the *word* of God from you;" Luke says of the Gentiles, "They *glorified* the *word* of the Lord." Paul said, "You *judge* yourselves *unworthy* of everlasting life;" Luke says, many of the Gentiles "were *determined* for everlasting life." It is an act of the mind to which Paul objects on the part of the Jews, and it is as clearly an act of mind in the Gentiles which Luke puts in contrast with it. At some previous time in their history, these Gentiles, like all others, had been undetermined in reference to everlasting life, either because they were not convinced that there was such a state, or because they hesitated to seek for it. But now their minds

were set in order upon the subject, by being *determined* to labor for the eternal life, which Paul preached.

It now remains, in order to full elucidation of the passage, that we account for the connection indicated between their being determined for everlasting life, and their believing. The former stands as a cause which led to the latter. Let it be noted that everlasting life is not contemplated as the *object* of their belief, for, if it was, they would have had to *believe* in it, before they could *determine* for it; so that the order of the two mental acts would be reversed. But, in common with the Jews, who had been their religious instructors, they already believed in a future state, and what they now learned to believe by Paul's preaching was the gospel of Christ. Those of them who had, either through previous religious instruction, or through the influence of Paul's preaching, heartily determined for eternal life, were in a better frame of mind to appreciate the evidence in favor of that Christ through whom alone it could be obtained, than the others who were so undetermined upon the subject that they appeared to judge themselves unworthy of such a destiny. Such was the difference between the two classes in the audience, and Luke's object is to declare the result of this difference in the fact that the one class *believed*, and the other thrust the word of God from them. To say that the difference had been wrought in them exclusively by divine agency would be to rob them of responsibility. Or to say that the favorably-disposed party had become so exclusively by their own self-determining energy would be to deny the influence of divine truth. Neither of these positions can be true; but, while it was an act of their own minds to determine for eternal life, it was God who had induced them to do so; at the same time, the other party determined against eternal life, in despite of the same divine influence exerted upon them.

EXTRACT OF A LETTER FROM ELD. JOHN MCGHEE.

FT. LINCOLN, Bourbon Co, Kansas, Septr. 30, 1863.

DEAR BRO. WRIGHT: I was enable to attend the C.M. Society

at its yearly meeting which you will see by reference to the minutes of the said meeting, they having been sent to you for publication. The meeting to me, and it appeared to be so to others, was very interesting. The delegation was not so full as it might have been, yet, considering the times, and circumstances that surrounded us, I think it was very well. The cause of truth, is, I think, at this time, in this state, on the increase; though it suffered greatly from the first shock of the war, but it will prevail. We need here greatly, efficient and devoted teachers, men to declare the Truth,—the whole Truth,—men that will endure all things as the first Christians did. I think we may depend upon it, that the faithful in the Lord, will yet be called to pass through fiery trials, even unto death, for the testimony they bear. We may take courage, and press on through all these things, they cannot harm us much, they are only momentary, comparatively speaking. Eternal felicity awaits the truly faithful after Death. Dear Brother, we need an individual reformation, a reformation in churches or congregations. Elders should press this on individuals, and be more devoted themselves. The good Lord and Master help us to do so.

Your friend and brother,

JOHN MCGHEE.

LETTERS FROM BRO. PETERSON.

JACKSON VALLEY, Cal. Sept. 14, 1863.

BRO. WRIGHT: It is with much thankfulness to our heavenly Father, that I announce to you our safe arrival across the plains, without the loss of one by sickness or otherwise, except Joseph Kennedy of whose death I have given you full particulars heretofore. We arrived here at my brother-in-law's, yesterday about noon, having been four months on the road. We have had a pleasant and agreeable trip, no trouble with the Indians or any one else except at Thousand Spring Valley, either an Indian, or some one else stole a horse out of our train, which we did not get. Many of our cattle died, but

our horses and mules stood it well. I never lost a single one. My mules look as well as when I started on the trip. I would say to all persons intending to cross the plains hereafter, to obtain mules if possible, and not to start with cattle at all. Horses are preferable to cattle. I have kept a journal of my trip, and if you think best, I will copy it off and send it to you to publish in pamphlet form, for the benefit of emigrants and others. I have not been here long enough to give you any information in particular concerning the country and things generally. One thing I can say, and that is, that California is a fruit country. I have had some fine apples, and seen some very fine vineyards.

I expect to attend the State Meeting which commences next Friday. I was much disappointed to-day. I went to Ione City, expecting to get a bundle of papers and letters from the States, and not one did I get! What is wrong? Where is the Pioneer, and the Review, and my many friends? Tell them my address, is, "*Ione City, Amador County, California.*" I have received but one letter from the States, and one number of the Pioneer since I left! Where is the wrong? *

I send you four subscribers for the Pioneer. My family joins me in love to you and yours. Adieu for the present.

MARTIN PETERSON.

LIVE OAK SETTLEMENT, Sanjoaquin Co., Cal., Sept. 20, 1863.

DEAR BRO. WRIGHT:—To day and last evening I have spent in laboring and preaching for my Master's cause. We had a fine hearing to-day. Bro. Kinkade who is brother-in-law to bro. Wren, and who crossed the plains last year from Adams County, Illinois, was with me at the forenoon meeting. Tell the brethren he is alive to the cause. Our meeting was at old bro. John M. Crawford's, from near Chillicothe, Mo., with whom I am stopping and with whom I expect to leave

*I have been sending your mail to Ione Valley, Amador County, California. Please go there and you will find it. I did not know there was such an office as Ione City, in the county. But this I have explained to you by private letter—hope you have received it.—D. T. W.

my family while he and I go up to the State meeting which is now in session at Varkerville. I have been hindred till now on account of my Frank being sick ; but I think he will be well enough for me to start to-morrow. To-day, I made an effort for the Pioneer, and as the result, I send you seven subscribers. Go on bro. Wright, with your Christian Pioneer, I think there is a bright, day for it not far ahead. The brethren in California, will help to sustain you. Dear bro. W., be assured, I would like to see you all ; though I am in a poor condition for preaching, yet I think I could give you a warm exhortation. To one and all, I say, be faithful till death, and you shall receive the crown of life. My family join me in love to you and your family ; bro. Crawford and family also, wish to be remembered to you and yours in the bond of Christian love, Your bro. in Christ.

MARTIN PETERSON.

California, September 29, 1863.

DEAR BRO. WRIGHT: I have the pleasure to forward you to-day the names of 37 subscribers for the "Christian Pioneer" which I have obtained at our State meeting. Bro. Rigdon helped me to get these. I have not time to write more at present. Your affectionate bro. in Christ.

MARTIN. PETERSON.

REMARKS: We feel under many obligations to our beloved brother Peterson for these 48 subscribers which he has sent us since his arrival in California. Who will follow this noble and praiseworthy exmple ?

D. T. W.

ANNUAL MEETING IN MISSOURI.

Minutes of the convention of the churches of Christ, 9th Congressional District, State of Missouri, held at Lick Creek, Ralls Co., Mo., on Friday before the 3rd Lord's day in August, 1863.

Pursuant to adjournment last year and appointment of the

Board of managers, the Convention assembled at Lick Creek Meeting house. The President, Elder L. B. Wilkes, assumed the chair and called the house to order, adding some earnest and appropriate remarks.

The Recording Secretary being absent, Bro. W. C. Dawson was appointed Secretary *pro tem*.

A committee on preaching was appointed, consisting of the the elders of Lick Creek Church and the President of the Convention.

The enrollment of Delegates was then proceeded with, and 17 churches were found to be represented, viz :

Middletown, Montgomery County.		
New Harmony, Pike	“	“
Frankfort,	“	“
Clarksville,	“	“
Paynesville,	“	“
Louisiana,	“	“
Ashley,	“	“
Sugar Creek, Ralls	“	“
New London,	“	“
Lick Creek,	“	“
Hannibal, Marion	“	“
Paris, Monroe	“	“
Madison,	“	“
Santa Fe,	“	“
Otter Creek, Monroe	“	“
Union,	“	“
Bera,	“	“

This showing, though meager considering our strength in this district, is an improvement on last year, when only seven churches were respresented in the meeting.

Reports were made verbally concerning the condition of the different churches in the district, The brethren reported much success in the proclamation of the gospel during the year, and hopeful prospects for the future.

Verbal report of the Board of managers made by Bro. Errett, of Pike.

Bro. Childers, Evangelist, made a verbal report.
 On motion of Bro. Errett, the contributions of the churches were received.

The following sums were contributed by the churches for missionary operations within the bounds of the district :

Frankfort,	\$10 00
Paynesville.	10 00
Sugar Creek,	10 00
Paris,	26 50
Middle Grove,	10 00
Berea,	8 00
Union,	10 00

\$84 50

Private Contributions, \$47 50

Total amount \$132 00.

The election of officers was then proceeded with, and with the following result. viz :—President, Eld. L. B. Wilkes ; Vice-President, Eld. T. Ford ; Corresponding Secretary, Eld. J. J. Errett ; Recording Secretary, W. C. Dawson ; Treasurer, D. Stewart.

Board of Managers—W. T. Stewart, F. Wing, W. C. Bryant, S. A. Calvin, E. J. Hammond, H. J. Findley F. C. Duval.

The place of the next meeting was fixed at Hannibal, Marion Co. This arrangement was afterwards re-considered, and altered to Frankfort, Pike Co.

On motion of Bro. Ford the Board of Managers was invested with power to change this arrangement if it should seem expedient.

Bro. S. S. Bassett, of Paris, offered the following resolutions which were carried :

Resolved 1st, That we have heard with grateful hearts of the succes which has attended the preaching of the gospel at various places in the district, during the past year hailing it as an earnest of better and more prosperous times.

Resolved 2nd, That in view of the importance and of the great work in which we are engaged, we earnestly recommend the brethren present to urge the different congregations they represent to greater zeal and liberality in this work.

Bro. Errett moved that the thanks of this Convention be extended to the brethren and citizens in the vicinity of Lick Creek, for their amiable hospitality during the session of the Convention. Carried.

On motion of Bro. Errett, the publication of the minutes was ordered in the columns of the *American Christian Review* and the *Christian Pioneer*.

On motion the Convention then adjourned to meet at 9 o'clock, Friday before the 3rd Lord's day in August, 1864, in Frankfort, Pike Co., Mo. Benediction by Bro. Ford.

L. B. WILKES.

President.

W. C. DAWSON, Rec. Sec.

REPORTS FROM THE BRETHREN.

CHILLICOTHE, Mo., Nov. 4th, 1863.

DEAR BRO. WRIGHT: Brother J. N. Wright of Macon City, began a protracted meeting at this place, on the second Lord's day in October, which continued day and night,—with a few exceptions, until last Lord's day night. Bro. B. H. Smith came to his assistance on Thursday evening after the meeting commenced, and remained with us over two Lord's days. On Saturday before the close of the meeting, Brother Wright had to leave to fill an appointment at Linneus; but fortunately for us Bro. A. D. Fillmore of Cincinnati had arrived here too late to go on the stage to Bethany, and we had the pleasure of listening to three or four very fine discourses from him, and of hearing him sing some of the songs of Zion.

During the meeting, we also had the pleasure of seeing Bro. Lockhart lately settled in your County, and hearing one of his soul stirring exhortations. We hope to be better acquaint-

ted with him soon. The Meeting closed with 33 additions, 24 baptisms, 3 to be baptized, and the balance from the different sects. The results of our meeting are all and more than we expected. To our heavenly Father be all the praise.

Brethren a word to you. Call out your preachers. Sustain them that are already engaged in the good work, and encourage others who have the necessary talent, to proclaim the gospel to a dying world. We have never seen the time when so much good could be accomplished, with the same effort, as now. Your brother,
M.

GOSHEN CHURCH, Mercer Co., Mo., Sept. 29. 1863.

DEAR BRO. WRIGHT: I take my seat to inform you of a meeting that has just come to a close, and which commenced on Saturday before the 4th Lord's day in this month, and continued over Lord's day. There were 4 added to the Church, 3 of them were buried with Christ by immersion and the other was from the Baptists. To the Lord be all the praise. Well might Paul say, that he was not ashamed of the Gospel of Christ, as it is the power of God unto salvation to every one that believes it. Go on, my christian brethren, in the service of the Lord, and he will own you, and crown you with the crown of life. May God help you to be faithful

Very truly, yours in the Lord,

FRANCES E. WILLCOX.

THE COMMENTARY ON ACTS.

We have received a copy of the New Commentary on Acts of Apostles, by J. W. McGarvey, and as far as we have examined it, it fully comes up to our expectations, and we believe that it will meet with approval among the people generally. We heartily commend it to all New Testament students, —to all in search of the truth. The brethren should help to circulate it among the people. It will be a powerful means in their hands of doing good. Price, per single copy, one dollar. Address, Eld. J. W. McGarvey, Lexington, Ky.

D. T. W.

Popular Lectures and Address By Alexander Campbell.

We here take occasion to call attention to this deservedly popular work. We have just received a copy from the enterprising publishers, James Challen & Son, Philadelphia, Pa. That these Lectures and Addresses are the productions of Alexander Campbell is a sufficient recommendation of their intrinsic merit. They comprise the most choice Lectures delivered by Mr. Campbell before popular assemblies during the last thirty years of his life. The volume is a large super royal octavo, containing 646 pages, printed on super-calendered paper: and the print is remarkably clear and distinct,—indeed, the mechanical execution may be regarded as perfect. The volume is also embellished with a superb and original portrait of Mr. Campbell. Price in Cloth, by mail, \$2,50; in Sheep. \$3,00 Address James Challen & Son, Philadelphia, Pa. See advertisement on the cover.

D. T. W.

MARRIED.

On Thursday the 15th of October, 1863, at the residence of James Austin, in Trenton, Mo., by ELD. D. T. WRIGHT, WILLIAM H. HUBBELL and SARAH FRANCES AUSTIN.

Also, at the same time and at the same place, by ELD. D. T. WRIGHT, WILLIAM H. SMITH and SUSAN E. LOWEN.

OBITUARY.

'Tis indeed a sad task to chronicle the works of death; but doubly painful, when called upon to record the death of a dutiful pupil, of other days. On the eve of the 19th of October 1863, in the town of Trenton, Grundy County, Missouri, Sallie Proctor, only daughter of B. F. and S. M. Crooke, was taken by Him who gave, from the confusion of earth, to the quiet of Heaven. For 16 days she suffered without a murmur. A devoted father and lovely mother anxiously watched around her little bed, endeavoring to stay the hand of the fell destroyer, (diphtheria) but all in vain! Little Sallie was 9 years of age. She has but gone before to welcome the loved ones she left behind. She was too pure and lovely for earth; her nature was suited to a happier, holier clime, and God took her to Heaven. She had a bright intellect, was gentle and modest in her deportment, winning the admiration of all who knew her. Truly she bloomed a rose in summer, but as the chilling winds of autumn came, Jesus in kindness took her from the withering blast and pinching frosts which awaited her. As a beautiful flower, she has been transplanted to the bosom of her dear Savior, there to bloom forever and ever. She was indeed one of earth's angels. But death loves a shining mark. Sallie was a devoted lover of the Sabbath School; 'twas there she learned those lovely lines,

"I want to be an angel,
 And with the angels stand;
 A crown upon my forehead,
 A harp within my hand.
 There right before my Savior,
 So glorious and so bright,
 I'll make the sweetest music,
 And praise Him day and night."

God has granted her petition. Yes another angel is added to the choir of Heaven. While in the struggle of dissolving nature, she calmly said, "Ma and Pa cant help me, but Jesus can; Pa I'm not afraid to die." Death had been robbed of its terrors, the grave of its gloom; her happy spirit was ready to plume its wings for the realms of eternal bliss. It is sad, as well as mysterious, that those who are so innocent, so deserving of life are taken away so soon; but eternity will solve the mystery, and fill our hearts with praise. For the large circle of kind relatives, I have a word of admonition. Be ye also ready, for in such an hour as ye think not, the Angel of Death may call for thee.—So live that when your days are numbered, you may, like Sallie exclaim, "I'm not afraid to die." To the deeply afflicted parents we tender our sympathies, and ask that the cordial of God's grace may, in all its fullness, be applied to their wounded hearts. O! may we all at last meet darling Sallie in that sun-bright clime where there is no more death.

The cherished from her home is gone,
 The beautiful, the loved is dead;
 The valley's clod doth rest upon
 Thy gentle form and youthful head.

Oh, can it be that we shall hear
 The music of thy voice no more?
 Shall thy sweet face no more appear,
 To greet us at the opening door?

Thou art gone to thy home above,
 In thy dear Savior's arms to rest,
 Where thou shalt meet with those we love,
 And be with them forever blest.

We would not call thee back again,
 Earth's dark and dreary path to tread;
 For thou art free from grief and pain,
 Our fair, our loved, our Sallie dead.

CHRISTIAN PIONEER.

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

VOL. III.] TRENTON, MO., DECEMBER, 1863. [NO. 7.

THE SECOND GREAT COMMISSION.

A discourse delivered at the late Meeting of the Kentucky State Missionary Society, which commenced in Lexington, on Tuesday, the 29th of Sept. 1863, by R. MILLIGAN, President of Kentucky University,

Let him that heareth say, Come.—Revelation, xxii: 17.

My Dear Brethren and Sisters of the Kentucky Christian Missionary Society:—I respectfully invite your attention this morning, to a few thoughts on the Second Great Commission of our Lord and Redeemer, as it is found recorded in the 17th verse of the 22nd chapter of the Apocalypse,—“*Let him that heareth say Come.*”

That was a glorious developement of Divine philanthropy, that was made in the First Great Commission that was ever given to preach the Gospel to the nations:—I mean that commission in which Christ first said to his Apostles, “Go ye into all the world, and preach the Gospel to every creature.” Mark, xvi: 15. Such a conception of the grace of God had never before entered into the mind of any man, whether of the Jews or Gentiles. They had become vain by their own speculations. They had all limited and circumscribed the Divine

philanthropy, by their own little, narrow, contracted, and contemptible schemes of religious philosophy.

True, indeed, the Jews were greatly in advance of the Gentiles, with respect to their knowledge of Divine things. They had the Living Oracles of the Old Testament, in which the Gospel was both typically and prophetically revealed and illustrated. David and Isaiah had often spoken in the most eloquent terms of the humiliation, the sufferings, the exaltation, and the glorious triumphant, and universal reign of the Messiah. So, too, had Daniel, and Ezekiel, and Jeremiah, and other prophets.

But the Jews were never able to rise to a just, clear, and full conception of the spiritual import of these prophecies. They never once imagined, that God so loved the *world*, that he had in purpose given his only begotten Son, in order that whosoever would believe into him, might not perish, but have everlasting life. They never supposed that the Gentiles were to be made fellow citizens with themselves in the kingdom of Heaven; and that the Messiah was about to unite in one glorious brotherhood, all the tribes and families of this sin-stained earth. Nay verily, their minds were carnalized, and secularized. They looked upon the coming Messiah simply as the great apostle and advocate of Judaism;—as a mighty politico-ecclesiastical prince, who was about to emancipate the Twelve Tribes according to the flesh; and extend their dominion from Jerusalem to the ends of the Earth.

Such were the prejudices of the people; such were the prejudices of their rulers; and such were, to some extent and for a limited time, the prejudices of even the twelve Apostles, to whom was committed the word of reconciliation. With them, "*all the world*," in the style and phraseology of the Commission, meant the Jewish world; and "*every creature*" meant every Israelite, according to the flesh. And hence neither in Palestine nor beyond it, was salvation offered to any Gentile for several years after the coronation of the Messiah. They that were scattered abroad went every where preaching the word to Jews only, Acts xi: 19.

But the vision of Peter completely removed this prejudice from his mind. He was taught by the lesson of the symbolic sheet and its contents, to call no man common or unclean. He then, for the first time in his life, discovered the heart-stirring and soul-inspiring truth, "that God is no respecter of persons; but that in every nation, he that feareth God and worketh righteousness is accepted of him," Acts x: 34, 35. He then understood that Jesus Christ had by the grace of God, tasted death for every man; and that he had become the author of eternal salvation to all them that obey him, whether they be Jews or Gentiles.

This was enough for Peter and the rest of the Apostles. They no longer conferred with flesh and blood. But with a degree of moral heroism, and devotion, and self-sacrifice, that has no parallel in all the records of earth and time, they went from city to city, and from country to country, proclaiming the good news and glad tidings to every kindred, and tongue, and people, and nation. Their only apology to their calumniators and revilers was the love of Christ. "We thus reason," said they, "that if one died for all, then were all dead; and that he died for all, that they who live through his death, should not henceforth live unto themselves, but unto Him who died for them, and rose again." 2 Cor. v, 14, 15. Hence their zeal: hence their energy; hence their devotion; and hence their success.

But it was never God's purpose, that this work should be done wholly and exclusively by the Apostles. Nay verily. As Christianity was provided for all; *so also it was designed to enlist and to draw out the energies of all:—to make every disciple of Christ an instrument of good to the Church and to the world.*

This element of the Christian system and of Christian success was well understood by the Apostles: and while they lived, it was pretty generally regarded in all the churches. They labored everywhere and in every possible way, to give to it that prominence in the practical workings of the system that its great and paramount importance so justly demands.

They appointed Evangelists to set in order the things that were wanting, and to ordain Elders and Deacons in every church. And to these again, was committed, in a very special manner, the moral and religious education of the churches. While exercising a general supervision over all the interests of their respective congregations, *it was made the duty of the Elders especially, to call into active service all the talents, and energies, and resources, of said congregations : to see that all the members of the body of Christ, like the members of the human body, were performing their proper and appropriate functions, and that every joint, and every band, and every fibre, might contribute in some way, and in some measure, to the health, and energy and efficiency of the whole body.* Ephesians iv : 11, 16. This was the evangelical order of things; this was the apostolic order; and this was also the Divine order, which by the grace of God, was established in all the primitive churches, and which was also recorded for our admonition and instruction.

To the disciple, then, who really and earnestly desires to understand his duty, and to do it, this primitive practice would seem to be an all-sufficient guide in such matters. If under the administration of the Apostles, the primitive Christians *all* labored for the spread and the success of the Gospel, then surely, we also should all labor together for the same glorious ends and purposes. If to save mankind from their sins, was the daily and chief concern of the primitive converts to Christianity, then most assuredly it should also be our meat and our drink, to co-operate in every way that we can to save our poor dying race from the piercings of that worm that shall never die, and from the torments of that fire that shall never be quenched. — This, it seems to me, is a most reasonable and legitimate conclusion from all the premises.

But in order to place this matter beyond all doubt; and in order to set forever at nought, by a single Divine oracle, all anti-missionary theories and hypotheses; and, no doubt, also for the purpose of giving to this practical element of the Gospel economy, that great prominence and emphasis which its para-

mount importance so very justly demands—for these, and perhaps for other similar purposes, our blessed Savior appeared in his own person, to the beloved John, on the isle of Patmos; and just as he was about to close forever the canon of Divine Revelation, he gave to the church this Second Great Commission: “*Let him that heareth say come.*” The first Commission was given, to the Apostles directly; and through them it was given to the church indirectly. But this Second commission was given, merely through John’s instrumentality, to the church directly.—Nay, more: it was so given to every member of the church. “*Let him that heareth say Come,*” is the gracious commission of our Lord, to every one of his true and faithful disciples.

But what, it may be asked, is the meaning of this Second Great Commission?—What does it imply? and what does it require? Does it require that every disciple shall become a missionary of the cross; and that, like the Apostles, he shall go into all the world, and preach the Gospel to every creature? or does it even require that he shall, in his own proper person, become a public teacher or preacher of the Gospel in any sense, or in any capacity whatever? Certainly not. For all such labors he may be disqualified. And we all know that God does not require impossibilities of any man.

But these words of our blessed and adorable Redeemer do evidently imply and require,

In the first place, that every man who has the necessary qualifications, should, as far as possible, devote his whole life to the ministry of Christianity. This is a call—a Divine call—to every disciple who has the necessary talents and acquirements, to consecrate himself wholly and entirely to the proclamation of the Word—to the public preaching and teaching of the everlasting Gospel among the nations. He is required to say to all men, so far as he may have the opportunity to do so, Come to the Savior: Come to the Lamb of God, that taketh away the sin of the world: take his yoke upon you, and learn of him, and you shall find rest to your souls.

And hence, you see that there is here made the most ample provision for filling up and supplying the ranks of the Christian ministry. If all who are thus divinely called, would only be obedient to the voice of Providence, and to the laws of the Kingdom, what a mighty host of devoted and energetic missionaries would even now be holding forth the word of life to the dying millions of our race! how soon would their report go out through all the earth; and their words to the very ends of the world.

But, alas, how many have just here mistaken their true and proper calling! How many are now engaged in the practice of law, and medicine, and other secular pursuits, who, like a Johnson, should be rousing to a sense of their personal responsibilities, the vast multitudes of our own slumbering population; or who, like a Judson, or a Carey, should be holding forth the light of life, to the many millions who, in foreign lands, are now sitting in the region and shadow of Death.

Brethren, what do you think of such a course? And what do you think of the responsibility and destiny of those who pertinaciously persevere in it? If Paul could truthfully say, "Woe is to me, if I preach not the Gospel," then, indeed, what must be the doom of the many, who still continue to neglect the great obligations that God has imposed upon them, to proclaim to poor, dying sinners, the same glorious message of his grace? Will it not be more tolerable for many of the benighted heathen in the day of Judgment, than for these? Take care, then, my brother, how you trifle with the calls of God's providence. Remember that you are not your own: you are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi: 20.

But secondly, it is evidently implied in these words of our blessed Lord and Redeemer, that every disciple of his, however destitute he may be of intellectual and literary qualifications, should communicate the word of truth to others, *privately* and *socially*. He is hereby authorized and required to say, in all his social intercourse with his own family and friends, and neighbors, and fellow-citizens, Come to the Savior.

Come to Mount Zion ; and to the city of the Living God, the heavenly Jerusalem ; and to an innumerable company of angels ; and to the general assembly and church of the first-born who are enrolled in heaven ; and to God, the Judge of all ; and to the spirits of just men made perfect ; and to Jesus the Mediator of the New Covenant and to the blood of sprinkling, which speaketh better things than the blood of Abel. Heb. xii : 22-24.

This was the primitive order of things. And this is their natural order. And hence, they that were scattered abroad from Jerusalem, by reason of the first persecution, went every where preaching the word.—Acts viii : 4. There was no attempt made to compromise with the false etiquette of the world in his matter,—no stopping to consider how men of wealth, and learning, and fashion, would regard the simple story of the Cross. Not at all. Out of the abundance of their hearts, they simply and joyfully communicated to others the good news and glad tidings of life and salvation, through a once crucified, but now risen and glorified Savior. And just so it will ever be, so long as it is written, “ Out of the abundance of the heart the mouth speaketh,” (Matt. xii : 34,) so long will every *consistent* disciple of the Lord Jesus make the simple story of the cross the main burden and topic of his conversation, in all his intercourse with his fellow men. To all such it must ever be a source of unspeakable satisfaction to be able to say to the destitute everywhere, come and take of the bread and the water of life freely. Isaiah iv : 1, and Rev. xxii : 17.

And thirdly, this is a Commission to all the followers of the Lord Jesus Christ, to preach to the people, not only in *word*, but also in *deed* ; not only by precept, but also by example. It is a commission to let our light so shine before men, that others, seeing our *good works*, may thereby be constrained to glorify our Father who is in Heaven. And especially is it a Commission to us all, and a most solemn requisition upon us all, to contribute liberally of our means for the support of those who are able and willing to go forth into all the

world and preach the Gospel to every creature. In this way we can all say indirectly to the benighted and disobedient of all nations, Come to the Lamb of God that taketh away the sin of the world.

It is an old Latin maxim, sustained by the authority of our best legal writers, and even by that of the Holy Spirit, that "What a man does by an agent, he does by himself." And hence you see, that by adopting as our agents the Kentucky Christian Missionary Society, and the American Christian Missionary Society, we may actually preach the Gospel to the unconverted in almost any part of the inhabited earth. We can, in this way, say to all the impenitent and disobedient in our own beloved commonwealth, Come to the Savior. And in like manner, we can say to the poor, wandering prodigals of the East, and of the West, of the North, and of the South, that they have a Father in heaven who pities them; who loves them; and who has even sent his own dear and well beloved Son to redeem them.

And, O, who that has a heart to feel for the wants and the woes of humanity, would not glory and rejoice in such a privilege? Who that has ever tasted of the good word of God, and the powers of the world to come, would not spend and be spent in sustaining such a work of faith, and mission of love?

But I need not, and I will not, go further into particulars in treating of this subject. Enough has been said by way of illustration. You will now, doubtless, all concede, that in these last recorded words of our blessed and adorable Redeemer, there is given to the church—to the whole church—and to every member of the church, a commission to labor, *in every possible way*, ordained by Heaven, for the redemption of our poor fallen world. Thank God there is no monopoly here. It is the duty, and the honor, and the privilege of ALL Christians, whether they be learned or unlearned, whether they be dumb or eloquent, whether they be rich or poor, whether they be bond or free, whether they be male or female, to strive together in the diligent use of heaven's appointed means, for the edification of the church, and for the conversion and salvation

of the world.

And, O, what a different world we would now have, if this Commission had always been duly and properly regarded ! if all the disciples of Christ had acted as faithfully under this second commission, as the Apostles did under the first ! How many wars, and pestilences, and famines might thus have been avoided ! How many of those in heathenish darkness might now be rejoicing in the full light of the glorious Gospel ! And, O, how many precious souls that are now in hell—among the wailings and agonies of the damned—forever weeping, but not in Mercy's sight—O, how many of these lost ones might at this moment be tuning their golden harps among the redeemed in heaven, if salvation had only been freely and earnestly offered to them by those that have heard the Gospel !

But it is even so. Our folly has made it so, and all our wisdom is now unavailing in such a case. Indeed there is not in the whole universe, a created arm that can rescue one of these lost spirits from its awful doom, and give it a place among saints in glory. The gulf that separates Gehenna and Paradise is impassible. God has himself forever fixed the destiny of the dead; and we can of course do nothing to effect a change in their condition.

But one thing, thank God, we can do.—We can prevent others from going to this place of torment. To us has been committed the word of reconciliation ; and we are constrained and exhorted by the love of God, by the infinite condescension of our Redeemer, by his agony on the Cross, by the eloquence of his blood, by the power and efficacy of his resurrection, by the triumphs of his reign, by the energies of his Spirit, by the songs of the redeemed, and by the wailings and the agonies of the damned, to proclaim it to the people : to say to the unconverted everywhere, in Europe, in Asia, in Africa, and in America, Come to the Savior ; come to Him who has loved you ; who has bled for you, and who is willing and anxious to wash you from your sins in his own most precious blood, and to make you kings and priests unto God forever and ever.

Brethren, will you do it? Will you all do it? Are you all willing to consecrate your bodies, and your spirits, and your time, and your talents, and your possessions, to the honor and glory of God for the salvation of the world? Are you willing and ready, at any sacrifice, to bear or to send to the benighted and perishing millions of our race, that blessed gospel that has filled our hearts with peace, and joy, and love; and that still cheers and illumines our pathway:

“That shines along the heavenly road,
That leads us to the blessed abode?”

Brethren, what say you? What do you all say in answer to this question? What do the fathers say in reply to it? What do the young brethren say? And what do the sisters say? What would the Marys say, if they were here to-day and had a voice in the decision and final settlement of this question? What would Peter, and James, and John, and Paul, and all the martyred host of God's elect say, if they were here to-day. And what would Bro. Barton W. Stone, and Bro. John T. Johnson, and Bro. Wm. Morton, and Bro. Walter Scott, and Bro. Thomas Campbell and the other glorified pioneers of the current Reformation, say if they were present, and allowed to take part in our deliberations?

Ah, my dear bearers, we have already on record, the stereotyped reply of all these sainted dead. Their zeal, and devotion, and energy in the cause of Christ, while they sojourned as pilgrims here below, is the very best answer that could be given to this question.

“Though dead, thy speak in reason's ear,
And in example live;
Their faith, and hope, and mighty deeds
Still fresh instruction give.”

And the same, thank God, may be said of the example of many who are now present. Time will never efface the recorded deeds of these noble men through whose instrumentality, the cause of primitive Christianity has so gloriously triumphed in Kentucky. They belong to that category of moral heroes who will shine as the stars forever and ever. Daniel, xii. 3.

But, brethren, why should we not *all* imitate these illustrious men,—if not in their burning eloquence adamantine logic, at least in their zeal and devotion to the cause of our common Lord and our common humanity? I say, why should we not **ALL** do this?

I am fully aware of the many excuses that have been alleged as an apology for our continued slothfulness, yes, and parsimoniousness, in the cause of redemption. And I am particularly aware of the fact that the failures of many modern missions, has even been brought forward by some to prove that the gospel is no longer the power of God for the salvation of the world; that it wants the element, or adjunct, or circumstance of miraculous excitement, to make it effectual in arousing the dormant energies of the people; that nothing in fact can effect this, but the personal coming of the Lord himself, and that we may therefore just as well be satisfied with the little that we are now doing: and patiently wait for his second personal return.

Brethren, do you believe it; Do any of you believe it? Are you disposed to embrace, or even to countenance, a theory or a hypothesis, the legitimate tendency of which must ever be to discourage missionary effort; to relax the missionary energies of the church; and, of course, to retard the triumphs of the gospel throughout the world? Will any of you act so inconsistently with your high and holy calling? I hope not brethren. I earnestly hope not. I know that these fathers will not do it. They have too long and too often witnessed the glorious triumphs of the Gospel, to be now deceived and deluded by any such chimera of a bewildered imagination. And I earnestly hope and pray, that none of the young brethren or sisters present will be guilty of such folly.

O no my dear hearers; the fault is not in the Gospel, but in ourselves. It is not owing to any want of adaptation or efficiency in the scheme of divine grace, but simply to our own slothfulness, and waywardness, and perverseness, and penuriousness that the ways of Zion now mourn, that the glory of the church

has been so much obscured ; and that her triumphs over the nations have been so long delayed. and so very greatly retarded.

What we want, then, is simply action, *action*, *action*; united, systematic, and co-operative ACTION, on the part of all the members of the church. Let all be usefully employed in some way. If a brother cannot be a successful evangelist, he may perhaps make a good door-keeper in the house of God : if he cannot be an efficient Elder, he may make a good and faithful sexton. If a sister cannot, like Phebe, be a deaconess, she may at least wash the saints' feet, or serve the church in some other capacity. Do not be alarmed my sisters ; we do not design to make slaves of you. But it is better—far better to serve the church in any way, than to be at ease in Zion. Isa. xxxii. 9—15 ; and Amos vi : 1.

Let evangelists, then, and Elders, and Deacons, and editors and all others in ecclesiastical authority and influence, see to it, that all the disciples of Christ are doing something for his cause ; that the old and the young, the rich and the poor, the bond and the free, the male and the female, are all habitually and systematically and unitedly employed in whatever sphere they can labor most appropriately and most successfully for the edification of the church and the conversion of the world.

Let this be done, and then all else will very soon be done. Our children will be better educated both in the nursery and in the Sunday-school. Our prayer-meetings and all our other meetings for religious purposes will be better attended, and the Lord's day, the Lord's Supper, and all the other ordinances of God's appointment will be more perfectly sanctified to his service and to his glory. The church herself will greatly increase in vitality and spirituality ; and also in her converting and sanctifying power over the nations. Under her influence

“The brute-hearted temper of man will grow tame,
The wolf and the lion lie down with the lamb ;
The bear with the kine will contentedly feed,
And children their young ones in harmony lead.
No more will the sound of the warwhoop be heard,
The ambush and slaughter no longer be feared ;
The tomahawk buried shal rest in the ground,
And peace and good-will to the nations abound.”

Then, dear brethren, let us never grow weary in well-doing, but let us all be steadfast, immovable, always abounding in the work of the Lord ; forasmuch as ye know that your labor is not in vain in the Lord.

VAIN RELIGION AND VAGUE RELIGION.

We read in James of a vain religion : “ If any man among you seem to be religious, and bridleth not his tongue, that man’s religion is vain.” The word vain—at least as used here—means that which is worthless, or will not profit or benefit a person anything. The religion of a man or woman of this character, who does not bridle his tongue, but who as we say, gives a “loose rein” to it, talks too much, and says too many things he ought not, often uttering what is sinful and wrong—such religion says the apostle, is vain—it will do no good ! What care then, should a Christian exercise in all things that he says ; particularly as our Savior says that we shall be judged by our words—that by them we shall be justified or condemned—and that for every idle, or injurious word we utter, we shall give an account in the day of judgment. The whole religion of such a man, says the apostle, as bridles not his tongue, is vain—vain as “ faith without works, which is dead, being alone,”

But there is a vague, as well as a vain religion. As the word “vague” means uncertain, doubtful, etc. there are many professing Christians, whose religion seems to be of this character—uncertain, doubtful, I had almost said, worthless ! They seem to have no definite ideas of the duties and obligations imposed on them by becoming Christians ! Their notions and ideas about these things appear to be loose and undefined—so much so, that you can hardly tell, by their conversation and conduct, whether they are Christians or not—whether they belong to Christ or not, whether to the world, the flesh and the Devil !—whereas, Christians are represented as being redeemed from all iniquity by Christ, and as purified unto him “ a peculiar people, zealous of good works ”—“ a chosen generation, a royal priesthood, a holy nation, a peculiar people ; that they should show forth the praises of him who hath called them out of darkness into his marvelous light.” With such people as these vague religionists—for they hardly deserve the sacred and holy name of *Christian*—religion is more a

mere form, than a living, actuating, animating principle, giving tone and character to all their conversation and conduct—like a Sunday coat or over-dress, to be worn by them as occasion and circumstances may require, and then laid aside!—a sort of holiday suit, used only for particular times and occasions!

But this vague and indefinite idea of religion is perhaps manifested more in some other things we have not mentioned. We see it in the non-attendance of many at the house, and on the table of the Lord, on Lord's day. They seem to look upon it as a matter of indifference whether they go or not!—and let any little, unimportant, trifling circumstance, as a cloudy day or company keep them away!—or perhaps make it a day of visiting away from home! Oh, how little do all such know of the obligation upon them to attend there; or of the high and holy privilege of doing so! No consideration but something of the most urgent and important character should keep them away. The command of Christ, given by Him among the last acts of his life on earth, and in the form of a dying request of the most tender character, "Do this in remembrance of me," should be sufficient for every true disciple and lover of the Lord. And he has said again, "If ye love me, keep my commandments;" and we are told, and know by experience, that "his commands are not grievous." If we will consider what Jesus has done for us—that he disrobed himself of the glory he had with his Father before the world was, and lived a life of poverty, sorrow and suffering on earth, became "a man of sorrows and acquainted with grief," and suffered himself to be beaten, crowned with thorns, spit upon, buffeted, reviled, when in his power to have avoided all this, and finally to be nailed to the cruel cross, and die the most disgraceful of all deaths—and all for our sakes, for our salvation from sin, the grave, and eternal punishment in hell,—with what love and gratitude should it fill our hearts, and what obligations does it lay upon us to obey all his commandments, and particularly that one in reference to tending upon the table containing the emblems of his death, of his great sacrifice for sin!

Another evidence, or illustration, of this vague religion, is the idea too many professing Christians have, that unless there is preaching, and a preacher is to be present and deliver a set discourse of some sort, it is no meeting, and they are under no obligation to attend! Hence when meeting on Lord's day is spoken of, the next thing is, who is to preach!—and if there is to be no preaching;—only a meeting for the teaching of the disciples and breaking the loaf—they stay at home! What vague ideas they have of such things!—how incorrect, loose and indefinite! Strictly speaking, preaching is for sinners, for aliens, to induce them to obey the gospel, (and indeed some of these preaching-going professors act like they needed it!) and teaching is for the Church, for their instruction and edification; and is that upon which Christians should especially attend. Nor is that all—of which we have been speaking—but a good many of these professing Christians must be assured that some “big preacher” is going to preach—some eloquent man, who can “tickle their ears” and excite and stir up the mind—or they will not go—they stay at home! The teaching of the apostles, in reference to their duties and obligations, their privileges and promises, and the glorious hopes and prospects of the Christian, have no charms for their ears! This is but another phase of this vague religion.—But the sentiment and the language of the true Christian are different from all this. It is, “Lord, what wilt thou have me to do?”—and:

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

J. R. H.

BIRTH-DAY REFLECTIONS.

September 21st, 1863.

This day I complete my *fifty-sixth* year; having been born on the 21st day of September, 1807. How suggestive of reflection and serious meditation is the day! I have now passed

some years beyond half a century ; and am verging along towards three score years ! Having naturally a slender, delicate constitution of body, and having suffered from disease, much of it of chronic character, I did not expect, earlier in life, to live to see more than forty years, much less fifty or sixty. How have the providence and mercy of God been over me ; and brought me along on the journey of life ; and how thankful ought I to be to Him, " in whom we live and move and have our being ! " How many unseen and unknown dangers have I passed through ; and how often, no doubt, have I been on the verge of the grave ! How true the lines of the sacred poet :

" Our life contains a thousand springs,
And dies if one be gone !
Strange that a harp of thousand springs,
Should keep in tune so long !

—particularly when, according to another line,

" Ten thousand snares beset us round. "

When I think of the numerous, the manifold mercies and blessings of God, of which I have been the recipient, and which I am still receiving, I think of the lines of Addison :

" When all thy mercies, Oh my God,
My rising soul surveys ;
Transported with the view I'm lost
In wonder love and praise ! "

Birth-days are generally made a time of feasting, rejoicing and making presents. But how different from this is it with myself ! With me there are none of these things. Mine is attended with serious and melancholy reflections ! At my birth-day a year ago, there was one, a son and a companion dearly beloved by me, then in life and health, and bidding fair to live for many years beyond myself. Now, alas ! he is gone and lies cold and stiff in the grave !—while I, so much older, and on the border of three score years, am still here, left alone ! Inscrutable are thy ways, oh God, and mysterious thy dispensations ; but thy ways are good, and thy providence just. Let me never murmur nor repine, but be reconciled and submissive

How rapid has been the flight of time! It seems but as yesterday, when my last birth-day took place; and yet a year, with its varied seasons, has passed away! How true the lines of Byron:

“Time, on whose ever restless wing,
The varying moments flag or fly;
Whose tardy winter, fleeting spring,
But drag or drive us on to die!”

And yet rapid as its flight, how prodigal is man of it, and spends it as though like the antediluvians, he had a thousand years to live! Poor Byron, he wrote a poem on his birth-day, on completing his thirty-sixth year; in which he complains of his life being, “in the sear and yellow leaf” even at that age, when man is usually just getting into the prime of life!—such was the effect wrought on him by dissipation and excitement! But I indeed may in reality speak of being “in the sear and yellow leaf” of life; and of my head “blossoming for the grave!”

How melancholy too is the reflection, that since our last birth-day, thousands of our fellow-beings—perhaps we may say, hundreds of thousands,—who were then in the vigor and prime of life, have found untimely graves and passed away from earth, and gone

“Beyond that undiscovered country from whose bourne,
No traveler returns”—

to try the realities of another and an unseen world!—and so many of them unprepared for a happy and glorious existence beyond the grave!

With what lessons of divine wisdom should each recurring birth-day be fraught to us: It should remind us, that another year has been taken away from the brief span of existence; and that we are another year nearer death and eternity! It should teach us, that this short life is all the time given us, in which to make preparation for eternity, and to form that character in, that shall fit us for heaven, for the enjoyment of the society of God and Christ, and angels and saints. Each returning birth-day should find us better and better prepared;

and with a Christian character more and more perfect.

Let us reflect too, that life is uncertain, and death is certain; and that better for us never to have been born, than to have lived in vain, and made no preparation for heaven! Let us reflect, that we know not "what a day may bring forth;" and that, before our next birth-day shall roll around, we may be in the grave! Let us endeavor to ever be prepared for death, whenever it may come to us; so that, when the morn of the resurrection which ushers in the day of eternity, shall come, we may be *born* from the grave, in the glorious likeness and image of the Savior, to meet with the beloved and mourned dead, who have gone before us, in that bright and glorious world which lies beyond the tomb; and with all the great, and holy, and good, and righteous of earth; there to enjoy their society forever and forever!

J. R. H.

REFLECTIONS ON THE YEAR.

The year 1863 is now rapidly drawing to a close, and will soon be number with "the years beyond the flood." When we review it, we find that, while it has had its pleasures and pleasant reminiscences, most sad, melancholy and bitter memories are mingled with them! How many are the loved and dear ones, who have passed away with it; and are now no more on earth! To the writer, in particular, it has witnessed a most melancholy loss, in the sad and heart-rending bereavement of a dearly beloved son; while the year preceding, 1862, passed away with as sad and melancholy one, in the bereavement of a dearly beloved daughter! But he has the comforts of religion to console him: and the hope of meeting them again—not as when they left the world, pale and cold in the icy arms of death—but clothed in the glorious habiliments of immortality, to enjoy an eternity of unalloyed happiness and unsurpassing glory with them; and all the holy, just and good of past generations.

And how many thousands of those in the prime of life, have

been cut off from earth—have died far away from home, and family, and friends; numbers having lingered under disease in the camp until it ended in death, and many, many, have been cut down in a moment, and without previous warning, in the battle field, and suddenly ushered into eternity!—too many, we fear, unprepared to render their final account to our Maker; when we shall all have to stand before Him, who shall sit upon that great White Throne of Judgment, from whose face the earth and the heavens shall flee away; and be judged out of the Books, according to our works, before that Bar, from which there can be no appeal, and the decisions of which will stand unreversed throughout eternity!

And how many poor, distressed, unhappy widows and orphans have been made!—the husbands and fathers dying far away from home, with no tender hands to nurse them while sick, and to smooth, by tender assiduities, the pathway to the grave! How often have the young and loved one's looked out for that father, who shall never return! And how many missing from their comrades, will be looked for in vain, until all hopes of their return will vanish away and leave the mourners in doubt and uncertainty as to their fate!

Melancholy and sad as in all this, how vast has been the amount of human suffering, incident to such a state of things, as that connected with the civil war in our country. How many are the *maimed*, who have been wounded, and lost, some a leg, some an arm, and various other casualties. How many who, having escaped barely with life, will have, as long as they live, to regret these to them irreparable losses; and which will forever disable them for labor on the farm, or in mechanical employments. Terrible indeed are these disasters and lamentable casualties; which must be added to the wail of widows and orphans, to appreciate properly the condition we are in. In the midst of all these things, how enhanced are the comforts and consolations of religion, and how inestimable their value!

But we must turn away from the melancholy and sickening review; and, as we know that war and these things cannot

always last, let us indulge the hope, that ere long they will pass away, and our distracted, and unhappy country be restored back to that union, peace, prosperity and happiness, which under the the providence of God, we enjoyed so bountifully in former years.

In reviewing the year, we would do well to review our own lives; and see the account we will have to render of them. Let us see what we have done for the Lord: what we have left undone that we might have performed; and how much we have, done that should have been let alone, or we should not have done. As we are all fallible and liable to err, let us review our errors, and follies; and resolve, the coming year, as far as possible, to avoid them; and, on the other hand, let us review the good we have done; and determine to add all we can to it. Let us see what progress we have made in goodness, purity and holiness of life; and determine, for the future, to live better, and more pure and holy lives—more devoted to the religion of Christ, and to the good of our fellowmen. Let us endeavor, as far as possible, to perform faithfully all the duties devolving upon us to God and our fellowmen; and be careful that we are faithful to all the trusts confided to, and reposed in, us; for in thus serving our fellowmen, we are serving God; where we do these things out of regard to Him.

In this view of the past, let us see if we have done all we were capable of doing, in building up, and extending the Kingdom of the Redeemer; and let us resolve on doing more than we have done, and all that we can do. Let us pay particular attention to building up the disciples of Christ, in our most holy faith; and to progress, as congregations and individuals, in purity, holiness, and devotion to the Lord.

Let us ever keep before us, the golden Rule of our Savior, to do unto all men what we would have them to do unto us, in similar circumstances; and we will hardly ever err, in our intercourse with mankind. In short, let us resolve to do all the good, and as little evil as we can; and to ever be pre-

pared for death, when it shall come to us, as we know not the day or the hour when we may be called away from earth ; as life is uncertain, and death is certian to come to us at some time. That we may all be prepared for that solemn event, so that, on the morn of the resurrection, we may awake from the sleep of the grave and rise in the glorious likeness of Christ, is my sincere prayer, for the Redeemer's sake. Amen.

J. R. H.

 ELD. JACOB CREATH'S LETTER.

JACK NIPS. NO. 2.

PALMYRA, Mo., Nov. 9, 1863.

BRO. D. T. WRIGHT—*Dear Sir* : Your two letters to me one dated September the 9th, and the other October 21st, accompanied with the Second Volume of the Pioneer bound, came to hand in my absence from home, which is my apology for my delay to answer them until now. I left home about the date of the first one, and returned only a few days ago. I preached about seventy five discourses in sixty days : and for two weeks services, after defraying my traveling expenses, I had sixty three cents left. I have traveled and preached nearly the whole time since last March, and that is the reason I have not written for the Pioneer since that time. I am now about to go into winter-quarters and will try to preach some by my pen, by furnishing at least one No. per month for the Pioneer. In my travels I learnt that my pieces are generally read : and hence I gave above the account of the pay I received for the encouragement of my junior brethren. I am now in the forty seventh year of my public ministry, and have done as much hard labor, both physically and mentally, as the men of my generation have done, and I have nothing to show for my preaching during that period of time, save my library. In a few more years I shall be incapable of labor, and consequently I can not expect to be sustained without labor, when I have

not been supported by labor. My venerable Uncle Jacob Creath, deceased, used to say to me, that I had received less for my services, than any man in our cause, of my standing. The excuses for not paying traveling brethren are "there are but few members in the congregation able to pay anything, the rest of the members are poor sisters, not able to pay anything, the meeting house is not paid for, some members will not pay anything: The Rules for paying the preachers among some of our people are,—first inquire for the size of his family, if that is large, why then he ought to have something: but if his family is small, why then pay him accordingly without regard to his age, the services he has rendered, his talents, his time, and the services he renders in that place; if he gets up an interest and has additions, why then pay him something, if not, let him pass. Another rule by which some of our rich men pay a preacher, is, if he is better off than some of the members, why then he ought not to be paid any thing, if he is poor and *hard run*, and has a large family, and is near being a beggar, why then be as charitable to him as you would be to other beggars. Suppose this rule was adopted in other cases, as I said to a brother, (and why should it not be adopted in all cases?) if a lawyer doctor, farmer or mechanic is better off than the men who employ him, why then don't pay him for his services; because he is better off than you are. Why should not the rule apply to other men as well as to preachers? Another very common rule among our people for paying preachers is, if a preacher comes into a place and gets up an interest and has additions, why they fall desperately in love with him, and subscribe liberally to him the first year to enable him to move and settle among them, which he does, and as soon as the additions stop, their love to him grows cold and some will not pay him the first year's subscription because the additions have stopt, and the second year's subscription grows beautifully less,—and the third year, he may look out for another place, or go to grass,—for they have no use for him, any longer than he can keep their love warm by additions. This brethren, is utterly a fault, and needs speedy cor-

rection. This is one reason, why so many of our congregations languish and die; there is no one to feed the lambs and sheep, with knowledge and understanding. This is one reason why so many of our promising young men go to the law, to medicine, to politics, to the army. Brethren, these things must not be so. We must amend our ways and doings in this respect. We can do it, let us try to do it. Retain your preacher, as long as he does his duty,—whether he has additions or not.

I hear some of our young preachers in their public addresses, say fellow citizens,—instead of brethren and friends, both of which are scriptural designations, the other is political and unscriptural, and therefore objectionable, if not offensive, no matter by whom used. Some of our preachers use the epithet *dear* in their prayers to God, this is entirely too common, too familiar. This word is but once applied to our Savior in the common version, and in the Greek it is the son of his love, and in the New Version it is his beloved son. I heard one of our preachers immerse in the name, I did not say amen, but when he changed his manner, and said *into*, it was noticed that I said amen to the immersion. I heard another brother say, I immerse you into the *names* of the Father, etc. I asked him for his authority for so immersing; he did not give me any. In the Greek, it is *cis to honoma*, into the name; so it reads in the Common Version, in the New Version, Syriac, and the version of the Bible Union. I have been written to, to assist in getting up a State Meeting in Mo.—I object to it because it is anti-scriptural, that is enough. I object to all clerical and political cabals, no matter by what names called or by whomsoever gotten up, they are anti-scriptural, and therefore wrong and dangerous. I positively refuse to fraternize with any creed-makers, whether great or small, ancient or modern. The men who bid so high for paidobaptist communion,—and now have taken the second degree in sectarianism, made a small image to bow to,—have ascended the ladder of ambition so high, that their heads are beginning to swim, and they had better get to the ground as quick as possible, before they fall. They will never stand as they have stood with our people again. I shall never

attempt to climb after them on these rounds. I have the seven original volumes of the Christian Baptist, bound seperately, in them are the essays on councils, and missions,—I know *when* and *where* we started, I stand yet at the corner tree. I do not expect to leave it, if any other man does. From the congregations of Jerusalem and Thessolonica, the word of the Lord sounded out anciently, and it can do so from other congregations now, without these modern Banking machines, called missions, whether State, or General missions. I advise our brethren to cut loose from all these human appendages, and to stand aloof from them. Neither the apostles, nor the old Virginia Baptists, nor our brethren in our start, had these Insurance Companies of \$300 or \$1000 per annum to begin with before they went out to preach. These companies are for the managers—not for the brethren. I am an old Baptist on the subject of education, when God wants a learned man to defend his cause, he will call him as he did Paul, Luther, Wickliffe, Gill, and A. Campbell.

Yours,

J. CREATH.

 LETTER FROM ELD. J. B. CORWIN.

RIDGELEY, Ills., Oct. 15th, 1863.

DEAR BRO. WRIGHT: I have been absent from this place for near three months. Strange to say in all my travels, I did not see anything of the *Pioneer*. The wherefore for this is no doubt attributable to the fact, that an effort is being made in this State, to establish a paper devoted exclusively to the propagation of truth, the encouragement of saints and the perfect and happy Union of all Christians upon the Bible. The paper in question is the "*Gospel Echo*," edited by Craig & Kane, and published by Craig & Boyle. The editors are well known as able and earnest workmen in the Lord's vineyard. Especially has Bro Craig made all of his means and talents subservient to the accomplishment of the one great and grand end of a christian's life, *the glorification of God*

and the salvation of men. The "*Echo*" is published at Carrollton, Ills., \$1.50 *per annum*. Those who take any interest at all in the welfare of Zion, consider it an imperative duty to patronize their "home paper" first, and then, if able, consider the claims of others. Of course inability, pecuniarily, is argued, while at the same time such persons read and pay for two or three political papers.

I found on my return two Nos. of the Pioneer. I found in reading them a rich repast. I am truly rejoiced to see that the brethren are determined, amid the dark gloom that enshrouds your unfortunate State, to move on the car of truth. Truly can it be said, that you labor in times of great opposition. But what are the odds, when the Lord is with you?

I lately conversed with a sister who has just returned from a visit to Mo., who told me of a meeting held by Bro. Longan or Longly or some such name, at Sedalia, resulting in the conversion to the truth, of some 45 persons. A large number of them were from the sects. What a glorious time now to demonstrate the truth of the Savior's utterance when he said that the man who builds his house upon the sand is a fool, and that the house will fall. Every week we can read of numbers who are leaving the tottering structures of sectarianism and seeking shelter and protection in the "Kingdom which can not be moved." Glorious Kingdom! Should we not, when we remember its immovability, its eternal permanency and its lasting blessedness, "serve God with reverence and godly fear?" O brethren! of Mo., especially, devote all your energies and means to the promotion of the interests of this Kingdom. Consider not for one moment the disadvantages under which you labor. Make them instruments of usefulness.

While I have been gone I have attended some very good meetings. One at Chapman's Point, Macoupin Co. We had there the labors of our able bro. E. P. Belshe, of Winchester, formerly of S. W., Mo.; he is a devoted and zealous workman; 18 added was the result. At Virden, same Co. 12 were added. At Franklin, Morgan Co., 10 were added. Bro. S. M. Goode, a young, but faithful workman, and myself have

been here since Lord's day evening. Up to the present 1 from the Methodists has united. About three weeks ago, Bro. Creath held a meeting here, 2 added. Excuse the length of this scroll. May heaven bless you in your labors of love.

Yours in holy bonds, JOHN B. CORWIN.

REMARKS UPON, AND IN CONNECTION WITH, THE FOREGOING :

The first paragraph in this letter does bro. Corwin injustice. He certainly did not intend to even intimate, much less to say to our readers, that the Pioneer is *not* "devoted exclusively to the propagation of truth, the encouragement of Saints and the perfect and happy union of all Christians upon the Bible;" yet such is the obvious meaning of this paragraph: and it does him injustice. Bro. Corwin loves the Pioneer, and would not, I am satisfied, drop one word intentionally, to its prejudice. "The Gospel Echo," is a good paper and worthy of the patronage of the brethren, which I trust it is receiving, and will continue to receive. As a large and rapidly growing brotherhood, we have but very few papers publishing among us, less perhaps than any brotherhood among the sectarians of our numerical strength. Some fifteen or sixteen dollars a year will pay the single subscription price of nearly every paper, periodical and journal now published in the United States and the Canadas by our brethren, and "devoted to the propagation of the truth." (of course I do not speak of what may be publishing across the lines South, as I do not know.)

The price of all these when put together, is several dollars less than the price of any two of the large St. Louis Dailies, and how many of the brethren are taking these secular papers—papers devoted exclusively to affairs of this life—and when asked to take a paper published by the brethren, plead poverty and hard times! This ought not to be so. These brethren do not consider the force of what they are doing; they do not consider that it is an index to their heart—which indeed it is, and it tells a sad tale! It discloses the awful truth, that the heart is not with the Lord and his people in this great struggle. Owing to the high price of printing materials,

it is all the publishing brethren can do to keep their papers going without involving themselves. And as truly as the Lord lives, he is not indifferent to this matter; and the day is not far ahead, when each one of us, dear brethren, will know, and feel, and realize the awful responsibilities now resting upon us. "Count me not your enemy because I tell you the truth." Let us all work for the Lord and his cause "while it is day, for the night cometh wherein no man can work," the night of death will soon be upon us, "and there is no work nor device in the grave!" "I speak as to wise men, judge ye what I say."

A paper devoted exclusively to the cause of Christ, does an immense amount of good, and should have the approbation and the support as far as possible, of every good man. The brethren do not, some how or other, appreciate the great value of their publications as auxiliaries in advancing the truth, or they would sustain them better. Brethren we are all co-laborers together in the great work of the Lord; let us be faithful and mutually assist each other as much as we can, and the Lord will bless us. Now is the time for us to work for the Lord, let us work by tongue and by pen, by the use of our means and every possible way in which we can effect anything. Blessed and happy is he who stands up now, and shows himself a faithful soldier for the Lord: for he shall receive the crown of life which the Lord will give to them that serve him.

Politicians understand the value of papers in advancing the interests of their party. During the excitement of a political campaign, see how many papers can be published! Nearly every town of any size, has one or more of these powerful engines in operations. We never hear such complaints as are often made among christians, that there are too many papers. The great interest these men feel in the cause of their party, drives them forward and onward over every obstacle; they seldom, if ever, complain of the sacrifices they may occasionally make to advance their cause. Brethren, can we not learn something here. These men are laboring for an earthly reward that never ex

tends beyond the grave ; while we are laboring for a reward here and hereafter, a reward of peace of mind and joy of heart in this life, and eternal life beyond the grave. Theirs has no ray of light from above, while ours is radiant with the glory of God. Theirs is temporal ; ours eternal. Theirs is earthly ; ours is heavenly. My dear brethren, do they not put us to shame ? Should we not feel humbled, in view of these things ? What shall be our course during the year 1864 ? This will be an important year with our politicians. Some writers on prophecy, say it will be a deeply interesting year to the Church. Brethren, let us all act wisely ; let each one do his duty. We know not what a day may bring forth. Let us show where we stand, on whose side we are, by unmistakable actions. Let us stand upon the Lord's side.

D. T. W.

 CORRESPONDENCE.

TRENTON, Mo., Oct. 11. 1863.

DEARLY BELOVED BRO. STEWART : I have just learned that bro. Bailie brings sad news ! Sad to me, to hear that your health is still poorly. I was in hopes that traveling would restore your health, or at least improve it more than it has. Dear Bro. Stewart, I deeply sympathize with you in your afflictions, and pray the Lord to restore you to health and usefulness. But be cheerful, and confide in the promises of him whose cause you have so nobly and successfully plead. You are rich in glory and honor, though poor in bodily health. Though young in years, yet I trust that many have been turned from darkness to light, through your instrumentality, and will rise up to call you blessed. You have chosen that good part that shall never be taken from you. What consolation you have in the full consciousness of the rectitude of your course, that from your youth up, you have plead the cause of the Savior ; you have shown to the world and to all intelligences that you are not ashamed of Christ nor his cause, that you have accepted it just as he gave it, without altering.

adding to, or taking from it; and that you have taught it, and urged obedience to it, in that form. There can be no consolation in this world, surpassing that arising from a consciousness of being a friend of the Lord and his cause: and to have devoted the energies of one's life to the advocacy of that cause, as you have done, is to consummate our whole duty in this life. When life shall fail you here, you will then shine gloriously in the kingdom of God where disease and death are never known. Your name is written in the Lamb's book of life; and in that great company that no man could number, and who came up through great tribulations and had washed their robes and made them white in the blood of the Lamb, I hope to meet my dear bro. Stewart; there crowned with glory and honor, and there with all the pure, the holy, and the good, to dwell with God and the Lamb forever. How happy is the Christian's prospect. He may be the victim of disease and death here in this life, yet heaven with all its glories are his; and he can truthfully say, whether life or death, things present or things to come, that all are his. Here adverse winds may blow, storms may gather, yet we know that behind them all is the face of our heavenly Father, who ever watches our steps, and in whose sight our very dust is precious. His strong arm is beneath us, and we have nothing to fear. He has promised never to leave us nor forsake us. Be strong in faith, dear bro. S., the Lord is not unmindful of your labors of love in his cause; his presence attends you and will be with you wherever you are and whatever may be your condition. Oh, love him much, for he has loved you first, and has done great things for you. May he comfort you in your affliction by his presence and the consoling influences of the Holy Spirit, and may he restore you to health again, and make you abundantly useful in advancing his cause.

D. T. WRIGHT.

BETHANY, Mo., Nov, 1, 1863.

BRO. D. T. WRIGHT—*Dear Sir:* I called to see our beloved Bro. Stewart. who is confined to his room. He handed me a

letter from you, dated Oct. 11, and desired me to answer it, as he is unable to write. It was a welcome letter to him, affording him some consolation in this the hour of his deep affliction. When the seeds of death so permanently fixed in our mortal systems, are preying upon us, we need the consolations of the gospel such as are offered in your letter, to strengthen, console and buoy us up. We truly regret that Bro. Stewart has lost his health, as he had two grand objects in view, one was to build up Bethany Collegiate Institute, and to build up and advocate the cause of our Lord Jesus Christ, the cause that lay nearest his heart. We still felt in hopes that he would be able to take charge of the school by the 19th of Oct., but all failed, and I will here state that we have procured Professor (our brother) Howell, a graduate of Bethany College, to take charge of the school on the 6th of this inst.; and we still hope that bro. Stewart's health will return. Bro. Stewart, as you know, is a worthy man and well fitted for the work he had undertaken. His moral worth has not been as fully appreciated as it should have been, owing, no doubt, to the distracted state of the country. The minds of the people being so much diverted from the objects he contemplated. His every effort is to exert a moral influence upon society. And we pray God that he may be restored to health; for good to our community and our race. His warning voice in inviting sinners to Christ, causes the chorus of the gospel to appear doubly enchanting and then it is that he is in his proper element. But he is disposed to bear up under his afflictions with that christian fortitude that becomes a disciple of Christ. The promises of the Gospel, as you say, are our only consolation in the hour of sore affliction. These are superhuman blessings offered by our kind heavenly Father. Oh that we could always keep them before our minds treasured up in our hearts that we might be able to say with the psalmist David, Bless the Lord, O my soul, and forget not all his benefits. In the promises of God our Father alone, can the meek disciple of Christ, take comfort amid the sorrows, afflictions, and troubles of this sinful world. In this world there is nothing permanent, even man is aa

grass, he soon fades away. But while we are contemplating the instability of the things of this world, our mind adverts to the promise of our Lord, of a Kingdom—a habitation that is enduring, and that shall not be moved. The inhabitants thereof shall not change or fade as grass. In that country they have no wars, no sickness, no sorrow. May it be the happy lot of all who profess to be the disciples of Christ, to get a place in that blessed Land.

Yours in Christ, J. S. ALLEN.

P. S. Bro. Wright, I send your letter with this, with the request that you give both a place in the next Pioneer. Bro. Stewart has not been able to write the obituary of bro. W. R. Allen, as I learn, to whom it was assigned. His health is very poor. I fear he will never recover. He wants you to visit him, if possible. Come to see him, without fail

J. S. A.

Since the above was put in type, we have received the following painful announcement :

DEATH OF ELDER W. D. STEWART.

BETHANY, Mo., Nov. 15, 1863.

ELDER WRIGHT, Trenton, Mo.,

Dear Sir: With deep regret, I have to communicate to you, the sorrowful intelligence of the death of our good friend and dear brother, W. D. Stewart. At four o'clock this afternoon, his spirit was released from its earthly bondage, borne into the everlasting life, and, we feel assured, has entered into the welcome presence and favor of our dear Savior.

Though suffering greatly in body for many weary days and nights, at the last he fell asleep peacefully in Jesus, being rational and comparatively free from pain. Last night he called his relatives and friends around him, and bade them farewell. He told them that the messenger had come, and bade them not weep for him, as he was going to a brighter and better clime. This morning he partook of the sacrament. You can prepare

what obituary you may deem appropriate. To-morrow, at 3 o'clock P M. a funeral discourse will be preached at the Christian church here, by Rev. A. D. Fillmore, of Cincinnati, Ohio.

My heart is too sorrowful to write more. * * *

E. R. MARTIN.

BETHANY, MO., NOV. 1863.

Bro. WRIGHT: I have been spending a few weeks laboring for the congregation here. When I came I found bro. D. W. Stewart very low, and on the 15th inst. he died in the full assurance of the faith he had so zealously and faithfully preached to the people.

By his special request, only a few hours before his decease, I met with the family and a few brethren, and commemorated the death of our Savior. He assured us that he understood every thing as well as did any of us. And though almost breathless, he responded Amen in giving thanks so as to be heard by all in the room. When in conclusion we sung the song of his choice

"There's a region above," &c.

he said "bless the Lord" The last he said to me was, "I long to go."

In the death of bro. Stewart, the community has lost a good citizen, the cause of education has lost a pillar of support, and the Church has lost an able proclaimer of the primitive gospel. While we, with bereaved relatives, mourn our loss, we rejoice in hoping to join him again, where

"We're going home to live forever."

By request of friends, please publish the following obituary notice from the "Bethany Union"—the weekly paper of this place.

Yours indeed,

A. D. FILLMORE.

ELDER WILLIAM DECATUR STEWART died at the residence of his father, in the vicinity of BETHANY, MO., on the 15th day of November 1863, aged twenty-eight years, four months and one day.

BRO. STEWART was born in Henry county Indiana, in 1835, was edu-

ated at Abingdon, Knox county, Illinois, where he graduated in 1856. When sixteen years of age, he was baptized by Elder WALLACE, and joined the Christian Church, in which he not only continued a faithful and zealous member until his decease; but from the time of his graduation at College, he devoted himself with wonderful zeal to the "work of the ministry."

His piety, faith, and devotion, was a good example to all. His work in the ministry in Illinois was eminently successful, and will prove a blessing to multitudes there in years to come, while he who "sowed the good seed of the kingdom" reposes from his labors.

But Bethany and vicinity was the chief field of his labor. Here he exerted the good influence of morality and temperance, as a fellow-citizen.

Here he established the BETHANY COLLEGIATE INSTITUTE, which will ever be a monument to his memory, an honor to the community, and a blessing to thousands who receive intellectual and moral cultivation and training in this institution. Here, under his faithful ministry of the Word of God, over one hundred were added to the Church during the first year of his work among us. Here he continued to teach and preach until the early part of the year, when his health failed so that he was compelled to relinquish the work. After spending a short time in company with his now bereaved companion and little boy, visiting and preaching in Illinois, he came home to die.

During the last few days of his sickness, though feeble and almost breathless, he often spoke of his readiness and anxiety to go home "to live forever,"

"Where shall friends no more part,
Nor shall farewells be spoken;
There'll be balm for the heart
That with anguish was broken.
From affliction set free,
And from God ne'er to sever,
We his glory shall see,
And enjoy him forever."

Perhaps no greater illustration of the wide-spread love and kindly feeling with which Bro. STEWART was regarded in this community could be produced, than the assembling at the Christian Church of the large concourse of people on the 16th inst., to pay a last tribute of respect to our departed friend, and accompany his remains to their last resting-place.

The funeral discourse was preached by Rev. A. D. FILLMORE, of Cincinnati, from the words of Revelation: "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." His remarks were peculiarly appropriate, and when he reverted to the many Christian graces which adorned the life of Bro. Stewart, and spoke in tender and

regretful tones of the great loss we sustain in his death, nearly every eye was dim with tears, and each heart beat with a sorrowful emotion.

Besides a wife and one child here left to mourn his loss, he leaves a father and a mother, and two brothers, in this State, and two sisters in Illinois. These, with the church, and a large community of friends mourn an irreparable loss in the decease of brother STEWART.

For the Christian Pioneer.

LINES, IN MEMORY OF W. D. S.

'Tis done! life's sinful dream is ended;
 Its toils, its trials and its sorrows past.
 The silent messenger from heaven descended
 And bore our friend to Jesus' arms at last.
 Oh, day so sorrowful, oh, hour of gloom,
 That hides this cherished one within the tomb!

We know he's happy now with kindred spirits,
 In that fair clime beyond the gleaming stars—
 That lovely land, whose humblest child inherits
 Joys all unknown in this dark world of ours;
 Yet tears will flow for thee, departed one,
 As we life's weary way tread slowly on.

Father above, oh, soothe our bitter anguish,
 Help us to feel and know 'tis for the best;
 Unless thou aidest us we still must languish
 When by afflictions so sorely distressed.
 Give us new strength, and thy enduring love,
 That we may meet our friend in heaven above.

BETHANY, Mo., Nov. 15th, 1863.

E. R. M.

And our dear brother Stewart is no more! Little did I think when I received bro. Allen's letter, that his departure was so near at hand. I knew he was low, but did not know that he was so nigh unto death. But he fought a good fight; he kept the faith, and he has gone to receive the crown which the righteous Judge has prepared for them that love him. Bro. Stewart's business, and the great desire of his heart, was to win souls to Christ—to turn men from darkness to light, that they might be saved. And the Lord has said, by the mouth of his prophet, that they who do so, shall shine as the

stars of the firmament, forever and forever. Blessed brother, enjoy thy reward and the fruit of thy labors. No more shall insidious consumption consume thy lungs; no more shall thy heart ache with pain. Rest forever, in the enjoyment of thy Lord.

I have been acquainted with bro. Stewart four or five years, only, but that short acquaintance has been sufficient to endear him deeply in my affections. Such was his devotion to the cause of Christ that no good man who understood the great object of his heart, could do otherwise than love him. I trust that the good seed that he sowed in the Master's cause, will continue to mature and bring forth fruit to the glory of God for many years after he has ceased from his labors and entered into his rest.

D. T., W.

MISSIONARY MEETINGS.

BRO. WRIGHT: Three years ago I had the pleasure of attending the great Missionary Meeting in St Louis; and it was a time never to be forgotten. The happy greetings of such old Pioneers as John Rogers, Samuel Rogers, Frank Palmer, J Creath and others filled the hearts of the younger brethren with joyfulness, yet remembered by many of us, and are by us treasured memories, more precious than gold. The clear teachings of their experience, and the zealous resolutions of the young and strong, both of which are manifested in all our Missionary Meetings, are of incalculable value. While the American Christian Missionary Society still holds its Annual Meetings they prove a blessing to our whole brotherhood, and to the world. So, in the different States which hold Annual Missionary Meetings, the cause is onward. Brethren come up from different parts of the State, and from other States, take sweet counsel together and with renewed energy go home to their respective fields to accomplish more than ever in extending and augmenting the power of the Church. This good work of co-operation, is obvious to all, in contrasting the con-

dition of the cause, in the localities where these meetings are held, with places where they are neglected. The preachers are continually called away from where the cause is languishing, for lack of State meetings, and missionary enterprise, to the States where these things receive most attention. I say the contrast makes the matter obvious to all. Perhaps I should say—It ought to be appreciated by all. Missouri should have a State Meeting; and the sooner her strong men in the ministry engage vigorously in State co-operation, and the greater extent to which they help the general Missionary Society, and thus build up others, will they be strong themselves, be amply rewarded in time and in eternity, and accomplish a great work for Christ.

A. D.

 REPORTS FROM THE BRETHREN.

WELL-BURG, Mo. Oct. 29, 1863.

BRO. WRIGHT: Since I wrote to you last, I have introduced 43 persons into the kingdom of the Savior; one of whom was an intelligent pioneer in this country, and was in his 72nd year when buried with the Lord in Christian baptism: another was a gentleman who has been a member of the Methodist Church for 53 years. To the Lord be all the praise.

Very truly yours,

D. M. GRANDFIELD.

 GOSHEN, Mercer Co., Mo., Nov. 2nd 1863.

BROTHER WRIGHT: Our co-operation meeting has just closed, the proceedings of which I now send you. Owing to the severity of the weather, there was but a small number of delegates present, and only two churches sent up reports.

The Church meeting at the Oak School-house, reported 53 members. The church meeting at the Union Meeting-house, in Goshen, 116 members. This church reports a nett increase of 44 members during the past year.

The next co-operation meeting is to be held with the church meeting at Clear Creek in Davis County, to commence on Friday before the first Lord's day in June next.

After the appointment of the next Co-operation Meeting, it was then resolved, first.

That Bro. Joseph F. Davis, of Davis County, be requested to visit all the Churches in said county, and urge them to send up their delegates and report to said meeting.

2nd. That Bro. Lockhart of Grundy County, with such assistance as he may be able to procure, visit all the churches in Grundy and Livingston, for the same purpose. Bro. Moore then volunteered to visit all the churches in Harrison County and urge them up to their duty in the matter. Brother Perkins and Brother Hendrickson agreed to visit the Churches of Mercer County.

It was then resolved, that Bro. Henry Neil write to Bro. Davis and Bro. Lockhart informing them of the request of this meeting, that they may visit the different churches in their respective localities in order that we may have a full representation of all the churches in the District, at the next meeting.

HENRY NIEL.

PADUCAH, Ky. Nov. 13th. 1863.

DAER BRO. WRIGHT :—I have to report to you two of the most remarkable cases of the success of the primitive Gospel, that have occurred for a long time in this country ; and which are greatly enhanced by the state of the country, the various difficulties by which the cause of Christ is surrounded, and the obstacles that have to be contended against and overcome.

The first was at a meeting held by one of the young bro. Myles, at Bethel church house, near Woodville in this county (McCracken co. Ky.) about the first of August, last ; at which there were thirty six (36) additions to the cause. There are two of these young Bro. Myles, who are preachers. They are very promising young preachers ; and are striving with praiseworthy efforts, to obtain good educations at the College of our brethren at Harrodsburg, Ky. in which I am gratified to say, they are aided to some extent by the brethren in this county.

The second case of success I have to report, is that of our

beloved and devoted brother, Eld. W. W. Dugger, of Graves co. Ky. who has labored so long and faithfully for the cause of Christ, both in Tennessee and this State, who is so extensively and favorably known; an account of which he gave me this morning. This meeting was held by him at the town of Milburn, in Ballard co. Ky. commencing on Saturday night before the 2nd Lord's day in Oct. and holding some seven or eight days. He had 38 additions by baptism; and 76 in all! In carrying on this meeting, he had not only to labor alone and unassisted, but to encounter the opposition of the Methodist sect, who were all the time holding an opposition meeting within a few hundred yards of the church-house of the brethren! But it proved completely abortive, as all such efforts to retard the progress of the primitive Gospel generally do. Bro. Dugger began with a small congregation of people and ended with a crowded house. I am well acquainted with bro. Dugger, and have been for several years past. I regard him as one of the ablest preachers we have in our ranks. His acquaintanceship with Church History, as well as with the primitive gospel, and the ancient order of things, is not to be surpassed, by any preacher we have. Indeed, I regard him in all respects, as one of the first preachers we have.

JOHN R. HOWARD.

REMARKS. I learn from bro. Howard that bro. Dugger wishes a location for himself and family in North Missouri; and I will here take the opportunity of calling the attention of the brethren to this fact. Those wanting the services of this able and beloved brother will address Eld. J. R. Howard, Paducah, Ky.

D. T. W.

SILVERTON, Marion Co., Oregon, Oct. 13, 1863.

D. T. WRIGHT—*My Dear Bro:* I have been constantly laboring in the Lord's vineyard since I reached the Willamett Valley, and my labors have been attended with considerable success, which was reported up to about the middle of July. Since then my success has been as follows: On the fourth

Lord's day in July, I organized a congregation at Rock Creek, Clackamas Co., of eight members, two of the number were from the Baptists. At a meeting at the same place, commencing on Saturday before the fourth Lord's day in Sept. and continuing until the first Lord's day in Oct. we had thirteen more additions, as follows: 8 by confession, 2 from the Baptists, 1 from the Methodists and 2 reclaimed. To the Lord be all the praise. Yours in Christ Jesus.

KEATHLY BAILES.

BRECKENRIDGE, Mo., Nov. 30, 1863.

BRO. WRIGHT: Our Co-operation meeting for the county of Davis, commences on Saturday, the 5th of December, 1863, in the town of Gallatin. I design continuing a few days if thought advisable by the brethren attending. I bid you, my brother, God's speed in the proclamation of the truth of Christianity. May the Lord our God bless your labors abundantly, is my prayer.

JOHN H. BALLINGER.

MEMPHIS, TENNESSEE, Oct. 15, 1863.

BRO. WRIGHT: Christianity is at a neap tide with us. Before this war, the idol, avarice, had as many to worship at his shrine as Juggernot of Hindoo notoriety, and like as the poor Hindoo pilgrim was crushed under the massive car, so have gone thousands of the votaries of avarice in this dreadful storm now raging. There seem to be at present some signs of reflection in the minds of many, as though the judgments of the Lord of Hosts were about to awake them from their slumbers; and I hope it may awaken us all to a knowledge of our obligations to the cause of our blessed Redeemer, and stir us up to the breaking down of the walls of Babel and building up the walls of Zion. Instead of building ourselves princely mansions here, let us contemplate that Beautiful City described by the beloved disciple John, when in the isle of Patmos; and may we all strive to have a residence there, in that kingdom of peace, where the storms that we feel in this cold world, shall cease.

Yours, in the hope of a better life,

HENRY CLARIDGE.

CONCLUSION TO VOL. III, OF THE CHRISTIAN
PIONEER.

In being called upon by the co-editor and publisher of the *Christian Pioneer*, to write the conclusion to vol. III, we are again admonished of the rapid flight of time. It seems but as yesterday, not only when we commenced the third volume, but when we began our editorial labors for the first one! There is one thing, however, which we have to consider, in reference to the present vol. and that is, that it consists of only *seven* numbers, or but little over half a customary volume in order to make it close with the year; and which has brought us and our readers much quicker to the end of it, than had it commenced with the year.

When we look back to its commencement, and review it, and the ground over which we have gone, in conducting it, we see much that is satisfactory and consoling, in the course we have pursued, as far as we have been concerned in its editorial management; and but little to regret, except the occasional typographical errors, which are frequently unavoidable, but which the publisher will take pains to guard against as much as possible, for the future. And here we are again reminded of the epitaph of the great and celebrated Dr. Franklin, written by himself while living; in which, as he had been a printer, he compared himself to a book; and said, all the privilege he would ask, in a second edition, would be, to correct the errors of the first. That is, if he could live his life over again, all the privilege he would ask, would be that of correcting the errors of his life. And so we may say in reference to this vol. of the *Pioneer* we are now closing: that, had we the volume to go over again, all the privilege we would ask, would be the correction of such errors as we may have been guilty of. Had we all our articles to write over, and our selections from correspondence and otherwise to make again, we could no doubt see various corrections and emendations to make; but which at last, might not much vary from what we have published. But as it is, it is now all past and done; and must go for what it is.

CONCLUSION OF VOLUME THIRD. 329

In closing the volume, we take occasion to return our most sincere thanks to those brethren and friends, who have aided us in our undertaking; and hope, that they will continue their efforts for the *Pioneer* with redouble diligence.

Owing to the times—the unhappy civil war in which our beloved country has been plunged, and the monetary difficulties growing out of it, the derangement and stoppage of mails, the distress and straightened circumstances, into which so many, once prosperous, contented and happy, have been plunged; the removal of residence in so many cases, etc.—we have been greatly disappointed in our expectations, when we undertook the publication of the *Pioneer*. The contraction of our circulation, on these accounts; the scarcity of money; and the high and increasing price of printing paper, made the publication of it any thing but profitable as our readers can see. Neither editors nor publisher have realized any profits from it; but on the contrary, it has been a dead expense to both. Having begun the paper, and put our hands to the plough, we determined not to look back, but to go on; which we have continued to do from volume to volume, and year to year; in the hope of better times. The inestimable value of the [great cause in which we are engaged—the best and greatest on earth—and the eternal destiny of so many millions of the human race, depending on its success or failure, have stimulated us to work on, under all the disadvantages to which we have been subjected, and the difficulties by which we have been surrounded; while we look for our reward, not in this world, but in that eternal world to come, where the evils of this world will have no admission, and where all will be light, life, happiness and glory forever and forever!

With these glorious prospects before us, to light up the clouded skies over head, and to illuminate our path-way in the future, we take courage, and go on, and endeavor, in the best manner we can, to surmount the difficulties with which we meet. We live on in hope, that the dark and gloomy clouds, which now obscure the political, social and religious heavens, will soon break away, scatter and disappear; that

we shall soon again be blessed with the bright sun light of peace, prosperity and happiness ; and have that UNION, religiously and politically, for which we so ardently wish and desire. May the day be rapidly hastened ; and that glorious time roll on. when "all shall know the Lord, from the least to the greatest, and righteousness shall cover the land as the waters do the deep."

J. R. H.

The Western Preacher.

It will be remembered by the brotherhood, that more than a year ago, Bro. Silby called upon me, through the Record, to know if I would undertake to get up and publish a book of sermons, prepared by the leading minds in the brotherhood.

To this I responded a month or two afterward, asking for a general expression from the Brethren upon the subject. Since then I have received a great many letters from distinguished Brethren urging me to undertake the work. But I have hesitated, for the following reasons, among others :

1. Because of the high prices of all the materials that are necessary to make a book.
2. Because the "Family Companion" a valuable book of sermons, by our beloved Brother Goodwin, was already before the religious public, and was deservedly popular.
3. And last though not least, because I was too poor a man to risk the publication of such a work with out some assurance that I would be speedily reimbursed.

And further, Brother W. J. Houston of Ill. had made arrangements to publish such a book at an early day. But learning that such correspondence upon the subject, had been had with many Brethren, he wrote me a letter, proposing to give the whole matter into my hands, with the understanding that I would bring out the book with as little delay as possible.

I also received from Bro. Houston, a number of manuscript sermons, which had been sent him for this work.

In view therefore of all the surroundings, I have concluded to make the following proposition. I will go to work immediately and prepare for the press a volume of sermons entitled

THE WESTERN PREACHER.

The book will contain about five hundred pages, on good white paper, with clear type, and bound in good style. The sermons will be prepared by the author himself, and the chief men among the Brethren among whom I may mention the names of Elders Hoshour, Errett, Smith,

Raines, J. M. Henry, Munnell, President Milligan, Chatterton, and I hope to receive sermons from Elders Goodwin, Burgess, Walk, Hobbs, J. C. Miller, J. C. Mathes, J. W. Mathes, R. T. Brown, A. B. Benton Wright, Evans, Connelly, and others.

TERMS

Cloth binding, single copy	\$1 50
Morocco, gilt extra " "	\$2 50

To be paid for when the book is delivered. No books will be sent on commission.

The Preachers and Elders are all invited to aid us by getting up large lists of names for the work as soon as possible, and reporting the aggregate number to us, and when the book is ready, let the cash accompany the order for them. All who aid us in this way will receive a copy of the book for their trouble.

The work will be put to press as soon as a sufficient number of names are reported to justify the undertaking.

Now Brethren and Sisters, will you take hold of this matter in earnest, and at once, and let us have the book out this winter, or in the spring.

J. M. Mathes.

Bedford, Ind., Oct. 22d, 1863.

 ADIEU.

With this issue, we bid all our subscribers to the present volume adieu, except such as have renewed, and such as may yet renew their subscription by remitting us the subscription price for the next volume. We are sorry to bid any of our readers farewell without the hope of greeting them with the Pioneer again; and we would here fain indulge the hope, that all will renew their subscription. We are now entering upon a period of thrilling interest to the church. We know not what a day may bring forth, and it behooves us all to have our lamps trimmed and burning, and our loins girt with truth, and our feet shod with the gospel of peace. With what little ability we may possess, we shall try, the Lord willing to comfort and encourage the brethren; and we hope to be able to do more in this respect in the next volume than we have done in any former one. And we shall be thankful, very thankful, indeed, if each of our present readers will not only renew his own subscription, but also obtain for us another subscriber. Hard times which is sometimes plead as an apology for not

taking a paper, ought not to be plead in a case like this. Even the best and most economical of the brethren, spend uselessly more than one dollar—the subscription price—every year. The amount may not all be paid out at one time, but still that and much more is thrown away, or as good as that, every year. There is not a single one, however humble he may be, but can give a dollar every year for a good religious paper,—an instructor and an encourager in the religion of Christ, without injuring himself. The man who is not religious often feels an interest and great anxiety about religion. He should by all means keep such a paper in his house. By its constantly reminding him of his duty, and presenting faithfully the claims of the Savior as taught in the word of God, his hard and impenitent heart may be softened, and he led to inquire after the way of the Lord, and so become a disciple of Christ; and in every such case, he will forever thank the hand that furnished him the paper or was the means of his taking it. No sane man wishes his family to be irreligious, even if he is so himself; and this is another reason why every family should have a religious paper—one faithful and true to the cause of Christ and the welfare and happiness of man. Indeed, we are all indebted, more or less, to such aids and helps in the divine life. Where is the brother that has not, either directly or indirectly, been instructed and encouraged in the way of the Lord, through some one of such means. Where is the preacher who has not been greatly benefited by them, and his usefulness in the cause much increased. The Lord willing, we shall endeavor to make the Christian Pioneer an instructor and comforter for our brethren, and while we labor with this single aim in view, shall we be sustained? We await your liberal response. Dear reader, shall we hear from you soon?

D. T. W.

OBITUARIES.

DIED—In Carrollton, Mo., on the 5th inst., CLARENCE R. SHEPHERD, aged 4 years and 3 months.

Thus has been transplanted from earth to a more congenial clime, another tender plant. The writer knew him well and loved him much.

Dear little Clarence! The pet of old age; the idol of parents' hearts; the joy of the household—be'loved by all. We will miss him when next we visit Carrollton. But why this self-ness? Though earth has lost an inhabitant heaven, has gained an angel! Dry your tears, father, mother, grand father, grand mother, uncle, aunts—*there is a resurrection!*

A lady friend sends the following to his memory.

B. H. S.

Dear little Clarence, thou art now with the departed,
Thy little play-mates and parents are almost broken-hearted
But one happy thought will cheer each sad and lonely hour:
For Angels are now thy play-mates in heaven's rosy bower.

The fairest flowers of earth bloom but to fade and die,
So, fond Parents, mourn not the bud plucked here, to bloom on-high.
He is freed from this world's sin, sorrow, and woe,
And "we too are tending there as fast as time can go."

He was pure and had no sins to be forgiven,
But now basks in the smiles of his father in Heaven,
O! who would call an Angel, to such a world as this,
When they are eternally happy in that world of bliss.

Dear little boy, we know thou art one of that Angelic band;
Who live and sing forever in a bright and happy land,
'Tis sin to wish thy tender feet to tread the paths of Earth,
Where the brightest joys fade almost at their-birth.

So, Friends, Playmates and Parents dear:
Wish not the Darling back to life's mad career.
'Tis true, the family circle is broken, its tender cord in twain,
But remember, in Heaven that circle will unite never to break again.

BETHANY, Mo., Nov. 22nd, 1863.

Bro. D. T. WRIGHT: It was contemplated to furnish an obituary of Bro. W. R. Allen, for the Pioneer, and it was confided to bro. Stewart. On his return home, his health was so poor that he was unable to comply, and now that he is gone, whose obituary will appear in the Pioneer, it is desired that both appear in the same No., as they were so attached to each other. William R. Allen was born in Overton co., Tenn., in the year 1817 April 26. In the year 1836, he left the abode of his father, Capt. H. M. Allen, and emigrated to McLean County, Illinois, where some of his relatives had settled. In the fall of 1836, he was influenced, under the teachings of the Gospel, to obey the Lord, and was identified with the disciples of Christ. In the year 1841, in company with a number of

brethren and sisters, he removed to this county, where he remained until his death, which occurred the 20th June last. From the day of his confession he lived a consistent disciple of our Lord, and as he grew in years he became more zealous. As an elder of the congregation, he labored in word and in exhortation, to build up the brethren, and would often speak of the glorious prospects of the Christian, meeting good old Moses after his long wandering; in the Arabian deserts, and old David the sweet singer of Israel, and with all the ancient worthies, and to sit down with Abraham, Isaac and Jacob, in the everlasting Kingdom. He was not only useful to the Church, but to his country, he had filled some important situations in the county, and at the time of his death, was a member of county court. He was a man that possessed a kind heart, and was highly esteemed by those who knew him best. He took a deep interest in the Bethany Collegiate Institute, and desired to see a school built up in our midst that would exert a moral influence upon society. But alas! he is gone, his kind voice will be heard no more. May the good Lord grant that his friends and children may imitate his example. He left a kind companion with a large family of children to mourn his loss and to battle through the world as best they can. But their loss is his gain.

Cease mourners; cease complaint and weep no more!
 Your friends are not dead but gone before;
 Advanced a step or two upon the road,
 Which you must travel in the steps they trod.

A.

DIED.—In Daviess county, Ind., Nov. 18th, 1863, little MELISSA ALICE, daughter of John A. and Laura Hastings, aged 4 years, 5 months and 17 days.

H.

DIED: On the 28th of Oct., LUCY ELLEN DERR and EDIA MARGARET MORAIN, Lucy Ellen being 13 months and 7 days old, and Edia Margaret 1 year and 10 months old.

In the grave yard they are sleeping,
 Little loved ones early blessed,
 Free from care and pain and sorrow,
 Oh rejoice they are at rest.

Peaceful is their silent slumber,
 They are free from all alarms,
 And the Savior gently folds them
 In his everlasting arms.

E. D.

LINDLEY, Mo. Nov. 1863.

[Have not room for the remaining verses.—D. T. W.]

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